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THE KING'S CALL TO PRAYER

His Majesty the King has issued the following Proclamation:—

TO MY PEOPLE:—
The world-wide struggle for the triumph of right and liberty is entering upon its last and most difficult phase. The enemy is striving by desperate assaults and subtle intrigue to perpetuate the wrongs already committed and stem the tide of a free civilization. We have yet to complete the great task to which, more than three years ago, we dedicated ourselves.

At such a time I would call upon you to devote a special day to prayer, that we may have the clear sightedness and strength necessary to the victory of our cause.

This victory will be gained only if we steadfastly remember the responsibility which rests upon us, and in a spirit of reverent obedience ask the blessing of Almighty God upon our endeavours.

With hearts grateful for the Divine guidance which has led us so far towards our goal, let us seek to be enlightened in our understanding and fortified in our courage in facing the sacrifices we may yet have to make before our work is done.

I therefore appoint January 6—the first Sunday of the year—to be set aside as a special day of prayer and thanksgiving in all the churches throughout my Dominions, and require that this proclamation be read at the services held on that day.

GEORGE R.I.

November 7, 1917.

Personal & General

Friends in Canada of the Rev. Canon Welch, now Vicar of Wakefield, England, and formerly Rector of St. James' Cathedral, Toronto, will rejoice to learn that he has recently been elected Proctor in Convocation.

Mr. and Mrs. Richard Porter, of Wingham, recently celebrated the 60th anniversary of their wedding at the old family homestead in Huron County. The family have resided in this County for five generations, and they were amongst the first settlers there.

Mr. R. H. Price, the organist of Bishop Carmichael Memorial Church, Montreal, was recently presented by the members of the choir with a handsome electric reading lamp. In the absence of the Rector, Rev. Canon Horsey, the presentation was made by the Rev. J. Kenworthy.

The importation of intoxicating liquor into Canada has been prohibited by Order-in-Council on and after December 24th, 1917. Total prohibition of both the sale and the manufacture of liquor will also be put in force throughout the whole of the Dominion at an early date.

That well-known ex-prison Chaplain and friend of criminals, Canon Horsley, is also a zealous disciple of Izaak Walton. Recently he spent two or three days at Kingsdown, near Walmer, and landed 172 whiting, 7 cod, 7 flat-fish, 7 pouting and 1 dog-fish. Canon Horsley is now the Vicar of Debting, near Maidstone, England.

Captain the Rev. E. Appleyard, M.C., was recently invested with the Military Cross for bravery at Vimy Ridge by the King at Buckingham Palace, and he is now on his way out to Canada. He has resigned the Rectorship of St. Matthew's, London, in order to accept the Rectorship of New

St. Paul's, Woodstock, Ont., to which he was lately appointed.

The offering on Christmas Day at St. Clement's Church, North Toronto, amounting to over one hundred dollars, was generously given by the Rector, Rev. A. J. Fidler, to the assistant, Rev. Charles Carpenter. Mr. Carpenter devotes the major part of his time to the Mission in Bedford Park, which will probably become self-sustaining during the present year.

In reference to the Federal Government's new policy in the matter of the liquor traffic, Archdeacon Ingles, hon. secretary of the Council for Social Service of the Church of England in Canada, sent the following message from Toronto to Ottawa: "With sanction of the Primate, the chairman of the Executive and other members of the Committee, I desire to express on behalf of the Council for Social Service of the Church of England in Canada, our high appreciation of the action of the government re the liquor traffic."

Responding to the King's call to Prayer, the Bible Class Federation of Toronto has arranged for three union prayer services, from 4.15 to 5 p.m., on the afternoon of Sunday, January 6th, in the following churches: St. John's Presbyterian, Broadview Avenue, for the eastern section; St. Stephen's, College and Bellvue, for the central area, and Parkdale Methodist, King and Dunn Avenue, for the Parkdale district. Returned officers or Chaplains will speak at each gathering. The meetings are not intended for Bible Class members only, but for all adults.

Foreign Mission funds in the United States and Canada received total subscriptions of \$20,407,861 in 1917, of which \$19,166,864 was from the United States, and \$1,240,997 from Canada, according to a report by the Foreign Missions Conference of North America. Nineteen organizations in Canada and 178 in the United States are represented in the figures. While the combined total is almost exactly that of a year ago, the figures show that Canada, regardless of the burdens of war, subscribed approximately \$100,000 more than a year ago, while the United States contributed the same amount less. "There are at work in the Mission lands of Asia, Africa and Oceania," the report continues, "8,576 missionaries from the United States and 782 from Canada. The native staff working with these North American missionaries number 40,502. In addition, there are 1,559 American and 104 Canadian missionaries at work in Latin-America, and 250 in certain of the European countries. There are 498 physicians, including 167 women, at work in 363 hospitals and 537 dispensaries in areas where medical need is the greatest. More than 1,100,000 communicants are related to the growing churches in the various lands which these missionaries from North America are helping to organize and develop."

NOTICE

The next meeting of the Toronto General Ministerial Association will be held in Central Y.M.C.A., 40 College Street, January 7th, at 10.30 a.m. The meeting will be addressed by Rev. Thomas H. Mitchell, M.A., Old St. Andrew's, on the subject, "Thomas Carlyle and the Labour Question."

A special meeting for prayer under the auspices of the above Association will be held at Central Y.M.C.A., Saturday, January 5th, from 4.30 to 5.30 p.m. Ministers of all denominations are earnestly invited to both meetings.

C. J. Dobson, Secretary.

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Canadian Churchman

Toronto, January 3rd, 1918.

The Christian Year

The First Sunday After the Epiphany,
January 13th, 1918.

THE FATHER'S BUSINESS.

There would seem to be one very clear message coming from the Collect, Epistle and Gospel for to-day.

When we look around us and within us we find "trouble about many things." Many are the objects of life, many are the voices which call us, many are the claims made upon us; we are indeed hampered by "a multiplicity of wants." "Every wind that blows is loaded with trifling fears and cares, covetous and envious fears, unprofitable cares, and unabiding pleasures, which, passing away, leave no trace behind, but a heart more entangled and deceived by the world." But as we meditate on the simple lesson of this Sunday we learn that it is the Father's business which matters most, that the offering of ourselves to God is the great object of life, and that guidance to do God's Will is the chief need. Yes, as we study the Gospel, Epistle and Collect the claims, object and pressing needs of life become simpler, they narrow down to the essentials.

"Wist ye not that I must be about My Father's business?" This was the work of prime importance to Him. With His first recorded words, Jesus Christ makes it perfectly clear. This is how it seemed to Him—the Father's business must be first. From beginning to end, the Father is first with Him—from this word in to-day's Gospel to the last Word on the Cross, "Father, into Thy hands," His chief thought was His Father. God first, says our Gospel, and all other claims of life will take their right place. The putting of God first sets no low place to life's common duties, for was it not the Boy Who said, "Wist ye not that I must be about My Father's business," Who went down to Nazareth with His Mother and St. Joseph and "was subject unto them"?

St. Paul has his word to give us about the objective of life. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The object to be held before us is the giving up of ourselves to God to please Him. It is by giving up ourselves we are fitted for the Father's business and are enabled to carry out His purposes for us. We are in constant danger of being conformed to this world—for the World's business is always present with its many distracting claims, pressing itself upon our notice, and making its appeal to us. It is the transformed mind—the mind renewed in Christ—which alone can discriminate amid the clamorous calls of the world, and learn "what is that good, and acceptable, and perfect will of God."

This thought brings us to the Collect in which we are taught to pray for guidance in these matters, "and grant that they may both perceive and know what things they ought to do." We are not left alone in making our choice of the many claims being made upon us. God will, in response to prayer, grant us His help and guidance so that we may know what we ought to do, and be able to see what is "My Father's business," and He also will bestow upon us "the grace and power faithfully to fulfil the same."

Editorial

A CALL TO PRAYER.

The King has issued a call to united prayer. Many have wondered why this was not done long ago, but for reasons known best to the King and his advisers nearly three and a half years of war have raged without any great act of public recognition of the place of God in such matters. A large proportion of the members of the British Empire acknowledge the existence of God, and a large percentage of these acknowledge Him to be the Father of mankind. Like a wise Father, though, He does not force us to comply with His will but waits for us to make our needs known to Him. Is it not reasonable, therefore, that we should go to Him in a body and, acknowledging our weakness and expressing our willingness to follow His guidance, ask Him to reveal His will to us and to help us in the struggle in which we are engaged?

Why are we not more ready to go to God in such matters? Is it that we have any doubt that He will hear and answer our requests? We fear that there are far too many who have very distorted ideas as to what is meant by an answer. They utter their prayer but have made up their minds already what the answer should be. They do not leave the matter in God's hands, but (we do not say that they do it intentionally) they practically dictate the reply as well as the request. Moreover, too many fail to realize that to refuse a request is just as much an answer, as to grant it. Why should we always look for an affirmative answer? We know that our knowledge of what is best for us is limited and we should realize that it is impossible for us to tell, under all conditions, what the best answer to our prayer is. God alone knows what is best and every prayer should be made conditional, "Nevertheless, not my will but Thine be done."

This does not mean that prayer should not be definite. The loving earthly father longs to know the particular desires of each of his children and we have reason to believe that our Heavenly Father does also.

Perhaps another reason why we have been slow in making a united appeal is that we think that God requires that we should do everything in our power first to help ourselves before going to Him. We admire the spirit of independence and we despise the man who is always leaning on others. But there is a point where independence becomes a sin. We can afford to be independent to a great extent so far as human help is concerned, for the development of strength depends largely upon self-exertion. In our relation to God though, it is a very different matter. Children can afford to be independent of one another but they cannot very well ignore their parents. It is God's wish that we ask Him to help us all through and not treat Him as a sort of "forlorn hope."

Independence is, however, sometimes merely another term for rebellion. We know the conditions necessary if we are to receive help from God and we refuse to comply with them. We should like to be the judge of our own actions and of the means employed in gaining our ends. We believe that our cause is just and we can ask God to bless it. We cannot feel just the same, perhaps, regarding some of the measures taken to defeat our enemies and we are unwilling to change these or ashamed to

approach God while continuing to employ them. Let us rest assured that unless we are willing to place everything, without reserve, in the hands of God we may just about as well leave our prayers unuttered. But, on the other hand, let us rest just as much assured that submitting everything to His guidance and approval and doing what we believe to be in accordance with His will, no matter what reverses we may have to suffer, the result in the end will be what is best not only for ourselves but also for all the other members of His family.

* * * * *

The address of the Primate on Tuesday evening next in the Church of the Redeemer, Toronto, is on "The Call of the Hour to Canada." It is for men and should be heard by all who possibly can be present.

* * * * *

With this week we enter upon a New Year and we wish most heartily that each and all of our readers may find it happy and prosperous in the very highest sense. We all must have realized that the year just ended was more trying in many ways than the preceding year, and we are justified in believing that there are still more strenuous days ahead. The darkest hours though are just before the dawn, and we earnestly hope and pray that the dark days facing us may, through the power of the Spirit of Light, be turned into true joy and brightness and peace.

* * * * *

The Union Government has begun already to grapple with the many difficult questions confronting it. We are not altogether certain that the late government deserved the criticism that was levelled against it in the matter of Dominion-wide prohibition for it is a very easy matter for Provincial Legislatures to shelter behind the Dominion Parliament. However, we are delighted with the recent announcement sent out from Ottawa. While we recognize the fact that there are legitimate uses for alcohol even in war time, in the manufacture of explosives, as a substitute for gasoline when used with kerosene, as a cleaning solution for guns, as a fuel, and for medicinal purposes, there is no legitimate reason that can be given why it should be used in the manufacture of beverages. Anything that detracts from the effectiveness of our man power, whether overseas or at home, should be eliminated.

* * *

LADY JELlicoe FUND.

Mr. Justice Hodgins, 9 Dale Avenue, Toronto, will be glad to transmit, without expense to the sender, any comforts or money which it is desired to forward to Lady Jellicoe for the benefit of the British Navy. In a letter, dated November 22nd, 1917, from Lady Jellicoe, speaking of warm clothing, she says:—

"The actual Royal Navy is . . . very well equipped, and the only portion which requires comforts are young boys. If ever you have any spare comforts I shall be very glad of them for the Mine-sweepers' Fund, as this force is always increasing and demands for warm clothing increase likewise. As you may well imagine, their lives necessitate much warm clothing and they quickly wear them out."

Any contributions which may reach Mr. Justice Hodgins will be sent by him for the purpose of meeting the wants specially mentioned by Lady Jellicoe.

An "Open Letter" to the Clergy at Home.

(Issued in Pamphlet Form by S.P.C.K.)

[Bishop Gwynne writes: "The following letter, which represents the point of view arrived at by many, is written by an experienced Chaplain who has been some time in France."]

It has been thought good by our leaders amongst the chaplains out here that an "open letter" should be written to the clergy at home by one who has had not only some experience of the life and work of the Church in several large and well-organized parishes at home, but has now had the further privilege of experience of life with our officers and men in the trenches, with those "further back," and with other chaplains of all denominations.

This letter, it need hardly be said, is written in no spirit of criticism, but with the earnest desire that we should face together a common problem, fulfil a common responsibility, and rise to a common opportunity.

Coming from home one finds that the result of one's experiences out here is nothing less than staggering and bewildering.

Three great facts seem to stand out as accepted and established as the result of our experiences of the last two and a half years.

I. The Sense of Need.

It is generally agreed that there is a really awakened consciousness and need of "something" amongst our men. The evidence that such a need does exist, and that they feel that something is lacking in the fulness of things, is shown, not merely by their natural desire for help, safety, or companionship in hardships and danger, but even to a much greater extent by their deep-rooted craving for a counter excitement or stimulus whenever they are in rest or circumstances offer such opportunities:

"Thou hast made us for Thyself and we are restless till we rest in Thee."

It is not merely that they crave for help and protection because they feel their own insufficiency. There is a far deeper reason. They are like the disciples of old on the lake. They have obeyed a "Stranger voice" which gave them an order and a call. And now, like the disciples, they are amazed at their "success," at the unthought-of and unsuspected power to suffer and endure with they have been endowed. For that is the answer which, in His faithfulness, God has given to their obedience to the call of duty; though still many of them "know not that it is Jesus" Whom they serve. Even so they do want, I believe, to offer and to worship if they can find a satisfying and lasting object for their devotion.

II. Christianity—The Answer.

The war, so far from shaking our faith in Christianity, has, we all agree, revealed it in its true value as the only satisfaction of human needs.

Our "creed" (in the widest sense of the word) has come not only un tarnished, but with added brilliance, through the strain and stress of the war and its problems. The Cross has been "vindicated" by the spiritual experiences of the past two and half years, not merely because it has stood all tests, but because it goes further: it "adopts the offensive," and stands revealed as the only answer to the riddles which the war has asked. The Cross still "stands amid the ruins," and we are more than ever before convinced that it will stand.

III. The Failure of "Organized Christianity."

The Church, or "Organized Religion," has admittedly failed to provide the means of supplying the needs of our men, and of satisfying their aspirations. The bulk of the men seem to view organized religion with suspicion or indifference. Not for a moment would I suggest that they are irreligious, for, in the widest sense of the word, they are intensely religious. There is a sincere and deep-rooted belief in God as a Father, and an amazing conviction, shown in the region of the life and will, as to the place held by love amongst world-values.

