

# Canadian Churchman

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Vol. 43.

THURSDAY, NOVEMBER 16th, 1916.

No. 46.

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**This Week**  
Christian Year \_\_\_\_\_  
"Spectator" \_\_\_\_\_  
Sermon \_\_\_\_\_ Rt. Rev. E. J. Bidwell  
What is a Revival? \_\_\_\_\_  
Rt. Rev. J. A. Newnam  
Address at General Con-  
vention \_\_\_\_\_  
Rev. Dr. Tucker  
The Bible Lesson \_\_\_\_\_  
Rev. Dr. Howard  
Parish Tales; The Preacher  
Rev. H. A. West

**Next Week**  
Sermon, "Humanity's Cry" \_\_\_\_\_  
Rt. Rev. A. J. Doull, D.D.

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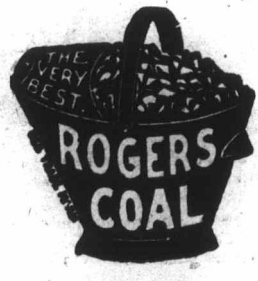
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## Personal & General

The consecration of Canon Lord William Cecil as Bishop of Exeter, England, will take place in St. Paul's Cathedral, London, on December 28th. \* \* \* \*

The Rev. Dr. Cody, of St. Paul's Church, Toronto, and the Rev. Dr. Symonds, of Christ Church Cathedral, Montreal, exchanged pulpits on Sunday last. \* \* \* \*

The Right Rev. J. C. Roper, Bishop of Ottawa, and Mrs. Roper have gone to attend the consecration in Victoria, B.C., of Very Rev. Dr. Schofield, Bishop-elect of Columbia. \* \* \* \*

The Red Cross Group of Christ Church Cathedral, Montreal, has contributed twenty-six beds, with a prospect of more to follow, to the "Princess Patricia's Canadian Hospital" in England. \* \* \* \*

The number of Freshmen at Oxford this (Michaelmas) term is about 150, including upwards of 30 Rhodes Scholars. Most of the Freshmen are either from overseas or are yet too young or unfit to enter the army at once. \* \* \* \*

The Vicar, Wardens and Select Vestry of Christ Church Cathedral, Montreal, tendered a luncheon at the University Club, to Dr. George E. Armstrong, who has recently been appointed consulting surgeon to the Canadian Forces. \* \* \* \*

Flight Lieut. Ralph H. Jarvis, of the 4th Squadron, Royal Flying Corps, has been awarded the Military Cross for efficient service. He is the son of Mr. Edmund H. Jarvis, of Toronto. Lieut. Jarvis' brothers, Raymond Jarvis, was killed at St. Eloi in April last. \* \* \* \*

Lieutenant Kittson, the son of Canon Kittson, of Ottawa, has been awarded the Military Cross. The award was made for valuable services rendered by him as observation officer in the artillery branch of the service. He went overseas with an artillery brigade. \* \* \* \*

A special meeting was held lately in Buckingham Palace by command of the King in connection with the National Mission. The King and the Queen were present and the meeting was attended by all of the available members of their Majesties' household and their servants. The Archbishop of Canterbury gave an address. \* \* \* \*

The Union Jack flown by H.M.S. "Chester" at the battle of Jutland is to be deposited in Chester Cathedral. Several holes in it speak of the fierceness of the action on that day, and it will probably need to be strengthened by wire before it is hung up. It was beneath this flag that the young naval hero, Cornwell, died at the post of duty. \* \* \* \*

Richard Sanderson, Curator of the Aryan Society, accompanied by John Douglas, ex-Warden of Brant, visited a recently discovered Indian burial ground in Ancaster Township. In one grave was found rings and bracelets supposed to have been given by early English and French settlers in exchange for land. A bird amulet, very rare specimens, was also found. Wampum and fine pottery of various kinds were discovered, and the whole find has been added to collection of Aryan Society. Mr. Sanderson himself has one of the best private collections of Indian relics in Ontario.