But to the majority of them the Church does not appeal because it does not seem able to develop their "natural" longing for God, or to bring home to them a satisfying interpretation of "Love." Of course, there are brilliant and numerous exceptions, not only in the case of individuals, but also in certain battalions, especially territorial battalions, where the chaplains were known, and where organized religious observances had become "established" as a regular part of routine and life. But even here there are signs of change as new drafts take the places of the original men. It is a sad fact that, in spite of a history of devoted service, of the countless saintly lives of Churchmen, of the carefully organized machinery of the Church, and (in many cases) of the definite and systematic teaching given by many able and loving teachers, the Church has failed to grip the lives of the majority of our men, for she has neither evoked from them the spirit of service nor supplied their spiritual needs. Nay, one would go even further, and say that many men who "professed and called themselves Christians" at home have lost their grip upon "Churchmanship" out here. For they have found that the call upon their spiritual service, and the strength of their belief in spiritual values (sacramental or otherwise), which in former days were adequate, are insufficient to stand the strain of new surroundings and overwhelming needs. Naturally, such a condition of things makes the religion of men "inarticulate," and it only adds to the pathos of our position when we realize what vast efforts are made by a number of men (a far greater number than we have any idea of) to satisfy their needs in prayer. I know a chaplain who, when a raid was about to take place, suggested to a sergeant taking part in it that some prayers should be said with the men before "going over the top," and who received the reply: "Don't make any mistake, sir; I've never known a man go over but what he says a prayer first." And you have your R.F.C. pilot who tells you "I simply couldn't do my job up there amongst the 'archies' unless I was always conscious of Another Presence."

I shall never forget how, at a meeting of N.C.O.'s in connection with the Army Mission, when I said, "At any rate, very many more men say prayers than we chaplains think," a wholehearted and universal murmur of assent ensued. And yet in the majority of these cases there was but feeble or spasmodic inclination towards any form of "organized religion."

Three facts, then, are revealed to us:—

- (i.) The men are ready because they have felt the need of something which they have not got.
- (ii.) The certainty (which we hold more strongly than ever) that in Christianity lies not only the satisfaction of all human needs, but the secret of "life" as being the "fulness of joy."
- (iii.) Yet the efforts of our Church seem to leave the majority of the men indifferent or even unsympathetic.

If these facts are as true as they appear to be, the only possible conclusion to which we are driven is that somehow or other we have

failed in the manner of the presentation and commendation of our Faith.

IV. Reasons for Our Failure.

The purpose of this letter is to suggest possible reasons for our failure, but to do so in a great spirit of hope. This hope will spring from our firm and unwavering belief that the Church is the "Body of Christ," the embodiment and instrument of the love of an all-wise, all-powerful God. And there is the further hope that just *because* we have been driven by circumstances to face realities, to learn new lessons, to acknowledge our failure, and to confess the inadequacy of our methods, now it is possible for the loving power of God to work out His purposes. We shall not have lived through the past months of the war in vain if, at least, we have broken down that impression of "smug" self-satisfaction which we have given (perhaps all unconsciously) to so many of our men.

Certainly we are not crying "stinking fish," but we are crying "bad fishermen," and there lies our hope.

Let me, then, humbly try to suggest some of the possible reasons for our failure, just as they occur to one out here:—

(a) *Impatience and Lack of Sympathy.*—Is it that we have been impatient and unsympathetic in the past? I was discussing this matter the other day with an officer who is a keen thinker (before the war he was an artist), and he laid great stress upon the importance of taking into our calculations one great fact. Even before the war changed everything, the spirit of development, change, and even chaos, seemed to be moving in all departments of life, and therefore anything in the nature of too "nice" definition or of a religion too concisely organized, seemed almost impossible. He pointed out that there are certain great "principles" which are eternal and will abide, but that we must beware of the danger of cramping or obscuring them by impatience or a natural desire for definiteness. It seemed to me that here was a suggestion worthy of our consideration and self-examination. Have we been impatient with the spirit of the age and been anxious (as he put it) to "answer questions which have not been asked"?

(b) *The Spirit of Materialism.*—Again, could we truthfully say that we have been unaffected by the spirit of "materialism," which holds so strong a sway? The desire for tangible "results" and the spirit of "competition" are purely materialistic, yet they have entered largely into our work and life, and thereby, quite unconsciously, have tended to lower our estimate of spiritual values as the real values. And have we not, on the other hand, done something to encourage this spirit in those whom we would teach and help, by representing religion all too often as "something to do you good" rather than as a means of drawing out all that is best in a man? Have we not allowed ourselves to strive to make religion and religious observances "attractive" instead of staking all upon higher grounds of appeal to service?

(c) *Limited Views.*—But perhaps one of the chief reasons for our failure has been our tendency to "departmentalize" life and religion. Somehow or other, we have largely succeeded, by our lives, our teaching, or "organization," in giving men the impression that "religion" and "life" correspond, as it were, to "Sundays" and "weekdays." The war has brought this failure home to us very clearly. Out here Sunday is like any other day (only very often "more so," as it happens), and, living as we do side by side with the men, we are forced into seeing how supremely important it is that the occasions and men of religion should be

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closely united with the occasions and men of common life. Out here we are prevented by mere force of circumstances from bringing men into any religious atmosphere or place which is strange to them, or alien to their common life and work. We are privileged rather to "go down" in sympathy into their life, their interests, and their "job," hoping to show them that in the consecration and dedication of "their bit" lies the foundation of true worship. And we are allowed to see the wonderful results which attend such a line of approach. Can we not do more to introduce this into our methods at home? Is not this what men really mean when they speak of the need of "simplicity" in our teaching of Christianity? A greater readiness to "come down" more to our people, to their interests, and daily work; a recognition of their many virtues, and a challenge to them to consecrate to God all that they do and are? Instead of which our tendency is to begin with their vices and shortcomings and then to try to make them better by endeavouring to bring them into an unfamiliar, and, therefore, unreal, atmosphere.

We long for the time, a "time which (please God) shall surely be," when men shall worship God not only "in spirit and in truth," but in a glad, willing and joyous spirit, seeking Him by those means and in those ways "where," we have His word for it, "He may be found." Is it not true that this ideal can only be attained when men have found God through Christ in the uplift and dedication of common life and occupations? "Come ye after Me," He said to fishermen, "and I will make you fishers of men." So now He seems to be saying, "Come ye after Me, soldiers, and I will make you soldiers of Christ, warriors in and for My Kingdom."

It is the uplift of all common life and occupations into the Christ-atmosphere which must inevitably lead men to feel the need of deeper draughts of that rarefied air so naturally necessary to their real health. They will then instinctively find in worship the satisfaction of their aspirations.

V. A Fresh Starting-Point.

And this brings me to the crowning revelation of the war. It is, please God, a national revelation, for it has been manifested not only by the men in France, but by thousands of people at home, and that is an undreamed-of capacity for self-sacrifice, service, comradeship, hero-worship, and patriotism.

Self-Sacrifice and Service.—The war has shown us that it is this that our men and women have got. Must it not be that it is from *this* spirit that we must start? Is it not to *this* spirit that we must appeal? Here is our "point of contact," for these same qualities are the very foundation of our religion. I have already spoken of the need of the substitution of "service" for "benefit" in our presentation of the Faith; but one might add the suggestion that the revelation which has been made seems to indicate that success is almost certain to attend a strong forward offensive movement in connection with the mission field abroad and social evils at home, if we can only give the appeal its true note. At the present time the conduct of the war is embracing nearly all the spirit of self-sacrifice in the nation, but after it is over the Church will have to be alive to the need of directing these newly-realized powers into other channels of Divine service. Then, and then only, will our Church "let her light shine before men," and she will show herself as a powerful society which works for righteousness—the Will of God—the "happiness of the whole," and will thus impress men by "the glory which shall be revealed in us."

Comradeship.—The "national" army has shown that if only a cause is big enough it has the power to bring into line men whose interests before the war were so widely divergent as to seem well-nigh irreconcilable. Capital and labour, men and women, are striving together now, impelled by the power of an all-embracing cause, because of its very greatness. Our hopes for the unity of Russia and of Ireland rest upon the vastness of the call of the war. Must it not be true that our hopes for a Church, which shall be one, as our Lord designed her to be, must be based upon our power to make her cause big enough to be all-embracing?

Our own parochial experience teaches us that it has been the petty and unessential issues which have caused strife and division, whilst the big cause or call has seldom failed to make for the unity which is strength.

Hero-Worship.—Have we made enough use of this side of our appeal? We know that the men will do absolutely anything for leaders whom they love and trust. There are innumerable

(Continued on page 14.)

A Pastoral
To be read by all Clergy and Lay Readers in every Church or other place where Divine Service is held.

Bishop's Court, Winnipeg,
December 15th, 1917.

To the Clergy and Laity of the Diocese of Rupert's Land:

Dearly Beloved in the Lord,—Our King has issued the following Royal Proclamation, which he has ordered to be read in every church throughout the whole of his dominions:—

To My People,—The world-wide struggle for the triumph of right and liberty is entering upon its last and most difficult phase. The enemy is striving by desperate assault and subtle intrigue to perpetuate the wrongs already committed and stem the tide of a free civilization. We have yet to complete the great task to which, more than three years ago, we dedicated ourselves.

At such a time I would call upon you to devote a special day to prayer that we may have the clear-sightedness and strength necessary to the victory of our cause. This victory will be gained only if we steadfastly remember the responsibility which rests upon us, and in a spirit of reverent obedience ask the blessing of Almighty God upon our endeavours. With hearts grateful for the Divine guidance which has led us so far towards our goal, let us seek to be enlightened in our understanding and fortified in our courage in facing the sacrifices we may yet have to make before our work is done.

I, therefore, hereby appoint January 6th—the first Sunday of the year—to be set aside as a special day of prayer and thanksgiving in all the churches throughout my Dominions, and require that this Proclamation be read at the services held on that day.

GEORGE, R.I.

In this Proclamation, at once manly and devout, our earthly King has called upon his subjects in every part of the Empire to approach our heavenly King in this serious crisis of our history. We are to do this not merely as individuals, but as a people, and that on a certain definite day—January 6th—so that there may be Imperial unity in our action. Let us note what the King expects us to do on that day.

First, to pray for "clear-sightedness and strength necessary to the victory of our cause." It has been said that this felicitous phrase strikes the right note, and the very one that will help us most at this period of the struggle. We are exhorted to ask definitely for Victory, and in a spirit of reverent obedience to plead for God's blessing on our endeavours to secure it. Surely that is precisely what we most need just now. While we have abundant confidence in the ultimate issue of the war, the long-drawn-out agony of it is trying and wearing. Any athlete knows that the last lap, the last spurt, makes the severest call upon the physical strength. The King admits this when he declares that we are now entering on the last and most difficult phase of the war, and, like a good leader, he bids us brace up the sinews of our physical stamina, and like a spiritual leader who believes in the sovereignty of God, he bids us turn to that God whose promise is, "Be strong—and I will be with you." Our first duty, then, on January 6th, in the view of our King, is to pray definitely for Victory and for the strength to win it and the grace to use it aright.

Our second duty is that of thanksgiving. The struggle is being so prolonged and is accompanied by so much unspeakable awfulness that we may be disposed to forget the greatness of the mercies which have been vouchsafed to us during the last three years and a quarter. But, as a thoughtful periodical puts it, "Though we have not yet won the war, the valor of our troops and the steadfastness of our people saved the Empire from imminent danger in which it stood during the first weeks of the fighting, when, all unready, it was plunged into a struggle with a Power which had been preparing its blow for more than a generation. The danger, if less present, is not yet removed. Courage in the field and loyalty at home are still needed in abundant measure. The duty of giving thanks for mercies realized always comes before petitions for further mercies." I trust, therefore, that the note of

(Continued on page 13.)

Epiphanytide Appeal for Foreign Missions

Issued by the Missionary Society of the Church of England in Canada, 1918

When ye pray, say . . . Thy kingdom come.—St. LUKE xi. 2

THE Church's Epiphany call to evangelize the world synchronizes this year with the call of our Sovereign to an Empire-wide day of Prayer and Thanksgiving. To the Christian this is by no means an unhappy coincidence. To seek Divine guidance in solving the world-problem now before us is not alien to the desire that "the earth be filled with the knowledge of the Lord."

(1) The world-policies shaping in the minds of our national leaders at the present time are but late confirmations of the world-aim of the Christian missionary enterprise from the very first. We are now conscious of a sense of solidarity hitherto scarcely realized. Innocent and guilty alike are suffering a world catastrophe. There are many privations that neutral nations must share with the belligerent. Our ideals, too, are rapidly assuming world proportions; we, at least, profess to seek the emancipation not only of ourselves and our allies, but of all. Suddenly economics, social adjustments, diplomacy, appear on a world-scale. To the man of the world this is a startling novelty; but not to the Christian to whom the world-view has been commonplace, recalled to him afresh each Epiphanytide. At a time, then, when the forward work of the Church has to be reduced to the minimum, may not our faith be ratified and our zeal stimulated by bringing out Christian experience to bear upon this new attitude. In facing our national duty as Christians, we have an advantage; if civilization is world-welfare, it is to be won by the "missionary-hearted." And the more clearly we perceive this fact the firmer will be our conviction that nothing must permanently delay the giving of the Gospel to the whole world. Men are dreaming a world-brotherhood; the story of Christian missions gives the one triumphant experiment in the realization of this dream. The future of humanity is with the Church, if she but lead the way she alone has trod.

(2) Can we do it? We have an unprecedented opportunity. People who have never known the joy of service have tasted it these years. Our ordinary men, women and children are doing extraordinary things; body, soul and spirit are being given in a new and complete devotion to the great cause. Has the Church no call for the sacrifice and service of these who have shown they can serve if a cause be worthy? Cannot the Kingdom of God be presented as an adventure eternally worth while? The call must be mediated through us. We can only pass on what we seriously have and live. "Is our Christianity worth propagating?" ran the slogan of one great missionary conference. We can prove it so, if there is in our daily life our Lord's passionate love of righteousness, liberty, brotherhood and holiness. Whether Christ reigns in the councils of the nations of tomorrow depends upon the Christ portrayed to them by us who bear His name to-day. The non-Christian nations are very close to us. They are deciding whether our religion is equal to our national needs; if the evidence be against it, they will proceed without it. We have an unparalleled missionary opportunity in our individual and national application of our Christianity in these momentous times.

(3) To prayer, then, this day! On our knees for our nation and the world we shall pray aright when we plead with Christ, "Thy kingdom come." As citizens and as believers we have but one controlling passion and one transforming motive of life—the love of God in Christ. Prayer is a new thing with our loved ones in peril upon our hearts; sorrow is vividly real when it is the tale of a world gone wrong. The great battle against the Gates of Hell is still waged by our missionaries on their front line; the cross still speaks of the love of God in Christ for the redemption of His world gone wrong; our intercessions and our service for this front will not be less because we have learned to pray and to sorrow in these days of trial.

Be the banner still unfurled,
Still unsheathed the Spirit's sword,
Till the kingdoms of the world,
Are the kingdoms of the Lord.

On behalf of the Board of Management,

S. P. Rupert's Land, Primate,
S. Gould, General Secretary, M.S.C.C.

THE BIBLE LESSON

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

1st Sunday after Epiphany, January 13th, 1918.

Subject:

Our Lord begins His Work.—St. Mark 1: 9-20.

LONG preparation had been made for the brief ministry of the Lord Jesus. The Prophets and St. John the Baptist had played their part in that preparation. At thirty years of age Jesus was about to begin the work of gathering disciples, and after that He was to fulfil that gracious ministry, which covered three eventful years.

1. Our Lord's Immediate Preparation for His Work.—There were two parts to this preparation. Each of them has to do with our Lord's Humanity. We are not to lose sight of the Fact of His Divinity. He came forth from God. He is the Son of God, the Second Person of the Eternal Trinity. Yet it was as the Perfect Man that He lived and laboured among men. He often spoke of Himself as the Son of Man.