The Bishop of Kingston announces that the marriage of his daughter, Miss Molly Bidwell, to Capt. John Meredith, 67th Western Scottish Regiment, C.E.F., will take place at St. Margaret's Church, Westminster, on Saturday, November 18th, at noon. The ceremony will be performed by the Right Rev. Dr. Winnington-Ingram, Bishop of London. \* \* \* \*

A Retreat for the clergy of the Diocese of Saskatchewan was held in Emmanuel College, Saskatoon, on the 7th, 8th and 9th inst. It was conducted by the Rev. R. B. McElheran, Rector of St. Matthew's Church, Winnipeg, assisted by the Rev. Dr. Carpenter, acting Principal of Emmanuel College. The Retreat was in preparation for the Mission held throughout the diocese. \* \* \* \*

The Rev. L. R. Sherman, who for the past two years has been assistant Rector of Trinity Church, St. John, N.B., has been appointed Rector of Holy Trinity Church, Toronto, in succession to the late Canon Powell. Mr. Sherman is a Canadian by birth, a graduate of King's College, Windsor, N.S., and a Rhodes Scholar. He worked under the Bishop of London for a short time in the east end of that city. \* \* \* \*

Word has been received that Lieut. Eyre Dann, son of the late Rev. Precentor Dann, of St. Paul's Cathedral, London, Ont., was killed in action on November 3rd. Captain Alfred G. Dann, of Montreal, now overseas, is a brother. Lieut. Dann was formerly captain of the London Collegiate Cadets, and went overseas from Vancouver with the 72nd Seaford Highlanders. His mother resides in Calgary. \* \* \* \*

The Duke and Duchess of Devonshire and two daughters landed at Halifax on Saturday, the 11th inst., and the oath of office was administered to the Duke by Sir Louis Davies, K.C.M.G., in the afternoon of the same day. Owing to the strict secrecy preserved regarding the time of the arrival of the Duke, it was not convenient for the Premier to be present. The Duke is a Churchman who has taken an active interest in its work. \* \* \* \*

Captain Hugh McCarthy Ince has been killed in action. The deceased officer was the only son of Mr. and Mrs. James Ince, of Dunvegan Road, Toronto, and a grandson of the late Mr. D'Alton McCarthy, K.C., M.P. Captain Ince was serving in the Royal Field Artillery of the Imperial service. He was educated at Trinity College School, Port Hope, and the Royal Military College at Kingston, from which he graduated in June, 1914. At the time of his death he was in his 24th year. \* \* \* \*

Lieutenant H. R. Jarvis, of the Royal Horse Artillery, a son of Canon Jarvis, has been wounded in action on the Somme. He is at present in a London hospital and is doing well and there appears to be no cause for anxiety on his behalf, according to cabled despatches received. He was wounded in the shoulder by shrapnel, and from latest accounts was making satisfactory progress. Lieutenant Jarvis is a great grandson of Col. Stephen Jarvis, a United Empire Loyalist and a veteran of 1776, two score of whose descendants are now at the front. Lieutenant Jarvis' two brothers, Arthur and George, have just gone overseas, the former as a lieutenant in the 166th Queen's Own Battalion, and the latter with the Divisional Signallers. He went to England with the 2nd Divisional Engineers, but shortly after his arrival he was transferred to the Imperial service.

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# Canadian Churchman

Toronto, November 16th, 1916

## The Christian Year

The Sunday next before Advent, Nov. 26th.

Again the Christian Year has drawn to its close. Again the Church is passing one of those milestones which mark her pilgrimage between the two Advents of her Lord. Again, at least in so far as our eyes are fastened on the earthly horizon, a certain sadness pervades the season. For there is always something solemn about the passage of time, bearing the memories of the past further and further away, and ushering us, with the irresistible might of destiny, into a future all unknown.

For most of us, at least, there is an element of sadness in this. The hours of childhood, when the burden of life was unknown; the heyday of youth, when all the world lay before us—these shine in memory's vision with the witchery of an almost unearthly glamour. "So sad, so strange, the days that are no more." For the years have come to us with a burden of sorrow. The angel faces, which we loved long since, are lost awhile. Our hopes of earthly happiness have proved to be largely deceptive. Instead of the boundless possibilities of life's springtime, we find ourselves hemmed in by a narrow round of inescapable duties.

And, worst of all, there is the consciousness that so much of what binds us is our own fault. We have woven the web of our destiny, and woven it badly. Our own characters, our own lives, are not what they should be. Instead of continual growth there is much futility and failure. We would "gather up the fragments that remain, that nothing be lost." But there is often little to gather up. We pray, "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people"—and we are sadly conscious that our lethargy needs, indeed, a drastic arousal. While behind us lies the irrevocable past, with its dead weight of mistake, omission, and sin.

Must we, then, be pessimists? Must we give up in despair? The "Epistle" supplies the triumphant answer to this question. If we regard the earthly horizon, the gloom lies dark around us. But lift up your eyes to the heavenly horizon. There behold "The Lord, our Righteousness." In Him we possess at once the pledge of victorious release and of a deathless hope.