(1) His Baptism was a preparation for His work. St. John the Baptist had been calling men to repentance and directing them to be baptized as a symbol of the cleansing from sin which they received from God when they repented and confessed their sins. The surprising thing to us is that Jesus came to receive this Baptism. He had no sins, and, therefore, had no need of repentance. St. John the Baptist recognized the apparent incongruity of His coming to this Baptism (St. Matt. 3: 14). Yet Jesus insisted, because He desired to identify Himself with our humanity. "Thus it becometh us to fulfil all righteousness" (St. Matt. 3: 15). Jesus humbled Himself in submitting to that Baptism, but God glorified Him. The Holy Spirit appeared from the opened heavens, and the voice of God proclaimed, "Thou art my beloved Son in whom I am well pleased."

(2) The Temptation was another preparation for His work. St. Mark speaks but briefly of it, but in his terse language he tells the essential things. (a) It was the will of God that He should endure this temptation. "The spirit driveth Him into the wilderness." (b) It was a sustained temptation, lasting for forty days. (c) He was without human aid, "with the wild beasts." (d) He had spiritual help. "Angels ministered unto Him." In the Temptation, as in His Baptism, our Lord identified Himself with our human life. The Temptation was terribly real, sustained and diabolic, yet Jesus met it and overcame with the same aid only which men may have. "He was made like unto His brethren."

2. The Definite Beginning of Our Lord's Ministry.—It began with the announcement that the Kingdom of God was come. St. John the Baptist had declared that it was near, and had called on men to repent. Jesus, in the very beginning of His work, proclaimed the Gospel of God—the Good News concerning the Kingdom of God. He called men into it, pointing out the necessity of Repentance and Faith (v. 15). How long our Lord spent in general preaching before He began to call men to personal discipleship we do not know. We do know that He began to preach in Galilee, that He preached about the Kingdom of God, and that He told men what was required of those who would enter into that Kingdom.

3. The Personal Call of Disciples.—No one has ever been able to preach with such power as Jesus. Multitudes hung upon His words. Even enemies confessed, "Never man spake like this man." Side by side with His wonderful public preaching is His even more wonderful dealing with individuals. In the Gospels there is more space given to relating how Jesus dealt with individual men and women than is taken up in telling of his public preaching. Think, for instance, of the woman at the Well of Jacob, or of the blind man of St. John 9. It is an example which the Church might well follow. There is no influence which men can use more effectually than the direct, personal appeal. Here the clergyman, Sunday School teacher or other Church worker has an unlimited scope for the exercise of personal influence. Our Lord gathered His disciples by this method. Simon and Andrew were called first. Afterwards James and John, the sons of Zebedee.

4. The Work to which Jesus Called Them.—Our Lord told them that He would make them to become fishers of men. He afterwards unfolded to them more fully the nature of their work.

Here, however, He gave them the basic principle of it. They were to gather men for His Kingdom. The Kingdom of God is as yet an uncompleted Kingdom. We have our part in the great work of bringing others into it. We look upon great events in the world with the hope that they will quicken the growth of the Kingdom of God. Some think that the war will almost transform the world. It will only do so as it makes Christ's followers more earnest and zealous for His Kingdom. Our Lord laid down the principle of its extension. It is by gathering people, bringing them to know Christ, and having them, in turn, influence others. This is our work, as it was the work of the first disciples—Fishers of men.

NEW BOOKS

Prophecy and the Lord's Return.

By James M. Gray, D.D., Dean of the Moody Bible Institute, Chicago. Fleming H. Revell Co., New York. (119 pp.; 75 cents.)

The present world distress has turned the thoughts of many readers perhaps for the first time to matters of Prophecy in Holy Scripture. Inseparably connected with that study is the major topic of our Lord's return. No student of the Bible who reads with his eyes open can avoid seeing that the return of Christ was a fundamental teaching of all the Apostles. Some would suggest that they were mistaken in this matter and that the question is of no importance to us to-day. Such will do well to re-study the subject under the guidance of Dr. Gray. He has written a series of popular addresses dealing with the related problems of the Return. It is a clear statement of the pre-millennium view and is characterized by a sanity in dealing with prophecy which in books on prophecy is sometimes desired rather than obtained. As Dr. Gray says, "The student of Prophecy must not be a prophet." His chapter on the Second Coming as a motive for holiness is a searching statement.

Means and Method in the Religious Education of the Young.

By John Davidson, D.Ph. (Edin.), Examiner in Education in Edinburgh University, Longmans, Green and Co., New York. (viii., 152 pp.; \$1.00 net.)

It is a sign that Sunday School teaching is at last beginning to come to its own when men such as Dr. Davidson devote a book to the matter. He brings to bear his knowledge of Educational Psychology on the practical problems of the Sunday School teacher. He has a preliminary chapter on the difficulty of presenting the Supernatural to the child. But most teachers will, we think, discover that the child accepts the Supernatural with such readiness that the unusual is lost sight of. Frankly we do not like Dr. Davidson's stand on the miraculous when he suggests that teachers may be well advised to attempt no explanation of the Feeding of the Five Thousand, for example, but to say that "there may be some hidden meaning underlying the writer's report of the miracle." Dr. Davidson says a good thing when he urges that the churches and teachers should do something to develop a lively conviction amongst youth that God did and still does directly intervene in human affairs to individuals and nations consciously striving after righteousness. The author gives many good hints regarding the use of illustrations and story-telling. We are glad that he takes a drive at the pious doggerel of some children's hymns. The prayers in the Sunday School and special services must be understood by the children if they are to "worship."

Why I Believe the Bible.

By David J. Burrell, Pastor of the Marble Collegiate Church, New York. Fleming H. Revell Co., New York. (199 pp.; \$1.00 net.)

The mission of this book is conditioned by the popular style of treatment. It is an interesting series of addresses on the topics related to the Truth of Holy Scripture. The most notable thing about it is the vigour of the assertions of the author of his belief in the Scriptures. Its apologetic value is limited by the fact that Mr. Burrell talks about so many things besides the Bible. We are among those who think that the Bible is its own best witness and we think that there is room for a book on the Bible which will point out some of the wonderful things therein. We do not see that any book can be of real help to an honest-minded inquirer which does not meet four-square the difficulties of the inquirer. Christians will be glad to read such a testimony as this, but we could not imagine it convincing a skeptic.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

CANADA has safely passed one of the most fateful tests that she has ever encountered in her brief but stirring history. She has broken a long and firmly-rooted tradition. Four years ago compulsory military service was an unbelievable eventuality, and to-day it has been approved and ratified by the overwhelming voice of the people—and not an enemy foot is visible upon our soil. Less than four years ago, when war broke out, we spoke of "contingents" and "contributions" to the Imperial forces as the expression of our duty. We have long since ceased to talk that way. We are not now helping out some other people or nations in their sore trial in face of a dangerous enemy; we are fighting our own cause, protecting our own country, defending our own rights, confirming our own liberty. It is no longer a question of 50,000 or 500,000 men that represent "our share" of this world-shaking conflict, but it is a question of fighting on with all our men and all our resources until the world is safe for us to live in. If the line is broken in France and the control of the seas is yielded up to other hands, we shall still have to fight for our homes and hearths. And yet we are not confining our outlook to our own selfish interests. We realize that what is essential for us in this conflict is essential also for the world. The right to live and work out our own destiny is a fundamental necessity, not only for us only, but for the progress and happiness of humanity. Thus the watchword is to fight on as long as an enemy is mad enough to attempt to transgress this law. That, we take it, was the clear, strong mandate given to their government a few days ago by the Canadian people. It is a command to fight, not for glory, or trade, or territory, but for safety and peace and national manhood. It is a command to use the willing and the unwilling, and place them where they will be most effective for the attainment of the great objective. It is further, a command to do this thing, not haltingly or half-heartedly, but resolutely and with vigour. The people might possibly have chosen an easier path, they might have staked their future upon the apparent strength of the mother country and of our powerful neighbours, but at best it would have been a path of national shame. We can thank God that the courage of our men and women has stood the test, and that the path of duty shall be our path, even though it lead but to the grave.

* * * *

The decision of the people of Canada, registered on the 17th inst., has gone a long way towards the solution of our internal troubles. It remains for our statesmen and leaders of thought and action to complete the understanding which such a verdict suggests. Many have far too lightly played with the fire of race and religious feelings and traditions. Many who ought to know better have forgotten apparently that men will not barter their faith or submit to be transformed into the similitude of another nationality. Profits and prosperity are not the only considerations of life, and sentiment still rules, and rightly rules, within certain limits. "Spectator" is not now speaking to French-Canadians, and he would say to his fellow-citizens of his own race that if anyone hopes to make Protestants and Britons out of French-Canadians he is chasing a chimera. What is more, he is touching these people at the most sensitive centre of their being, and stimulating the fires of enmity and mistrust. Only those who have lived in the Province of Quebec can appreciate the comfort and joy which the people take in their Church; and any movement that is suspected of weakening or destroying that Church at once arouses their deepest resentment. Next to their Church come their language and their racial traditions. To these they are wedded. They are quite ready and competent to learn our language, but their own stands above all, for it is peculiarly the outward symbol of their race. In attempting to bring about a reconciliation between these two people it is essential that we respect both their faith and their traditions. That, of course, doesn't mean that we are to turn our back upon our own faith or our own traditions. It means that our rights are their rights and their rights ours, but there must be no attempt at transfusion of personality or nationality. A national government is required to see that the citizens perform the duties of good citizens, and

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otherwise to interfere with their personal liberty as little as possible. The present Union Government can best promote unity and understanding by treating all citizens alike, doing justice to all without fear and without favour. If it begins to assume that one section requires to be babied and bargained with, it will create disgust, particularly in the minds of those who are supposed to have the more favoured treatment. If those who are triumphant will now quietly go about their business without attempting either to pour reproach or sympathy upon the vanquished, it will save a great deal of trouble. The important thing for the Government to remember is that it was elected for a definite purpose, and it must keep faith with its electors. Surely the hand of authority and leadership will soon be felt as it has not been felt hitherto. The people have had a great deal of spineless advice. Now they expect to be marshalled by wisdom and authority and told just what to do. And this applies not only to men, but to women; not only to French, but to English. Let us hear the word of command at once, and let obedience be our ready response.

* * * *

There are one or two things to which "Spectator" would like to call the attention of the Canadian Government and the Canadian people. First of all, he would like to know to what extent the food products of this country are being transformed into beer and intoxicants in England. Are the people of Canada to go on forever economizing in good in order that the people of England may still linger over their cups? From the information that comes to us it is apparently impossible for the British Parliament to touch the liquor question, so firmly are the liquor interests entrenched in power. For the same reason it appears that the Established Church is bound hand and foot. Now the hope of a liberator lies in the North American continent and in the efficiency of the submarines of the enemy. If Canada and the United States refuse to press economy in food products that are used in England for drink products until this question is once for all settled, the solution would come in short order. And, after all, why should we curtail the food of our children that the glasses of England may be filled? Why should legislation wiping out the liquor trade in Canada and the United States be enacted with great effort and sacrifice and our grain shipped over to England to supply that same trade over there? England needs an awakening on this subject, and if Canada hasn't the courage to do it, we shall be surprised if the Americans do not issue an ultimatum that will have the desired effect.

* * * *

"Spectator" hopes that our Union Government is maintaining very close relations with the Imperial Government in every phase of this war. It is extremely important that the rulers of Canada should not merely be consulted as to the needs of the army, but that they should have their full share in all the approaches of peace. The Lansdowne letter, sprung upon an astonished Empire, made one ask, What is there behind this? Is an old statesman, who has occupied the position of Foreign Secretary, simple enough to throw to the public a mere personal opinion at a most critical time, or is there an official movement behind it? The situation ought to make us reflect upon possible eventualities. May we not some day wake up to find that statesmen have committed the Empire to certain lines of action that make for a fruitless peace? Certainly, the Lansdowne letter would cause Canada to play a sorry part in this war. After sending forward 350,000 of our best men to fight for an ideal of civilization and then to be confronted by a compromise of which we knew nothing would surely justify Mr. Bourassa in all he has said about the foolishness of being dragged into Imperial wars. Canada is loyal to the Empire, very loyal, in fact, but Canadians are not fool loyalists. Our Government should not merely be informed of what is transpiring in the European arena, but we should be represented wherever an Imperial decision is to be made. The deeds of our army, the sacrifices of our citizens, and the capacity of our statesmen entitle us to this place. If it is not so, the unity of the Empire will shortly vanish.

Spectator.

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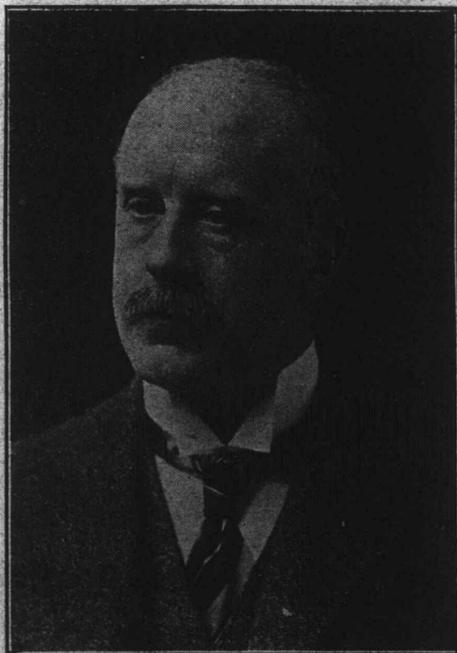
All I have seen teaches me to trust the Creator for all I have not seen. Whatever it be which the great Providence prepares for us, it must be something large and generous, and in the great style of his works. The future must be up to the style of our faculties—of memory, of hope, of imagination, of reason.—Emerson.

The Symbol of the Cloud

Miss E. M. KNOX, Toronto, Canada

THE New Year has overtaken the Old Year, gripped hands of good fellowship and started forward on its trail. We follow, perforce, in its footsteps, but tremble as we know the darkness bearing down upon that trail—a darkness akin in measure at any rate to that described in a recent letter from Halifax. "It seemed the end of all things, as, ankle-deep in broken glass and scattered mail, I stood watching the banks and offices shattered on every side, or looked in terror at the motors hurrying past with wounded and dying. That terror was nothing to the horror of a few moments later, when, warned off, I stood upon the Common watching a dark pillar of smoke move slowly, stealthily, nearer and nearer to the powder magazine, and knew that powder magazine once touched, not I, not a living being, not a rat would be left alive over a wide-spread area. Every moment was tense with a tenseness of eternity."

It is exactly the feeling of a dark pillar of smoke, moving slowly, stealthily, nearer and nearer, and threatening the very wellspring of



MR. EVELYN MACRAE,

Recently Appointed Chairman of the Executive Committee of the Dominion Council, Brotherhood of St. Andrew.

our nation, which, day in, day out, haunts the inmost recesses of our minds. We are justified in our dread, for the shadow of that dark pillar has already cruelly fallen upon the coming leaders of our nation. We have lost men of the type of Major Oldham and Captain Trumbull Warren, men of large and generous mind, so skilled not only in their own particular profession, but in Settlement work, that they would have been experts also at the solution of the coming Socialistic problem of Canada.

We have lost men of power who might have been future business leaders, such as Lieut. Raymond Jarvis, who, seeing the coming direction of the shell-fire, cried, "We're all right at the guns; you fellows scatter." We have lost men of highest scholarship and tested honour, men, moreover, with hereditary instinct of statesmanship, who might have been future parliamentary leaders, such as Lieut. Harold Wrong and Lieut. Gerald Blake. We have lost men who might have been future spiritual leaders, such as Lieut. Harold Owen, taking as marked a course in theology and in medicine. And, saddest, possibly, of all, we have lost first year University men, you might almost say lads, in the freshness of their cheery boyhood, with comparatively untested but rapidly widening possibilities, such as Lieut. Paul Clarke, a lad marked out by a passion for truth, honour, justice.

It is for lads such as these, for the tragedy that they have

"Left their own
Kindred and friends and house alight,
And in the deep and solemn night
Gone forth to meet their Lord alone."

we mourn, and shall mourn more keenly, decade after decade, as Canada calls for the men who are lost to fulfil the task for which they were trained, and for which they alone are capable.

But there is another side to the tragedy. The dark column of destruction, move forward as it will, cannot escape the overruling hand of God.

"All times in His eternal book of fate

Are ringing sure, and have their certain date."

Meanwhile, as we await God's time, we know that that destruction is far from touching the last and hidden resources of our strength. The stoning of a Stephen ever calls out a Paul. The heroism of the fallen rapidly matures and calls out the heroism of the boys and girls already facing responsibility long before their time, already bearing the yoke, even in their youth. But we go one step further. The shadow which is falling over the room and over the nation, where we are working our appointed task, is dark, but even in the darkness we lift our heads and say, "Only a few more shadows and He will come." For there is a shadow of coming deliverance as certainly falling over our land as a dark shadow of destruction. The shadow of the cross has already fallen visibly over the city of Jerusalem. Thousands of years ago the Temple of Solomon, the symbol of the living Jehovah, arose without a sound of earthly hammer. The three crosses of the Union Jack, the symbol of national and spiritual freedom, arose slowly, silently, without sound of gun or shrapnel, and to-day float over the city of Jerusalem.

Nevertheless, this New Year tide our hearts are heavy at the thought of the men who are gone, "the silent, unreturning feet," and in our despondency we wonder whether the dark pillar of destruction may not have touched fatally their lives and ours. But it is not so. Those men are lost neither to themselves nor to us. They are in reality nearer than when seas and continents separated them from our side. The truth is we are learning an extended vision. We are looking past the boundary of the four walls of our houses, our offices, past even the boundary of our town or country; we are thinking in world interests, we are speaking in world numbers. But we are looking even further. We are realizing that an unknown, immaterial world is around us, a world of eternity. We used to think of that world as an ideal of purity, harmony and rest. That ideal is still with us, but it is eclipsed by the ideal of service, by the vision of the armies of the living God, the warriors of Christ's host, the armies in which the finest of our race, the men of highest ideal, are taking service, are learning the cry, Hosannah to the Highest.

But what of ourselves? The dark column of calamity, it is true, has been moving slowly forward. A sword has pierced our heart, but it has not injured us fatally. It has only forced us to lift our eyes and to move our centre of vision from our own personal getting, from our own personal interest and surrounding into the eternal centre beyond the veil. We live in the victory of the cause for which our men lived and died, and if we are true to our trust the mantle of the faith, hope and love which animated them is falling upon and is animating us. Their faith, hope and love is teaching us that this world of ours is not left unto us destitute. They have shown us that it is worth living and dying for, and they are teaching us that it will be worth living and dying for until the mists of darkness clear away and the dawn of the new day breaks upon a new heaven and a new earth. The men may pass out of sight, but

"They for us wait, they watch, they dewly ward,
And their bright squadrons round about us
plante."

* * * *

SUFFICIENT UNTO THE DAY.

He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly, for this day is only ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad and bring unto one day's thoughts the evil of many, certain and uncertain, what will be and what will never be our load will be as intolerable as it is unreasonable.—Jeremy Taylor.

Prayers for War Time

PRAYERS ISSUED BY THE ARCH-BISHOP OF RUPERT'S LAND FOR USE IN HIS DIOCESE.

O Heavenly Father, the God of Righteousness and of Peace, Who didst send Thy Son Jesus Christ into the world to save mankind from sin, have mercy upon all the nations which confess His holy name and yet are battling in bitter war. Cleanse both us and our enemies from all hatred and covetousness, and so strengthen and guide us that neither may any weakness or weariness in us bring this war to an unrighteous end, nor a righteous peace be delayed by our blindness or self-seeking. And this we ask in the name of our Lord Jesus Christ, the Prince of Peace. Amen.

Let Us Pray for Our Country.

Grant, O Lord, that the men and women of this Dominion may devote themselves more whole-heartedly to the common good and the common cause, not seeking wealth or comfort for themselves, but rather giving much and taking little, so that we all may know the joy of service and the discipline of self-denial, for the sake of Him Who died for us on the Cross, our Saviour Jesus Christ. Amen.

Let Us Pray for Sufferers.

Unto Thy loving kindness, O Lord, we commend all those who are stricken and suffering from this war: the wounded and overstrained, the prisoners, the homeless, the hungry and the oppressed; all who have been bereaved of those dear to them; all whose faith in Thee has been shaken by the horrors they have seen or suffered. Bind up their wounds, O God, and comfort them with Thy Holy Spirit; and help us to do our part more effectually in ministering to them, for the sake of Him Who bore for us the pain and desolation of the Cross. Amen.

Let Us Pray for Fellowship.

O Merciful Father, Who has lightened our burdens, both in doing and suffering, by a more abundant gift of the joy of Fellowship, grant, we beseech Thee, that in striving to follow Thy commandments all those who call themselves Christians may be knit together in one Household of Faith and serve Thee in brotherly love, for the sake of Him Who loved us and died for us, Jesus Christ our Lord. Amen.

Let Us Pray for Union and Harmony.

Remove, O Lord, we beseech Thee, all hindrances to concord and united action from the people of our own Dominion and from the allied nations, that we may present a united front for breaking the power of the enemy and finally setting forward peace and brotherhood amongst all mankind, through Jesus Christ our Lord and our Redeemer. Amen.

Let Us Pray for Repentance and Amendment of Life.

O God, the Ruler of all kings and peoples, Whose chastisement is our healing and Whose pity is our salvation, give us at this time a deepened sense of our sinfulness and shortcomings, both as a nation and as individuals. Thou hast told us in Thy Word that "when Thy judgments are in the world, men learn righteousness." Sore judgments are in the world to-day. Heavenly Father, grant that we may know the time of our visitation. Help us to know the things that belong to our peace before they are hid from our eyes. Give us grace to try and examine ourselves and turn away from our indifference and our sins and return to the Lord and He will have mercy upon us, and to our God, for He will abundantly pardon. Hear us, for Jesus Christ's sake. Amen.

Let Us Pray for Victory Over the Forces of Evil.

O Lord of Hosts and God of battles, Who of old time wentest forth with the armies of Thy people and didst deliver them out of the hand of their enemies, we pray for victory to our armies and those of our Allies. Believing in the justice of our cause, we humbly claim Thy promise to maintain our right and our cause in this great struggle, for "Thou art set in the throne that judgest right." We know that while Thou dost use the valor and chivalry of men, "Thine, O Lord, is the power and the Victory." Forgive us if we have been trusting too much in "chariots and horses" and too little in Thee. "Thou hast a mighty arm and strong is Thy hand and high is Thy right hand." We plead, then, for an early peace with Victory for the cause which we have in hand. All this we ask for Jesus Christ's sake. Amen.

SOME ELIZABETHAN PRAYERS.

(From the Guardian.)

A Jus's Cause.

O most mighty God and Lord of Hosts, which reignest over all the kingdoms of the world, Who hast power in Thine Hand to save. Thy chosen and to judge Thine enemies: let Thy merciful Eye be now upon this Realm. Thou, of Thine unspeakable goodness, hast blessed us with infinite blessings (and of late hast delivered us from the bloody practices of our implacable enemies). We humbly beseech Thee, O merciful Father, to aid us with Thy mighty Arm in this our present just cause, waging war not in pride nor ambition of mind, but only for the necessary defence of our Allies, our lives and our country. Be merciful, therefore, O Lord, to our present Forces, and, passing over both their transgressions and ours, prosper them both by sea and land. Let Thine help from above at this time strengthen our Army and Navy, Thy mercy overshadow them, Thy power as a wall of fire environ them. May Thy wisdom direct them, Thy providence secure them, Thine holy angels guard them, Thy Son, our Lord Jesus Christ, stand up for them, Thy Majesty overwhelm all hostile power exalting itself against this land: so we, Thy people and sheep of Thy fold, shall sing unto Thy glory and magnify Thy goodness for ever, through Jesus Christ our Lord.

Reliance on the Most High.

O Almighty Lord God of Hosts, it is Thine own gracious promise that when Thy people shall go out to battle against their enemies by the way that Thou shalt lead them, and shall call upon Thee for Thy holy help, Thou wilt hear their prayers in heaven and judge their cause. In assured trust of this Thy promise, we present our supplication before Thee. O Lord, judge Thou our cause; judge Thou between us and our cruel enemies. Thou seest, Lord, that they first conspired to root us out, and by mighty preparations at this present day seek our ruin still. That which armeth us is neither desire of enlarging our own borders, nor thirst of blood, nor rapine of spoil, but only the just defence of our nation and of our Allies. O Lord, maintain Thou our right, and be Thou enemy to our enemies. Great is their malice, and great is the mischief they intend against us. Let not the wicked have their desire. O Lord, we put not our trust in any strength of our arm, but our eyes look only unto Thee. We know, Lord, the battle is Thine, and that with Thee it is nothing to save by many, or by few; for that except Thou bless with counsel and courage we shall not prevail, and all these are in Thine Hands to give or to withhold. Help us, O Lord God, for we rest on Thee, and in Thy Name go we forth against these mighty preparations. Go forth, O Lord, with our hosts by sea and by

land. Cover their heads in the day of battle. Let Thy Faith make them valiant, and put to flight the armies of aliens. Hear us, O Lord, for the glory of Thy Name, for Thy loving mercy and Thy Truth's sake.

For Guidance.

O Eternal God, Lord of the whole world and Guide by sea and land, Who by Thy mighty Power doth direct to what effect Thou wilt the counsels and actions of all men: graciously vouchsafe to bless and order unto happy issue the work of our Men-of-War now sent out by seas to withstand the enemies of this people. Let it please Thee, mighty Lord of Hosts, as Guide and General to go in and out before them, with straightest course to speed and prosper them in the way. In a pillar of fire give light to direct their steps; in a pillar of cloud defend them. Put upon them the spirit of Counsel and Fortitude, and under the banner of Thy Power and Protection let them meet our foes. Encourage and embolden them in the day of conflict to stand undaunted and without fear. Make way and opportunity for them, and for Thy Name's sake grant, O glorious God, happy success in battle, to their battle a joyful victory, and to their victory a safe and triumphant return. So will we, the people of Thine inheritance, together with them ascribe both our cause and the glory of their success not to our own strength, but unto Thy Power, Who alone givest victory in the day of battle. Hear us, O Father, even for Christ's sake.

For Notable Victories.

Most mighty God and merciful Father, Who of Thine infinite goodness hast protected Thy servant our Sovereign and all of us his subjects from the wicked designs of our implacable enemies, and hast stirred up the hearts of our Sovereign and our nation to send forth our armies for our defence; we humbly beseech Thee, through the merits of our Saviour Christ, so to comfort them, encourage them and defend them with Thy strong and mighty Arm that whatsoever they shall attempt and take in hand for defence of this Realm against our enemies may prosper and have most happy success. Direct and lead them, O Lord, in safety; strengthen all who command with sound counsel and valiant resolution. Bless their conflicts with notable victories both by sea and land. Preserve and strengthen them in every danger, and give unto them, O Lord, if it be Thy will, such an honourable triumph as may bring to confusion the blood-thirsty and cruel makers of this war, that by the final victory of our Queen and her Allies peace and happiness, truth and justice, religion and piety may be established amongst the nations of the world for all generations.

FOR ALLIES.

O most mighty Lord God, the Lord of Hosts, the Governor of all creatures, the only Giver of all victories, Who alone art able to strengthen the weak against the mighty and to vanquish infinite multitudes; deliver, O Lord, in Thy mercy, the lands trodden under the feet of our enemies, and grant to all sufferers patience, faith and power to withstand the cruelty of all their oppressors. O most merciful Father, if it be Thy holy Will, pluck down those ambitious hearts; convert them to the knowledge of their offences; abate their cruelty; that all Christian people may live in amity and obtain by Thy aid and strength surety from their enemies, whereby all they that be oppressed with their tyranny may be relieved, and all which be in fear of their cruelty may be comforted; and finally, that all Christian realms, and specially this realm (of Britain) may by Thy defence and protection enjoy perfect peace, quietness

and security; and that we for these Thy mercies may, with one heart and voice, thankfully render to Thee all honour and service, and in godly unity and concord among ourselves may continually magnify Thy glorious Name, world without end.

For the Army and Navy.

O Eternal God! in power most mighty, in strength most glorious, without Whom the weapons and the craft of war are in vain prepared against the day of battle; vouchsafe from Thy high Throne of Majesty to hear and receive the humble prayers which, on bended knees, we Thy people do in our unfeigned acknowledgment of Thy might, and in our weakness, pour out before Thee. We beseech Thee, on behalf of our gracious Sovereign, and on behalf of his armies and men-of-war, who by Thee inspired have put their lives in their hands, and at this time do oppose themselves against the violence of such as bear a mortal hate against the people of this land. Arise and stand up, we pray Thee, to help and defend them. Be Thou their Captain to go in and out before them to lead them; teach their fingers to fight and their hands to make battle. Bless the General and chiefs with the spirit of wisdom, counsel and direction; the soldiers with minds ready to perform and execute; gird them all with strength, and pour out upon them the spirit of courage. Give them in the day of battle hearts invincible and fearless against evil, but terrible to such as come out against them. Where the enemy doth rage and danger approach, be Thou, O Lord, a Rock of Salvation and a Tower of Defence to them. Break the enemy's weapons; as smoke vanisheth, so let them be scattered; turn the sword of our enemy upon his own head, and cause his delight in war to become his own destruction. Scatter his forces, and foil the ships wherein he trusteth. So shall the world know and the nations understand to the praise of Thy Glory that Thou alone defendest them that trust in Thee. Hear us, O Lord, our Strength, in these our prayers, for Jesus Christ's sake.

For the Conversion of the Enemy.

O God most glorious, the Shield of all that trust in Thee, Who alone dost send peace to Thy people and causest war to cease in all the world; consider the daily trouble of Thy servants, and behold the malice of our adversaries, who do conspire and band themselves together against us, breathing out wrath and utter subversion. Many a time hath their wrath been kindled, so that they would have swallowed us quick, but by Thy power their purpose has been frustrated, their counsels prevented, their preparations overthrown, and we delivered. Yet, O Lord, their heart is set against us, still to vex and trouble us that fain would live in peace. But that they may know Thee to be a God of mercy, cause them to return at last and not any longer to hate those whom Thou hast loved. Make them to see that their plots and designments are against Thee; that Thy Name may be glorified in the day of their conversion. But if they shall still harden their hearts and will not understand either our defence or their own calamity to come, make void their devices, disclose their counsels, discover their secret plots, that in the snare which they have laid for us their own feet may be taken. Finally, O Lord, whensoever they prepare themselves to battle, take the defence of our just cause into Thine Hand. Break their navies, disperse their armies, and cast upon them a fear and astonishment, that they may tremble at Thy Presence, and fly before they be pursued. Grant this, O Lord, our Strength, even for Christ's sake.

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Correspondence

CANADIAN STANDARD EFFICIENCY TESTS.

Sir,—The splendid letters in your last issue strongly endorsing the Canadian Standard Efficiency Tests, are a most encouraging indication that many of our live Sunday Schools are finding the great benefit which this course is to any church which earnestly and honestly tries them. Speaking from several years experience of this course, I can commend the C.S.E.T., as stated by your many correspondents, to be the greatest boon to practical work amongst that most important branch of Sunday School work amongst the teen age boys—the Churchmen of the future. As one who has for many years been closely connected with successful Sunday work, I am delighted to note the much-needed interest which is now being evinced in our Sunday Schools. A hardworking parish priest, well known in the Canadian Church, quite recently informed me that he thanked God for the Boys' Community Movement, and especially for the C.S.E.T., which had been of untold good in his large parish and which were responsible for a candidate for Holy Orders. Would that our clergy and laity in this Advent season would recognize the call that it is high time to awake out of sleep and give the first place in our prayers and energies to the all-important work of Sunday Schools. Would that many of our energetic laity who have taken such a great part in the Laymen's Missionary Movement, would offer their services to their Rectors and learn and teach in our Sunday Schools.

In bodies outside the Church we find many of their leading laymen taking a most prominent part in their Sunday Schools. Why cannot we do the same in the grand old Church? Many of us have lost our dearest and best in the present war. There are great after war problems to be solved. What a great thing it would be if we would do all that in us lies to ensure that our teen age boys will be Christian men and working Churchmen. Do not look down on any successful and God-given methods, because they may have originated or may be used by those who are not of our Communion. Look what Wesleyanism became and what the Church lost by indifference and carelessness till it was too late. All honour to those who are using, and successfully using the C.S.E.T. Those who fail to do so, and especially those who, through partisanship or inability to realize the great need which this course offers, and if properly utilized ensures, take a great

responsibility, for which they will some day have to give an account. I wish that some of these Casuists could have seen, as the writer did recently, the large attendance of boys who are taking the C.S.E.T. course, at a corporate communion in a church at an early celebration, and to learn of their work in the Sunday School and for Missions, and above all, to know that they were exerting a splendid influence in their trivial round, their daily task. I would strongly urge any desirous of information on this subject to correspond with Rev. Mr. Hiltz, Dr. Carroll (Brockville), or Mr. E. M. Jarvis (Toronto), who have each had most successful experience in this course.

Sunday School Worker.

Sir,—I have followed with some interest, and, for the most part with a great deal of pleasure, the recent correspondence in your publication on the subject of the C.S.E.T. programme. Rev. Walter Creswick's letter in your issue of the 20th ult., was the one discordant note. Such a sweeping indictment of the whole movement by one who has evidently had no practical experience with it, seems, on the face of it, ill-advised, doubly so, however, when the contentions made, are not substantiated by convincing evidence of some sort.

The writer makes two charges against the C.S.E.T. The first is that "the wholesome, red-blooded boy has no use for it," and it is made without any qualification or proof. The writer in one brief sentence, without any apparent hesitation, relegates the thousands of Canadian boys who are enthusiastic followers of the programme, to the class of those who

modern religious life. In our own city, for instance, it has been discovered by actual surveys, that the attendance of teen-age boys at Sunday School has increased during the past four years from 40 to 71 per cent., and there can be no doubt that a large part of the credit is due to the C.S.E.T., which is now being operated in almost all of the larger churches.

In the face of such facts, is it not time for us as Anglicans and true Catholics to leave off hostile criticism, and in a spirit of sympathetic co-operation to join forces with the other Protestant denominations in this splendidly practical and successful effort to bring the challenge of Christian manhood to every Canadian boy?

C. E. G. Davis.

THE FORUM.

Sir,—I was very glad indeed to see your correspondent's letter on the subject of the Forum in your issue of December 13, and would like to take the opportunity of commending most heartily the cause of this movement in every city where it has been inaugurated.

In the first place, so far as I at least can see, what really valid objection can be raised to them? They are held after the hour of church service, and no accusation can be made against them on that score that they are designed as a secular substitute for regular church worship. To my certain knowledge, many of our churchpeople make a practice of going on to the Forum after attending church in the evening.

Secondly, as your correspondent very justly remarks, they afford an opportunity of hearing speakers lec-

HYMNS FOR DAY OF PRAYER

566 543 175 176 358 354 337 338 339 340

are unwholesome and pale-blooded. As one who is a worker with boys, who has been in close touch with the C.S.E.T. since its inception, and as one who has seen hundreds of live, virile boys in his own city actively and intelligently interested in it, I must reply that such a statement is absolutely unwarranted and untrue.

The second charge is that "as a training in priggishness, unwholesome self-consciousness and goody-goodyness, nothing could be more effective" than the C.S.E.T. programme. Here, again, the writer offers no proof. The C.S.E.T. programme aims to present Christ as boyhood's highest hero and four-fold development as the measure of Christian manhood. Is it reasonable to suppose that the average boy will become a prig or a goody-goody before such a standard, or unwholesomely self-conscious in following such a pattern? Doubtless these types are represented in the boys taking up the programme. Wherever a great ideal of living is set up there will be found the self-righteous, the morbidly introspective and the weakly pious. The writer has probably some such in his own church. On what grounds can he possibly consider the former condition any more an indictment of the C.S.E.T., than the latter is an indictment of Christianity?

Not, Sir, that I for one moment am overlooking the imperfections in the C.S.E.T. As a living, growing thing, it has many such, which will be removed as time goes on. But let us not on this account be blind to its real value. Not to see that it is gripping Canadian boys in thousands from coast to coast and winning them to Jesus Christ and a new national ideal of living, is to shut one's eyes to one of the most phenomenal features of

ture on subjects of importance and interest, the free discussion of which must be of benefit to our social life. It is of the utmost importance that our churchpeople should inform themselves on these topics, and the Forums are educational in the best sense of the term, dealing impartially with grave national problems from every standpoint. It was for the study of such subjects that our own Council for Social Service was founded; and, while speaking entirely for myself and in no way representing the Council, I may say that I am persuaded the Forums give us most valuable aid in commending the study of social problems to our churchpeople.

It would, indeed, be a thousand pities if our clergy did not see their way to countenance the movement, and I most sincerely trust that they may find it possible to help and encourage it. The whole aim and object of the Council for Social Service is to commend to our people the study of social subjects, and to awaken in them the realization that such are eminently the concern of the Church. Social Service must not be secularized, of which there is the greatest possible danger, and if our clergy and laity refuse all countenance to the Forum movement, it will, undoubtedly, become entirely secular in spirit, a result deeply to be deplored.

I may, perhaps, be permitted to add that I have myself had the honour of addressing the Forum in Ottawa, and considered myself highly privileged in being allowed the opportunity of doing so. I was given a most delightfully courteous reception from a very large audience, gathered in the biggest moving picture of the city, which is used for the Sunday evening gatherings.

H. Michell,
Council for Social Service.

Progress of the War

December 25th.—Tuesday—British airmen drop bombs on the city of Mannheim.

December 26th.—Wednesday—Sir Rosslyn Weymss appointed First Sea Lord of the Admiralty in place of Sir John Jellicoe.

December 27th.—Thursday—Chinese and Bolsheviki troops clash at Harbin, Manchuria. Allied airmen defeat enemy north of Venice, destroying eleven machines.

December 28th.—Friday—General Allenby's forces defeat Turks north of Jerusalem.

QUALITY OF SERMONS.

Sir,—After a painful affliction of reading from week to week the somewhat amusing and somewhat tiresome articles on "The Quality of Sermons," I am forced to say, to my mind, the writers of most of those articles must be ignorant laymen or a priest who is carried away with his light eloquence.

After this dreadful war is over (would to God it were to-day) the men of the Church are going to look for and make their homes in the Church where the Sacraments come first—(first things first) and the sermon is a short 15 minutes explanation of the service or the doctrines once and for all delivered.

I am a parish priest, who has three churches to administer in, with a drive of about 25 miles on Sundays: 9.30 a.m., Sunday School (priest must be present); 10.30 a.m., morning service; 1 p.m., service (7 miles away); 3 p.m., service (9 miles away); 7 p.m., service (9 miles away). My income amounts to about \$900 per annum. I must pay about \$225 per annum for livery, and one of these days I expect to go to the poorhouse or penitentiary for not being able to pay my lawful debts. And then, again, the priest is looked upon as the employee of the parishioners, and he must only preach that which pleases them, the drawing preaching, not the teachings of the Catholic Church. Oh! no! that may offend a Presbyterian, Methodist, or some miserable Churchman that happens to think he is a Churchman. Then the musical part of the services is controlled by everyone in the choir, the priest has no authority; the hour of services managed by the people; the quality of the service; whether there will be one, two or three services on Christ's own birthday.

All I can say to the writers of "The Quality of Sermons," is wake up for goodness sake, and realize what the average priest has to go through.

Anglican Priest.

CO-OPERATION IN RELIGIOUS WORK.

Sir,—It must have occurred to your readers that there is a remarkable parallel to-day between the political and religious situations in Canada. It might be stated as follows: The political voice of the nation says that the tasks to which the war calls us are too heavy for a section of the citizenship to perform. Only if all the resources are put into our efforts, can we be successful. Therefore unity of purpose and action is urgently needed. But in face of a most critical situation a considerable portion of our population chooses to disregard the call to harmony, and these people deliberately yield themselves to the old partisan spirit, regardless of the weakness, defeat, shame and trouble that will surely come, if we follow them.

The religious voice of the nation says there is still being waged a more widespread and relentless war than that against Germany. The progress we make against the foe is painfully little. With forces divided as they are, we cannot make headway. In the Church the sectarian spirit is paralyzing our purpose and power. Believing that the situation is critical, some of our ecclesiastical leaders have issued the call for union as absolutely necessary in order to get victory. Having stated the parallelism I wish to make a few observations for which I ask prayerful consideration.

1. Many have grown weary of hearing influential members of the Church expatiate on the progress and welfare of the church, when in reality they have in mind only one little part—the Anglican, Methodist, Presbyterian corner. The willingness to see one's own denomination prosper at the expense of some other, has checked the movement for Church union. In this result the Anglican Church has had a hand and cannot claim to be without guilt.

2. The tragical ineffectiveness of the Church against the forces of evil is clearly manifested in rural sections, where proper equipment is conspicuous by its absence; where the one best qualified to teach in the Sunday School has little opportunity to do so; where rivalry poisons the spiritual life of the people. All this comes from having no reasonable measure of co-operation.

3. Within the next few years many rural sections in Ontario will be obliged to choose between some form of amalgamation and having no organized religious force in the community.

Now may I venture to ask two questions: (a) Why could not our Bishops come forward with some co-operative scheme which would make the Church of Christ stronger and entitle them to be called leaders in the Kingdom of God?

(b) Why should not country ministers make some concerted effort to show how critical is the situation?

W. F. Carpenter.
Horning's Mills, Ont.

ELASTICITY IN THE EVENING SERVICE.

Sir,—My attention has been drawn to an article in your correspondence column under the heading of "Greater Elasticity in the Evening Service" in an issue of November 8th, and signed C. P. Muirhead.

Having read Mr. Muirhead's article carefully through, I thought, perhaps, with the experience I have had in active Church work as a layman, viz., fourteen years in Old London, five years in Sunderland and ten years in Canada, I could throw a little light on this great subject.

Your correspondent states that there is widespread dissatisfaction, not only with the nature of the Evening Service, but with the whole relationship of the Church of England to the mass of the people, and for this state of things Mr. Muirhead blames the stiffness and aloofness of the average Anglican. Is this so? I think the best way to answer this would be to throw a little sidelight on to the life of the average workingman and his family, particularly in England, and this is what I have found:—

1. The man, having worked hard for six days of the week, takes for granted that he has a right to lay in bed on Sunday morning till noon or thereabouts. The wife, having worked hard for seven days, thinks she has a right to go out on Sunday evening, either to church or for a confidential chat with a neighbour, and, therefore, father must remain in and look after the family, so that in consequence the man gets neither to Morning or Evening Service, and this state of things

having been going on for generations, you may naturally expect the working class to become suspicious when the Church suddenly comes out and confronts them, requesting that they alter their ways and at least attend one church service on a Sunday. It is not that she has not asked them to do this before, but it has only been brought to their notice in a round-about way, probably through their children, who may have been questioned by their teacher at Sunday School.

2. Personally, I do not see how the altering of Evening Service can either bring or keep them, once they have come. If it was only a question of having a simple Church service, why, in the name of goodness, have not our Nonconformist brethren got hold of them, for they are noted both for their simple services and their proselytizing?

3. Can we bring them into the Church through Social Service? By this I mean men's clubs. I hardly think so; that is, not in any number, for where such clubs have been formed so that the men could meet together, talk, smoke, play games, listen to music, and generally have a good time at the church's expense, it has been found that, while they came to this in large numbers, yet, directly they were approached as regards Church attendance, you were politely informed that they knew their own business better than you did.

4. The only practical plan that I can see is to adopt the line that the Church in England has been taking and using with great success (the article in the "Church Times" notwithstanding), viz.: Use the two irons that the Church has had for so long, but has allowed to get rusty, particularly in this country. I refer to the Sunday School and the Mission. As regards the Mission, you could hold simple services, either in the church or outside, on a week night for men only. Do not have these too frequently at first, and, above all, cut them short. You can at these services gradually introduce a series of instructions on Morning and Evening Service. Having done this, I do not think you will find your converts at Evening Service complaining, provided that the incumbent puts a little sense into the rendition of the service.

5. Lastly, but not least, the Sunday School, for, after all is said and done, the future of our Church largely depends on the efficiency of our Sunday School to-day. The only way I can see to do this is to give definite Church instruction, particularly on the Prayer Book.

John H. Markham.

Sir,—Is it not strange that it should be necessary in these days to discuss the question of more varied services in our churches. Mr. Muirhead's letter in a recent issue of the "Canadian Churchman," is very much in point. One would think that the leaders in our Church long ago would have grappled with this vital question. Any one knows that our present system of services is wholly unsuitable for all times and all conditions of men. Go to church in the morning and we have our lovely service; not so lovely always, if a good choir and organ are absent. Go to church in the evening and nearly the same service is repeated. With the great majority this repetition year in and year out does not interest or attract. It is monotonous and fails, particularly with the uneducated, to stir the imagination, or those inner senses of the soul so necessary in true worship.

Supposing some man of undoubted ability and of unquestioned liturgical knowledge should come along to-day and propose a system of services with no more variation than ours, to be used the year round in our churches;

and, supposing he should tell us that his plan of services, if adopted and practised, would be suitable for all classes. Assuming that we had no form of service, do you think we would accept this wise man's proposal? Certainly not. We would say at once: "There is not enough variety in your plan, it is not sufficiently elastic. We have very many different classes to minister to, and to supply their spiritual needs, to reach them and to draw them, we require something more adaptive." These objections, I submit, are unanswerable.

And still we go on without making any attempt, by authority, to meet the worshipping demands of the day. Result, the Church of England in Canada is not as it should be, the recognized Church of the people.

A prominent clergyman of our Church, on active service, was appealed to and told that some of the young men of the congregation were restless and that unless something were done beyond the regular church routine to interest them, the chances were that they would leave the church and go elsewhere. The clergyman replied: "If they go they will lose more than we lose." Honestly spoken, no doubt, but it is just this Tory spirit, this refusing to bend, this mighty notion of our own importance, that has landed us where we are.

I am no pessimist. Our Church does well as a rule in the cities, where there is proper equipment, but in the country districts we are beaten every time by the so-called dissenting churches.

In political matters, reforms are forced by the people, but in Church matters the people are indifferent. The politician believing that reform is necessary is willing to make a fight and to suffer for the time the "execrations of the mob," but what layman will say to those in authority in the Church, even prompted by strong conviction, do this or do that and "if you refuse I will commence to agitate and force my views." No layman, however he might regret present conditions, would ever think of taking such a course.

If what I write is true, then we need not look for much improvement unless we are led by the Bishops.

But our Church is not sufficiently democratic. In my time the drift has been the other way. More convention, more ecclesiastical accretion, more adornment, and more professionalism, than half a century ago.

These things repel rather than draw those who are not with us and whom we should be seeking. Religion is very much a captive to-day. But I am drifting. Perhaps more later.

Layman.

Sir,—I have been reading some of your correspondence re Elasticity in Evening Service. It occurred to me that the way I have been conducting services among the men working at Port Nelson, Hudson's Bay, may be of interest to some of your readers. There are generally about 700 men in camp and these belong to most of the churches represented in Canada. The following service was approved by my Bishop:—

First a hymn, then extempore prayer, followed by the Lord's Prayer, then another hymn, after that the Lesson. From this point I used the latter part of Evening Prayer, generally beginning with Collect for the day. I would sometimes use the General Confession as a prayer. After this, hymn, sermon, etc. The hymn book used was Sankey's 1,200 pieces. At first I used the Book of Common Prayer, but I found that Sankey's was a common meeting ground for all concerned, and conveyed much more warmth to the services. The above service used to be attended by Roman Catholics, Greek Catholics, Presbyterians, Methodists and Anglicans, and it was adopted so that the men

would not be worried with a book they did not understand and yet have a Prayer Book atmosphere.

W. H. J. Walter (Rev)
Keewatin, Ont.

The Churchwoman

An Appeal for the Japanese Women and Children in British Columbia.

The Church in the West sat counting the money that her daughters had brought her, and even though it was sanctified by their love and their labour, she didn't like doing it. Every coin seemed to whisper a story of limitations and of lost opportunities. It didn't take her very long, though, there were so few of them, for the Church in the West is very poor.

Then she began to lay the coins out in little heaps, and as she did so she stopped now and again to look out over her beautiful country, her mountains, her rivers and her forests, but each time that she looked, she saw fresh work waiting for her, and sighing a little she would turn once more to her task of dividing and sub-dividing the little piles that lay before her.

At length the last cent was in its place, and her labour ended she looked round once more. Yes, all the most urgent calls were met, her children would do their best, and after the war But something, or somebody was pulling gently at her robe, and coming back from her dream of the future, she looked down. Looked down at the little brown hands she had forgotten, looked at the eager little faces, and listened to the children's voices. "What about us," they asked, "oh, we want so much to be taught; in a few years we shall be able to go to the big schools, but now we are too little, aren't you going to do anything for us?"

The mothers were behind the children, and their voices were soft and sweet. "We want to be taught, too; we want help for ourselves and for our little ones, and we want it from you; we are strangers here, won't you help us a little, we will be content with so little. Don't you know anyone who will come to us?" Then the Church in the West hid her face and wept, while the children crept closer, and climbing onto her lap, laid their heads on her heart, but the Church in the West could not uncover her face, only the tears crept through her fingers and fell slowly one by one.

After a while she took courage, and looked at her little piles of money once again, but none could be spared, it was all needed so much. Then she stood up, and the children clung to the folds of her dress, while the mothers stood patiently a little distance away.

And the Church in the West stretched out her hands towards the mountains, and made her great appeal: "Daughters," she cried, "daughters of the Church in the East, come and help us. The gathering in of the children is the work for women, and we are so few. You have had nearly 200 years, and we not yet fifty. The people have flocked to us in their thousands, churches, schools, hospitals all had to be built, and all at once, so for a little while we can do no more. But the work will not wait. Three years, two years, even one year hence, your help may be too late; the children are calling now. If we can do nothing, other hands will lead them. We are standing here alone, at the gate of this new world, which is opening wide to the old, and the sound of many feet is in our ears. Will not one of you, just one, hear our cry and realize our need. The children want you so, won't you come and teach these little ones, and make them, not mine, but ours for all eternity?"

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There was no more she could say, but she looked up and over the mountains the New Year's dawn was breaking, and hope awoke in the heart of the Church of the West as she stood waiting, waiting for her answer.

Church News

Preferments, Appointments and Inductions.

Curliss, Rev. T. O., Rector of Trinity Church, Streetsville, to be Rector of Markham. (Diocese of Toronto.)

Robarts, Rev. W. H., Rector of Gorrie, to be Rector of Mitchell.

Powell, Rev. P. G., Rector of Milverton, to be Rector of Gorrie.

Nicholson, Rev. H. L., of Wycliffe College, Toronto, to be Rector of Milverton. (Diocese of Huron.)

Ordination at St. Alban's Cathedral, Toronto.

The Bishop of Toronto held a General Ordination in his Cathedral on Sunday morning the 23rd ult., when he admitted the following gentlemen to the diaconate and priesthood, respectively—namely, deacon, Mr. Sextus Kent Stiles, of Wycliffe College, Toronto; priest, the Rev. W. E. Mackey, of Washago. The Rev. Canon O'Meara, Principal of Wycliffe College, Toronto, preached the ordination sermon. At the close of the service the Bishop of Toronto licensed the Rev. Sextus Kent Stiles, the newly ordained deacon, to the curacy of the Church of the Epiphany, Parkdale, Toronto.

A Layman's View of a Day of Prayer.

Mr. G. B. Woods, President of the Continental Life Insurance Company, Toronto, and also President of the "Canadian Churchman," who was interviewed recently by a reporter of the Toronto "Globe," regarding the subject of a Day of National Prayer, expressed his hearty approval and appreciation of the observance of the day. He wondered it had not been appointed long before this, for he is confident the war is concerned with such vast invisible issues that only by means of prayer to God can victory be expected. Mr. Woods, like many more, would have preferred the appointment of a week-day with businesses closed, and an official appeal made in every city to observe the day as an occasion of special prayer. But he is nevertheless glad of and thankful for the appointment of January 6. He expressed the wish that it might be possible to have some form of service which would insure a real unity of prayer, intercession and praise. Mr. Woods laid special stress on the need of national humiliation, because while we think of Germany's sins we are tempted to forget our own. The rush after money that marked the years before the war, the craze for pleasure and sport, and the selfishness which sought enjoyment to the disregard of anything higher, call for serious concern before God. Mr. Woods referred to the true attitude expressed in such hymns as Kipling's "Recessional" and "O God, Our Help in Ages Past," as indicative of the spirit in which we should meet the present crisis. Mr. Woods has a pretty close and constant knowledge of life in the West, and he mentioned one business man who a few years ago, "had no use for religion," but who now is strongly of opinion that the war will only be won when people of the Empire get on their knees before God. He frankly admitted that his eyes had been opened by the war to see absolute necessity of recognizing the Divine power in this emergency.

Rev. G. Q. Warner Inducted.

In an impressive service conducted by Ven. Archdeacon Richardson at the Cronyn Memorial Church, London, Ont., on Wednesday evening, December 19th, Rev. G. Q. Warner was inducted as Rector of the church. First came the reading of the license authorizing him to preach, issued by the Bishop of Huron, the official certificate and the mandate of induction. At the church door, after these had been read, the Archdeacon turned to the new Incumbent and said: "By virtue of this mandate I do induct you into the real, actual and corporal possession of this church, with all the rights, profits and appurtenances thereto belonging." The Rector was then presented with the keys of the church by Mr. J. Doherty, and then led to the bell as a sign to the parishioners that he had taken possession. The induction sermon was preached by Rev. C. C. Purton, of Christ Church, Detroit, who declared the ministry of Jesus Christ to be the most sacred and honourable of all professions. He said that in spite of the fact that no profession was so criticized as the ministry to-day, it was also a fact that no profession was so honoured to-day. He stated that there was no difficulty in obtaining subscriptions for charitable objects, but great difficulty in getting the people to go to intercessory services and pray. He urged the people to trust and honour the new Rector, who would give them of his best. He pointed out that every minister must preach the Gospel in a different way, according to his own temperament. As the Gospel was revealed to the minister, so he would reveal it to his people. The new minister would meet with many difficulties and meet them in the way he considered best for the interests of the church. The parishioners must give him their heartiest co-operation. Throughout the minister and parish should work together, the minister helping the people in joy and sorrow, the people giving him their trust and honour, so that when the time came for Rector and the people to part, both would thank God that he had served in that church. Archdeacon Richardson was assisted in the service by Very Rev. Dean

Davis and Rev. E. M. Hawkins, the former reading the prayers and the latter the lessons.

Memorial Windows Unveiled.

On Sunday, December 16th, two beautiful stained glass windows were unveiled and dedicated at the Church of the Good Shepherd, Cornwall. They were the gift of Mrs. S. Gower Poole in memory of her husband, the late Rev. S. Gower Poole, who was for 26 years Rector of the parish, and of their children, Ethel Caroline, Beatrice Julia and Aubrey Gower Poole. The service of dedication was taken by the Rector, Rev. A. D. Floyd, and the unveiling ceremony was performed by Rev. Montague G. Poole, brother of the deceased. These beautiful windows make up the full number required for the sanctuary. Their subjects are as follows: The Nativity; The Judgment before Pilate; The Crucifixion; The Resurrection; The Ascension.

One of Hamilton's Oldest Citizens Dead.

Mrs. Robert Ferrie, one of Hamilton's oldest and best-loved citizens, died at her home in that city on December 23rd, aged 94, after a most remarkable life. The deceased lady had enjoyed good health all those long years, and was bright and cheerful almost to the last. She retained her splendid mental properties as well as her physical, and was a most interesting woman indeed. Born at Winchester, England, on George Washington's birthday, February 22, in the year 1823, Mrs. Ferrie remembered the London of the pre-Victorian period with great distinctness. She had lived under five sovereigns, George IV., William IV., Victoria, Edward VII. and George V., and had kept in close touch with the affairs of her native country and its ruling houses, and could discuss those affairs with rare intelligence. Her father, the late Dr. Samuel Brown, died in London, England, and soon afterwards the family came to Canada, about 77 years ago, and settled in Brantford. Mrs.

Ferrie came to Hamilton about 75 years ago, and had lived in that city almost ever since, with the exception of nine years, from 1865 to 1874, when she and her own family lived in England, returning to Hamilton the latter date. She was one of a large family, and was the last to survive. Deceased was a great traveller, having crossed the Atlantic about forty times. Once she was storm-tossed, under battened hatches, for three days and once caught in the ice off Newfoundland, yet she continued her trans-Atlantic trips until she was almost 90 years of age. The late Mrs. Ferrie was a member of All Saints' Church for very many years. She is survived by one son, Mr. R. B. Ferrie, who is a resident of Hamilton.

A Missionary Sunday School.

The Sunday School of St. Monica's Church, Toronto, one of the struggling parishes in the newer portion of the city, dispensed with its regular tree this Christmas and each child was turned into a Santa Claus. One hundred and fifteen parcels were brought to the schoolroom and were sent from there to the Shingwauk Home for Indian children at Sault Ste. Marie. A short time ago these same children contributed \$25 towards the work in the Mission of Kinmount, and have given over \$100 to Missions during the year. Their giving is done through the duplex envelope system. There are some 400 children's names on the roll and the average attendance is about 350. They all belong to families that have little of this world's wealth. There were 162 communicants at the various services in this parish on Christmas Day, the largest number in its history.

Rector Honoured.

At the close of an entertainment given in the parish house of the Church of the Ascension, Windsor, Ont., under the auspices of the Men's Club of the church, the Rector, Rev. W. D. Collins, was presented with a beautiful tapestry Chesterfield chair with Marshall springs, and Mrs. Collins with a handsome cut glass rose bowl, from the Men's Club. Mrs. Collins was also presented with a pair of white kid gloves by the Girls' Athletic Club. The presentation was made by Mr. O. E. Fleming, K.C., honorary president of the Men's Club, who stated that the gifts were a small token of the appreciation of the congregation for the splendid work done by both the Rector and Mrs. Collins. He said in part: "Although Mr. Collins has been with us only a few months he has accomplished splendid results, not only for our own congregation, but for the entire West End. The congregation has greatly increased. Mr. Collins has taken an active part in promoting the welfare of the entire city and in furthering the patriotic work of the West End. He is working along broad lines." Mr. Collins was formerly Rector of Exeter.

A Fine Parish.

Considerable good work has been done by St. Matthew's congregation, Ottawa, during the past few months. In October, the treasurer paid off the last instalment of \$500 on the mortgage on the church property and on the second evening of the annual sale and supper, under the auspices of St. Anne's Guild, the discharged mortgage and the deeds of unincumbered property, valued at over \$40,000, were handed over to John Bishop, K.C., Registrar of the diocese of Ottawa. Mr. Bishop thanked the Rector, the churchwardens and the congregation on behalf of the Synod, and compli-

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mented them on the progress that is being made by the church in St. Matthew's parish. The annual sale and supper, which was held before Advent, was a success in every particular. It brought the members of the congregation together socially and it added to the funds of St. Anne's Guild about \$500, two hundred dollars of which was invested in a Victory Bond. St. Anne's Guild also contributed \$50 towards the \$150 that the congregation sent to Archbishop Worrell for the Rector of St. Mark's parish, Halifax. On Sunday, 23rd inst., Bishop Roper confirmed a class of 19 adults at 4.30 p.m., making a total of 96 candidates during the year. On Monday, 24th inst., the Kindergarten class of the Sunday School, now numbering over 100 children under six years of age, were entertained and treated in the parish hall from 4 to 6 p.m. by the superintendent, Mrs. J. H. Watters, and her ten assistants. There was a Christmas tree and a real live Santa Claus, and every child received a present and a basket of candy. The Christmas services were attended by large and devout congregations, the largest congregation, 300, being present at the earliest hour 7 a.m.; 245 were present at 8 and 195 at 10.30 a.m. The church was appropriately decorated, and a special musical service was rendered by the choir at 10.30 a.m. On the Festival of the Circumcision, New Year's Day, there will be a celebration of the Holy Communion, with an address by the Bishop of Ottawa, immediately after midnight, December 31st. This service is being attended by large and steadily increasing congregations year by year; over 250 persons communicated at the last midnight service. The annual S.S. festival will be held on January 8th, when Mr. Robert Clark, of Toronto, for the third year in succession, will entertain the children, teachers and friends with his Punch and Judy show. The clergy are the Revs. G. S. Anderson and G. C. Clarke.

Reduction of Church Debt.

The congregation of St. John's Church, Bowmanville, has begun in earnest the work of reducing the debt on the rectory, which has stood at \$2,000 for some years. A special offering was called for, and \$370 subscribed. In addition, there had been collected in the summer, \$140, so that it was possible to reduce the debt by \$500.

Brother of Canon Fitzgerald Dies in Ireland.

The death has occurred at Waterford, Ireland, of Mr. M. V. Fitzgerald, manager Bank of Ireland in that city. The deceased was an older brother of Canon Fitzgerald, Kingston. He was one of the churchwardens of Waterford Cathedral. He was 53 years of age. One of his sons is Captain G. V. Fitzgerald, who lost an eye at the front. His second son is at Royal Military College, Sandhurst. One of his daughters is a nurse at the front, and his other daughter was recently married to Captain C. Stewart-Moore, of the Leinster Regiment, at present in France.

A Gift Service.

The children of St. George's Cathedral, Kingston, held a "gift service" on December 23rd, when each one of them brought a suitable gift for the children who have suffered in the recent terrible disaster at Halifax.

Bishop Bidwell's Christmas Pastoral.

In his Christmas pastoral the Bishop of Ontario says: "This will be the fourth year in succession that the Christian message has come to a

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world grievously torn by strife and conflict. But we must not lose hope because the peace for which we long so earnestly is delayed. For the only peace for which we can rightly pray is one pleasing to the mind of God, such as was announced to the world at the birth of Jesus Christ. The dire forces of tyranny, of lawless might and oppression, of unbridled ambition and ruthless cruelty must be overthrown at all costs, and justice, freedom and goodwill once more enthroned throughout the world, before any true peace can come, and such a peace God will surely graft to us if, with self-denial, courage and patience, we strive against the powers of evil to the end."

Dickens' Night in Hamilton.

An evening with Charles Dickens was given in the schoolhouse of St. James', Hamilton, on the evening of December 18th. The Rev. G. W. Tebbs, the Rector, presided, and contributed the opening number. During the evening Christmas carols were sung as also a number of Welsh hymns which were sung by the Welsh choir of St. David's Society, who were present by special invitation. The proceeds of the entertainment, which was a most successful one, will be used to pay off the remaining small debt on the handsome memorial organ opened in the church last Christmas.

Ordination in London.

The Bishop of Huron held an Ordination in his Cathedral in this city on St. John the Evangelist's Day, when he ordained to the diaconate Messrs. William Westell, formerly a Baptist minister, and Austin E. Duplan, of Ilverton. The Bishop was assisted in the service by the Dean of Huron, Archdeacons Young and Richardson and the Rev. Dr. Waller. After the service the Bishop licensed the Revs. W. Westell and A. E. Duplan to the curacies of Christ Church, Dresden and St. John's Church, Alvinston and Naples, respectively.

Generosity of S.S. Scholars.

An interesting feature of the annual Christmas tree at All Saints' Church, Woodstock, Ont., which was held on December 26th, was the decision, as a result of the vote of the members of the Sunday School, to forego their annual gifts of fruit and presents, etc., and devote the proceeds to the relief of the sufferers in the recent Halifax disaster. A class of small boys has contributed the sum of \$3.30 for the same purpose. At 6 o'clock, a supper was provided for the members of the Sunday School, which was followed by an entertainment consisting of recitations, choruses, songs, drills and dialogues. At the close of

the programme the children of the primary class were given Christmas remembrances, the meeting being presided over by Rev. F. C. Ryott, the Rector. Mr. F. O. J. Kitchen, the superintendent of the Sunday School, reviewed the work of the Sunday School for the year.

Christmas at Streetsville.

The Christmas Day services at Trinity Church, Streetsville, had a special interest attaching to them owing to the fact that before the end of the year the Rector, Rev. T. O. Curlyss, was to have severed his connection with the parish, having accepted an appointment at Markham. There were good congregations at all of the services. The church was decorated with flags and evergreens. The Willing Workers of the parish donated two large silken banners—a Union Jack and a Canadian flag—for the adornment of the chancel, and these were dedicated at the following Sunday evening service, together with an honour roll, containing the names of those members of the congregation who have taken up arms in defence of their country. The Rev. T. O. Curlyss has, during his six years' ministry in Streetsville, done an excellent work in reviving the Church spirit among its members. During the week preceding Christmas a social was held, at which Mr. and Mrs. Curlyss were the recipients of several handsome presents from the choir and the congregation.

Edmonton Notes.

The Bishop of Edmonton has returned from Eastern Canada where he addressed a large number of meetings, one of the most notable being the great boys' meeting in Old St. Paul's, in the ill-fated city of Halifax.

Rev. Canon Boyd has resigned the rectorship of St. Faith's Parish, and will be succeeded by the Rev. F. Ingram-Johnson, Rector of St. Luke's, Edmonton. Ill-health is responsible for Canon Boyd's retirement, and his removal will be deeply regretted by everyone in the diocese. Canon Boyd was the first head of the Edmonton Mission, and his work as an organizer will bear fruit for years to come.

Rev. Gordon Matthews has resigned the parish of St. Mary's to take the incumbency of St. Luke's, Red Deer.

The December meeting of the Edmonton Anglican Association took the form of an open question night, the Rev. W. Everard Edmonds leading in the discussion of questions handed in during the past three months.

At Christ Church on Sunday morning December 23rd, the Bishop of Edmonton performed the sacred rite of laying on of hands, candidates being presented by Rev. T. Marsden, Rev. W. Everard Edmonds, and the Rector of Christ Church, Rev. C. W. McKim.

The Revised Prayer Book Paper at Archidiaconal Conference.

Cookstown, Ont., Oct. 31, 1917.
(Concluded from last issue.)

The Order of Confirmation.

I WISH to express my sense of deep appreciation of the effort which has been made to recast this service. All the more reluctantly do I feel in saying that it is not satisfactory. The preface does not help us who are "on the firing line." It is hampered by a desire to keep as much of the old as is possible. I think the content of the old might well be kept, but the form of it cannot well be worked in. The laying on of hands is not, if we follow the New Testament, a service by which persons baptized as infants are to renew the promises made in their names at their baptism. It is a service for the obtaining of the strengthening influences of the Holy Spirit through prayer with the laying on of hands upon those who have been baptized. I should like to see the Scripture selections come before the preface. We should then have an exhortation instead of a preface, setting forth the legitimate inferences to be drawn from the Scripture. And then it could properly be added that in the case of those who were baptized as infants, "the Church hath thought good to order that none hereafter," etc. In the Baptismal Office after prayer the people are admonished to hear the words of the Gospel. Then follows the exhortation with the legitimate inferences to be drawn from the Gospel. Time and again I have had to deal with persons who declared flatly that they were not baptized by an Anglican minister and had had no sponsors who made any promises in their name, and therefore they were not called upon to ratify and confirm anything. Splendid fellows, always ready to take up the big end of the log and lift when work was to be done for the Church. We have been having Anglican Confirmation instead of Apostolic Laying on of Hands. Let me call attention to the prayer for those about to be confirmed (p. 119), taken from the Scottish Prayer Book: "O God, who through the teaching of Thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter; Make ready, we beseech Thee, the hearts and minds of thy servants who at this time are seeking the gifts of the Holy Ghost through the laying on of hands, that, drawing near with penitent and faithful hearts, they may be filled with the power of His divine presence." There, is the idea. "Did ye receive the Holy Ghost when ye believed?" That is St. Paul's question. Let us put first things first. It is well that the Anglican Church should take the stand that none hereafter shall be confirmed, but let us on the firing line have in our Prayer Book, which exerts such an influence, a clear, definite and emphatic presentation of the fact, that, whilst we must believe and be baptized, yet there is the question, Did ye receive the Holy Ghost? Then I can say to my good friend: This is no mere matter of your confirming promises that were never made in your name at your baptism.

The Marriage Service.

It is well that our revisers have undone the presumptuous work of the printers in ordering the publication of the banns after the Nicene Creed. In the 1662 Book the direction was "immediately before the sentences for the Offertory." It is quite manifest that banns were intended to be published when the notices are to be given. Why perpetuate the publication of them after the Second Lesson? Most organists are non-professional. Many are young people. It tends to upset

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them. What virtue is there in breaking in on Divine worship to startle the people with banns? Surely banns might very well be called a notice, and be published at Morning or Evening Prayer at the time of notices, in the same way as in the Communion Office. "The man on the right hand and the woman on the left." On whose right arm? The priest's or the woman. The direction in the medieval office was "standing on the right hand of the woman." It would simplify matters if these words were added. By whom is a marriage to be performed? The Priest is to give the exhortation and the charge. The Curate asks the man if he will have the woman. Then the Priest asks the woman if she will have the man. Then the Minister asks, Who giveth this woman . . . and instructs them what to say with joined hands. Then the Priest delivers the ring to the man. Then the Minister prays and the Priest joins their hands. But the Minister pronounces them man and wife, and blesses them. Then the minister or Clerks going to the Lord's Table shall say the Psalm. Then the Priest standing at the table shall say the prayers following. Whilst the Minister has the exhortation to read. Why have two blessings? The first one is so beautiful that it seems a shame to say anything after it. What is the reason for making the man say "with all my worldly goods I thee endow," when that is so often an untruth? They could easily be omitted without making the bestowing of the ring a bald statement. In the causes for which matrimony was ordained, I would personally prefer that the "procreation" idea were omitted. I know that many feel strongly about the matter of race suicide. But I think that the Irish Prayer Book comes nearer to expressing the truth. "First it was ordained for the due ordering of families and households, that children might be brought up in the fear and nurture of the Lord. . . . Secondly, it was ordained for a remedy against sin." Now, children will be procreated whether there is a marriage ceremony or not, with all its beneficent restraints. But the Church will not be long in being brought face to face with an effort to abolish the marriage ceremony. Free-love ideas are rampant in the world. The Church will not have to fight for the procreation of children, but for the "due ordering of families and households that children might be brought up in the fear and nurture of the Lord." We want the children who will be procreated anyway, to be hallowed by the sacred union of their parents. We are to be faced with "lateral marriages" and "affinities," and what not. The sacredness of the marriage union is what we must be careful over. We are face to face with heart-burnings over this matter.

The Visitation of the Sick.

I have often wondered if anyone uses this service as a service. Surely, if there is a time in a man's ministerial experience when he wants to open his mouth to God directly, here is the occasion. The wording of the prayers may help. But it is the most depressing service I have ever seen. I trust no brother priest would use it in a room in which I may lie sick. Cannot we get away from the old pious talk about "whom the Lord loveth he chasteneth?" In many instances this is absolutely cruel. "Master, who did sin, this man or his parents, that he should be born blind? Neither this man nor his parents." How is it that we do not learn from our Master? Of course God does send chastisements. But He has taught us another and an important phase of suffering. "Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit He pruneth it, that it may bring forth more fruit." (John 15:2.) The pruning is not for chastisement, but has a

beneficent intention. "What have I done that God deals thus with me?" the suffering one asks. We can reply: "Every branch that beareth fruit He pruneth it." God made His own Son perfect through suffering."

The Burial of the Dead.

We have to be very thankful for the changes made in this service. But exception must be taken to the arrangement. It is well to have the committal to be used at sea in the Burial Office. But it is so seldom used by the vast majority of the clergy that it may well come at the end. One is so familiar with this office that he does not keep his eyes glued to the book. He may find himself committing the body to the deep. If one has to perform a burial at sea, he will know to mark the place. Again, why could not a separation be made in the burial of a child? The service in its present form is too much mixed. What is inserted is good, but not in good order. It is a relief to have got rid of the word "vile." But I would prefer the word "mortal" to "corruptible." They are both from the same quarry. We usually think of life in contrast to mortality, not corruptibility. In the case of the burial of a child I should like to see the permission given to read, even if it were not printed, 2 Sam. 12: 16-23, where David prayed that the child's life might be spared. And then his magnificent reconciliation to God's overruling, "I shall go to him, but he shall not return to me." I must crave pardon for so often expressing my preferences, but can I do any other? I am trying to say what I think. On p. 434 I would like to see a slight verbal alteration. I fully believe in the Holy Catholic Church. But I feel it would read better this way, "That, when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of Thy Holy Church, "instead of in the communion of the Catholic Church." I wonder if it would not be possible to have inserted that beautiful prayer from the Pastor in Parochia (No. 111) after a Death? I have used this prayer for years. Before the coffin is removed, if the clergyman is present, as he usually is outside the big cities, it has been used with the gathered mourners, followed by the Lord's Prayer. It breathes the language of reconciliation to the will of the Father.

I do not know if it would be in the Burial Office or in the Occasional Prayers that certain ones would have a prayer or prayers for the departed ones inserted. I suppose a reference to this is in order here. Into the merits of the subject of praying for the departed I have no right to enter. The matter of inserting such prayers in the Revised Prayer Book is another thing. Let me say frankly that I do not practise it, because I do not see my way to recognize its efficacy. But I have a most profound respect for the opinions of those who do believe in it and practise it. They have a right to their opinion. But the Prayer Book is a Book of Common Prayer, that is, united prayer. It contains the things upon which we are agreed. We all can unite upon it in its present content. I am not in a position to know whether the opinion of Churchmen is evenly divided or not, or whether one set of opinions have a large majority behind them. But if something is inserted which is not held in Common, but about which there is a violent difference, then we shall cease to have a book of Common prayer; the character of the book will have been lost. When a deputation is sent to represent a community, whatever their personal views, they must represent the opinions that the community have agreed upon. They cannot insert anything in their representations that

have not been agreed upon. There are multitudes of Manuals available, or that can be compiled for private use. But our Prayer Book is for use in public worship. In our private devotions and in our family worship we have great liberty. In public we eliminate the particular and meet together in common worship. Unless we keep to this we shall destroy common prayer.

It is a splendid think to have the table of Psalm Selections beside the Psalter. I have not been able to look through these selections and cannot say anything about them; nor have I been able to try out the Lectionary for Sundays. I can hardly express the pleasure there is to me in having the plain figures instead of the Roman numerals used; it will be much simpler when we have proper Psalms, as we shall have if we use the tables provided.

The inclusion of the services that we have hitherto had to have in pamphlet form, such as Harvest, etc., will make the book more valuable. In the Service for Missions, where we pray for labourers, do we not want any women? (Prayer on p. 737.) In the prayer for Christian Missions (p. 117) we think of the ordained clergyman. What about medical workers, male and female?

Downeaster

Thoughts of an Eastern Churchman

I HAVE been unpleasantly impressed of late with the lack of Canadian news in the great American daily newspapers. I was a diligent reader of the "New York Times"—in my opinion, beyond all comparison, the best newspaper on the continent—for the space of 30 consecutive days, and the news from Canada would not have filled a column and a half. So far as news was concerned, Canada might have been on the other side of the world. Indeed, I am not sure, but that the bulk of the news from Australia and New Zealand, was greater than that from Canada, the United States' next door neighbour. The London "Times" and all the great English dailies, as a rule, contain more Canadian news in one issue than the average New York newspaper does in a week. None of the great American newspapers, with the possible exception of those published in Boston, seem to employ regular Canadian correspondents. The London "Times," and other English newspapers, are continually printing despatches from Canadian correspondents, with carefully written summaries of news and comments thereon. In the United States, the leading metropolitan and "provincial" newspapers, to use an English expression, apparently regard Canada and its affairs as entirely outside their purview, and only worthy of rare and casual notice.

Akin to, or perhaps, as a result of, this, the average American, with the possible exception of those living within easy distance of the international boundary line, is often grossly and inexcusably ignorant of Canada and her people. The ignorance of the typical Englishman, regarding Canada, is, or used to be, proverbial. I say "used to be," because there has been a very marked change for the better during the past ten or fifteen years. During my last visit to London five-years ago, I was greatly impressed with the wide and accurate knowledge of our Canadian North-West, displayed by the great majority of Londoners whom I happened to get into conversation with on the subject. Their knowledge of the country, if anything, was, I should say, superior to that of the average Maritime Pro-

vince man. In a village school, in a North of England country village, which I dropped into one day, the teacher asked his geography class to tell me from memory, the Provinces and principal cities a traveller journeying from Halifax to Vancouver would pass through. Several of the children answered a great deal more rapidly, and possibly more correctly, than I could. All this is in striking contrast to the general ignorance of Americans, even in New England, regarding Canada. One very intelligent young woman in a book store in Hartford, Conn., asked me: "What kind of clothes do they wear in Canada?" A Canadian dollar bill, to at least seventy-five per cent. of Americans, is a curiosity. To a very large number of New Englanders, Canadians are "mostly French." Canada, to the great majority of Americans, is still apparently in the condition it was over fifty years ago, prior to Confederation. Here and there, of course, one meets an American who has visited and travelled extensively in Canada. But this class of people is curiously small. The American of to-day, for crass ignorance of Canada and Canadians, takes the place, and with far less excuse, of the typical Englishman of a bygone generation.

A PASTORAL.

(Continued from page 5.)

thankfulness will be a dominant one on January 6th.

As your spiritual adviser, let me add two very earnest suggestions: First, let there be in our approaches to God a very deep sense and a very frank expression of national and personal humiliation. Probably this has been omitted from the King's message because of the possible misconception which might be put upon it by the enemy. But it is not humiliation before our enemies that I plead for—far from it. To humiliate ourselves before our foes, formidable and resourceful as they are—"to clothe ourselves with trembling," would be unworthy of British valor and indomitable pluck. But is there not a call to humble ourselves before God? "While it is ungrudgingly admitted that our people as a whole have risen greatly in the scale of moral dignity—while to the end of time this chapter in our history will shine with the lustre of a heroic age which shrank from no sacrifice and which thought less of self-interest than of duty and of chivalry, while the most unexpected instances souls have risen to heights of grandeur in action and suffering, still it has been keenly felt by many thoughtful people that amid all this there has been somehow a lack of a general spiritual awaken-

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ing." The question has emerged from many devout minds as to whether God is not delaying victory and the peace we so much long for until as a people we return to Him in clear and definite contrition and amendment of life? He may be waiting to be gracious—waiting on us. At the risk, therefore, of making this Pastoral unduly long, I desire to deliver the whole counsel of God in this matter. To that end, I would plead that during the solemn weeks of Advent between now and the Day of Intercession, our people in every Parish and Mission will prepare beforehand by meetings for prayer and otherwise, for a grand spiritual climax of united prayer on January 6th. There will be no real success without due preparation. Mark how the Victory Loan Campaign was anticipated, and led up to by the most careful preparation and the enlisting of interest over the whole country. These achieved its phenomenal success. I say it with all reverence, a campaign of national prayer for victory for our cause, and also a campaign for rendering us worthy of victory, for bringing us closer to God in humiliation for our sins, for confirming the faithful, for rousing the careless, for recovering the fallen, for restoring the penitent, is being appointed to culminate on January 6th. Let me plead with the Clergy and Laity to spend the intervening time in devoutly preparing for this in the Church, in the Sunday School and in the homes of our people. Let our Churches be filled to overflowing on that day. For every thousand of our noble men who are gallantly fighting at the Front, let there be ten thousand faithful people at home trustfully praying to the Lord of Hosts and the God of battles.

I am,
Your affectionate friend and Bishop,
S. P. Rupert's Land.

AN "OPEN LETTER" TO THE CLERGY AT HOME.

(Continued from page 5.)

instances of men who have refused to allow their officers to go into danger without them, and they count their lives as nothing in following a loved leader. Yet we do seem to have failed to enlist this spirit in our presentation of Christianity. Before beginning this letter I wrote to a priest, who has perhaps had as much experience in dealing with souls as any man living, a very definite "High-Churchman" and one who has conducted more than sixty Missions in England, and he writes in reply: "I feel myself that the war and the men at the Front have shown us that, not only for those at the war, but for the majority of those at home also, religion is in the Church of England a formal thing—it does not touch the heart."

We do seem to have allowed the appeal of the Personality of our Lord to sink into the background. Is it not true that we so often speak and act as if our Sacraments were "ends" and not "means," as if sin were an offence against a code or a system, rather than a wounding of Personal Love? And now the war has shown us that the devotion of personality to personality is superior in its results on the individual to any "mechanical" attachment to a system.

How the men listen when we speak to them of our Lord Who left His Father and His home because love impelled Him to "do His bit" in stopping the brute who was imperilling the happiness and peace of the world! They know what He meant when He cried before the consummation of the "supreme sacrifice," "It is finished!" And now He is alive, and offers His leadership and His love to all who will accept Him. This is their own ideal,

and "whom ye ignorantly worship Him declare I unto you." And is it not true that it is love, and love only, poured out "whilst we were yet unrepentive," which leads us to the ideal repentance

Patriotism.—Patriotism—the pursuit of an almost indefinable ideal—how strongly that instinct (if instinct it be) is entrenched in their hearts! British-like, our men will always impute the worst possible motives for their "doing their bit," especially our Colonial brothers from overseas. But when you "get down to it" it is there all right, and is the mainspring of the wonderful offerings which are daily being made.

Cannot we make the ideal of the "Kingdom on earth as in Heaven" glow more than we do? Then we could truly say, "Those things which England has been willing to die for we mean to make England live for." Then we could make men see that the Person Who did what they admire most, longs to accept their service, and that His cause is advanced by their loyalty.

There are certain very familiar words which truly represent Christianity, and which bring home to us the narrowness of the barrier which separates the devotion of patriotism from true Christian life. Substitute but one capital letter in one place, and see if there are any words so full of promise in the way of response from such as our national soldiers have proved themselves to be, as the prayer:—

"Send Him victorious, happy and glorious,
Long to reign over us.

And compare these words with others almost as familiar:—

"The kingdoms of this world are become
The kingdom of our Lord and of His Christ:

And He shall reign for ever and ever."

VI. The Work of To-Day.

I must not close my letter (which otherwise might seem to be merely visionary and idealistic) without reference to a further revelation of the war. I was sitting in a "dug-out" the other day with five men of our Army, who, before the war, were a painter and decorator, a mail-cart driver, a shop assistant, a railway employe, and a gardener, and we were talking of *apres la guerre*. One of them said, "Well, sir, I know one thing, and that is when we get back again, if we do, we shall think a lot more of some of the things we used to take for granted." What did he mean? I was not left in doubt as to what was in his mind, for from all sides came instances quickly and readily, "Yes, our homes," "Our wives and kiddies," and one added, "Yes, and our Church."

I believe it to be very true that not only separation from their women-folk and homes, but the immensity of the sacrifices made for them, has enormously enhanced their value in the eyes of our men. They have realized the pricelessness of their possessions, they have cast a halo around them, and have consecrated them in their minds.

The home clergy's work must lie in striving to make the homes and women-folk worthy of the high and noble place they hold to-day in the minds and values of our men. As the "Student in Arms" so beautifully and truly writes: "Perhaps . . . the lessons [of the war] will be forgotten and men will slip back into the old grooves. Much depends on the women of England. If they carefully guard the ancient ruins against our return, and if their gentle fingers press us back into them, we shall acquiesce; but if at this hour of crisis they, too, have seen a wider vision of national unity, and learnt a more catholic charity, the future is indeed radiant with hope."

Boys and Girls

Dear Cousins,—And when you read this, the New Year will be two or three days old, but all the same, I hope it will be very happy for you all. I suppose you have all been wondering why I said nothing about that Christmas Tree competition? Well, last week for various reasons, I was busy, and I waited for a few more to come in before judging; but anyway, I have only received two, and so I can't possibly make any award. I must say I was very sorry that more people didn't try it, as the two I did have from Kathleen Bond and Roy Blow were simply splendid, and only show what can really be done. However, I suppose everybody must have been very busy finishing up things for Christmas, and didn't find time. I will try to have a text competition ready for next week—I can't do it this.

What did you all do for Xmas? I had more fun than I've had for a long time—and that's saying a good deal. I was staying in a house where I had three small cousins, and we dressed up a Christmas tree for them, with lighted candles and sparkly fireworks, and we all enjoyed ourselves very much. We had to go to bed early on Xmas Eve, though, else Santa Claus would never have come. As it was, the children declared they heard his sleigh-bells, but they managed not to open their eyes. What a good thing! He'd simply have flown away up the chimney like a streak of lightning, and wouldn't have brought them anything at all. However, he did bring a tricycle for my boy cousin, who asked me if I didn't wish I was a little boy, so I could ride it! I wish I had been, but still, when we went out next day down to the pond, I had a ride on his sled, and even went coasting down a bank and away out over the ice on it. My! It was fun. I'm going again this week. I enjoy holidays every bit as much as you people do.

Well, I hope I shall have more answers for my next competition than I did for the last. Till next week, then, Goodbye.

Your affectionate Cousin,
Mike.

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ROSE ISLAND

By Lilian Leveridge

CHAPTER XXI.

"Underneath are the Everlasting Arms."

"Never a foolish little lamb
Astray in the gloaming dim,
But the tender Shepherd knoweth its name
And calleth it home to Him.
"Never a moon so wrapped in mist,
Nor a hill so gray and dun,
But the Shepherd counteth His lambskins there,
And watcheth them one by one."
—Margaret E. Sangster.

LIKE a thunder-bolt from a blue sky, into June's sunny, love-encircled life had fallen that sudden, unpremeditated punishment from Aunt Hilda's hand. Her sensitive spirit had never received a hurt like this. The law of love had been the invariable law of those who had hitherto guided her childish feet. A word of reproach, a look, the loving touch of a restraining hand had been enough to melt her naughtiest mood to tears. Now, like a sensitive plant, she wilted at this first rude touch, the bitterest, cruellest wound the years had ever brought her. As she lay face downward on the bed, quivering with convulsive sobs, she felt that she could never be happy again. For hours she was conscious of nothing but her own misery, till at last, exhausted in body and spirit, she found relief in sleep.

When she awoke the house was still, but the moon shone full upon her bed. Rising, she knelt by the open window and leaned her aching head upon the sill. She looked out across the lake to the dim, silent woods, and memory traced for her the little, white church amid the dark and stately firs. Was the moonlight falling, still and white, upon the beautiful new organ, and upon the seat in the chancel where to-morrow she was to sit and sing?

The night was very hot. Not so much as one little breeze came in to ease her aching head. Yet it looked cool and beautiful out there on the moonlit water. Suddenly, June was seized with a strong and over-powering desire to go out into the cool, quiet moonlight; and without considering, or even realizing the daring wilfulness of the act, she yielded at once to the impulse. Stealing softly downstairs, she opened the door and went out. The air was heavy and faint with the odour of roses, but she breathed a sigh of relief, and turned her steps toward the little Haven. How nice it would be on the lake to-night! It was almost as light as day, and there was not a breath of wind to ruffle the water. She had learned to paddle the canoe, and could manage it easily—why not?

With eager hands she loosed the canoe and stepped into it; and soon was gliding, smoothly and easily, over the calm, glassy surface of the water. Even in spite of her wound, which still rankled, her spirit thrilled with the beauty and solemnity of the summer night. She had been on the water before in the moonlight, but never alone. She was turning a new page of life's wonderbook, in which the bitter and the sweet seemed strangely mingled; and as the quiet moments passed, the bitterness melted quite away.

Occupied with her thoughts, she let the paddle rest, and the canoe drifted

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toward the farther shore. As its keel grated on the pebbles, a sudden wild thought visited her busy brain. A mystic beauty enveloped the quiet woods. How lovely it would be to walk amid their mysterious shadows, to visit the wild flowers and kiss them in their sleep! How sweet it would be to follow the beautiful moonlit road to the church! There was nothing to be afraid of; only babies were afraid of the dark. Hiawatha had loved the moonlight and the starlight better than the glow of the hearth fire. He had walked miles and miles through the woods at night alone, and nothing had ever hurt him.

With a little thrill in the daringness of this adventure, June sprang ashore and drew the canoe up out of the water. With fast-beating heart she followed the shore line toward the road, distant a little space. Through the woven lights and shadows that embroidered the woodland road she ran to the white church, standing silent amid the hemlocks. It was not far, just a little past the old gray school, and she had no fear. The church door was not locked. She opened it softly, and, with a feeling of awe, walked up the dim, shadowy aisle to her own seat in the chancel. The white moonlight was falling upon it, just as she had fancied; and for a moment she knelt there and whispered a word of prayer. Then she went to the organ. She knew the secret place where the key was kept, and soon was seated before the gleaming keys. Pulling out a few soft stops, she struck a trembling chord, then started back, half-frightened at the unexpected volume of sound that floated up through the echoing aisles. By-and-by, regaining courage, she played a verse of her favourite hymn, "Now the Day is Over," and finally sang it through.

Very strange and sweet and solemn sounded the music in that lonely place at that lonely hour of night; and had it not been for the natural fearlessness of the child and her firm faith in the truth of the words she sang, her heart might have failed her. As it was, the music touched her spirit with a soothing power; and as she ceased singing and played the strain over and over, the last lingering drop of bitterness melted away.

She saw it all clearly now. Aunt Hilda had been kind to her, wonderfully kind; and she had repaid that kindness with shameful ingratitude. She had been very much to blame. In the morning she would tell Aunt Hilda she was sorry, and ask to be forgiven. And she would wear the ugly dress, and try not to think about herself, but only of the sweetness and beauty of the music. Now she would go home.

Having reached this decision, June stopped playing, and at once became startlingly aware that it was growing very dark. The moon must have set. How careless of her not to have noticed that it was nearly down! At that moment the blackness was pierced by a flash of lightning, and there came a low, ominous rumble of thunder. Had it not been for the music she would have heard the thunder long ago.

"Oh, dear!" she thought, "there's a thunderstorm coming up. I must hurry home. Brownie may wake and be frightened; and Aunt Hilda will come to my room to see if the window is shut and find I'm gone."

By the aid of the lightning, which was now coming quite frequently, she made her way stumblingly to the door. Then her courage almost gave way. The storm was coming up rapidly with a rush of shrieking wind. How could she venture into that black darkness alone with nothing but the lightning to guide her? Had it not been for the thought of those on Rose Island, who might even now be terribly anxious about her, June would have preferred to remain in the safe shelter

of the church until morning. But that would never do. She *must* get home to-night somehow.

With a little, frightened sob quivering in her breast, June ventured out into the night and the storm. For a little way she managed to follow the road; but soon the rain came sweeping down in torrents, while the wind and the thunder together kept up a constant, deafening roar. In a panic of fear her stumbling feet missed the road, and every effort to regain it plunged her deeper and deeper into the wood. When she realized that she was actually lost, the loneliness of her situation bore down upon her spirit with an overwhelming power. She cried out in terror; but only the wild winds answered with maddening, mocking shrieks. On she plunged in the direction she thought the lake must be; but every step took her farther and farther away from friends and shelter. At last, drenched with the rain, bruised and baffled and beaten, she sank upon the ground, unable to take another step. For a long time she lay there, sobbing out her wretchedness, then from sheer exhaustion dropped into a troubled sleep.

When she awoke it was morning. Only the dripping leaves, upon which the sun flashed a thousand jewelled splendours, bore witness to the awful storm of the night. The sky gleamed through the treetops transparently blue. On every hand the wild birds jubilantly carolled their morning hymn.

June opened her eyes in wonderment and sprang to a sitting posture; but, stiffened and dizzy and very tired, she sank back again. The quick tears welled in her eyes as she remembered what had happened and realized her pitiable plight. She was chilled and shivering, but the brightness of the morning brought hope and courage to her naturally buoyant spirit. She could not be far from home. Robin would come to look for her—someone would surely find her before long.

Down in this valley she could not tell where she was; nothing seemed familiar; but up on the hilltop yonder she would surely be able to see the lake. With a determined effort she climbed the toilsome way. It was steeper and more difficult than she had thought, but when at last she reached the big gray rock that crowned the hill, and turned eagerly to search for some familiar landmark, she felt that she was, indeed, lost. A wide, green valley lay beneath her feet, stretching away in folded undulations, growing bluer and bluer in the distance, to the far horizon line. But not a spot in all that vast expanse had she ever seen before. Her lips quivered with a little sob as she realized her utter loneliness and desolation, and, trembling with weakness, she sank down in the grass beside the rock.

This was Sunday—the bright, glad Sunday to which she had looked forward so long. But, oh, how different from her anticipations was that lonely dawning! They would soon be gathering in the little, white church. The soft, rosy light from the chancel window would fall upon the keys of the beautiful new organ and upon Miss Cameron's hands 'and her pretty, white dress as she played, and upon the flowers on the altar; and they would all stand and sing those sweet hymns she loved—but one seat would be empty, and its occupant here upon the hilltop, alone, alone!

"I will not leave thee nor forsake thee."

"Lo, I am with you always, even unto the end of the world."

"As one who in his mother comforteth, so will I comfort you."
"Fear not, for I have redeemed thee. I have called thee by thy name. Thou art mine."

"The eternal God is thy refuge, and underneath are the everlasting arms."

Like the whisper of an angel, these comforting words came to June unsought. Her heart grew calm with a deep, strong trust, and her spirit unafraid, as kneeling there in the sweet Sabbath stillness, she prayed for the protection and guidance of herself and those she loved. From that moment she felt no fear. Beautiful pictures she had seen of guardian angels protecting little children, beautiful hymns, and beautiful words from the Book of books seemed, without any conscious effort of her own, to float vividly before her mind, or sing themselves sweetly into her thoughts. The feeling that an unseen angel was beside her, one of God's own ministering spirits, came to her with such strength and certainty that she no longer felt alone. Not afraid now of the sound of her own voice, she broke into singing:—

"There's a Friend for little children
Above the bright blue sky,
A Friend Who never changes,
Whose love will never die,
Our earthly friends may fall us,
Or change with changing years:
This Friend is always worthy
Of that dear Name He bears."

(To be continued.)

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