For Christ is our righteousness, first of all, because by His Death and Passion we obtain remission of our sins. Men have formed many theories as to how this is so, each theory reflecting the ethical philosophies of the age in which it arose. We, in this modern day, are inclined to disparage the old views. It were wiser to remember that each contains a truth, as the many-sided reality is seen in one of its aspects. Christ on the Cross exhibited a perfect obedience as the Representative Man, and in Him we, too, may be accounted righteous. And just because retributive suffering is always attached to sin, so vicarious suffering has its penal aspect. The Just died for the unjust. By Christ's Cross comes the sinner's pardon.

But Christ is our righteousness in another sense also. If His death means our release, His risen life means the victorious hope of a progressive righteousness, to be actualized in us by His Spirit. With such an incomparable dynamic at our disposal there is no room for pessimism. Lift up your hearts!

(Continued on page 728.)

## Editorial Notes

### The Cost of Living.

We rejoice that the Dominion Government has taken action in the matter of the high cost of living. What the effect of the new legislation will be cannot, of course, be told at once, but undoubtedly it will go far towards checking any tendencies to corner the market. It seems scarcely conceivable that persons can be found in this or other portions of the Empire whose greed, to use the words of the late Jacob Riis, will "fatten upon their neighbour's need." In times of peace the price of food is regulated mainly by the laws of supply and demand, and any irregularities are adjusted in due course. One of the difficulties in recent years, even before the outbreak of war, has been the increase in the proportion of non-producers. The percentage of urban population in Canada in 1891 was 31.59; in 1901 it had risen to 37.65, and in 1911 to 43.53. With the outbreak of war the demand for foodstuffs and clothing was increased. Added to this has been the increased scarcity of farm labourers and a shortage in the yield of grain and vegetables during the present year. These conditions have combined to produce higher prices, and they have unfortunately at the same time increased the temptation to reap undue profits by unpatriotic methods. It is only right that steps should be taken, and be taken at once, to prevent this, otherwise one shudders to think of the suffering that would inevitably fall to the lot of the thousands of poor in our country. There will, in any case, be a great deal of this, and the demands on charitable funds will probably be much heavier this winter than last. It is the duty of every loyal member of both the Church and our Empire to do everything possible to help cope with the situation.

\* \* \* \* \*

### Military Training for Boys.

"Spectator," in last week's "Churchman," drew attention to an effort that is being made at the present time to introduce military training into our public schools. He has presented one side of the subject, and there is undoubtedly much to be said in its favour. However, there are many people, loyal and anxious to see our young men ready to take their places in the ranks when the call comes, who cannot agree with all that has been said. We venture to think that a great part of the difficulty that has been experienced has not been the lack of training on the part of the men in the more technical details of military drill so much as their lack of physical fitness. Days and weeks have been spent in remedying this, time which could have been saved if greater attention had been given to it in the days of peace. Another great difficulty to be overcome is the development of the power to act in unison, and to act quickly. These are, moreover, qualifications that are of great value to a man, no matter what his work in life may be, and affect not only the physical, but also the moral side of a man's being. Let us by all means have more physical training with the simpler military movements, which, after all, are only a part of any adequate system of physical drill, and let us at the same time instil in our boys the principles of true patriotism, even, if need be, to the

sacrifice of one's life. Let us beware, though, under the stress of the present awful conflict, of taking any step that would tend to glorify war, or to make it appear as a normal or necessary part of life. The fact that volunteer soldiers from different portions of the British Empire, with a few months' training, are able to hold their own against the military machine of Germany has been a great object lesson. Proper physical and moral development, with a just cause, will, we believe, be our greatest safeguards.

\* \* \* \* \*

### Co-operation in Parochial Work.

One of the important changes that has come over the Church in recent years is an increasing degree of co-operation among parishes in city work. In the heart of each of our cities, and even on the outskirts in some cases, conditions are such that the work cannot be handled properly by the ordinary parochial system. Parochial jealousies in the past made co-operation almost impossible, and in many of our cities and towns this condition of affairs still exists. The broader conception of the Church and of its work was slow in dawning upon a large percentage of Church workers, whose horizon extended only to the boundaries of their parish or diocese. In the city of Toronto conditions at last became so acute that something had to be done, and the outcome was the formation of what is known as the Down-Town Churchworkers' Association. Several parishes co-operate in this work, which is under the supervision of a trained deaconess. Homes are visited systematically, and many an adult or child is brought to the Church. It is primarily and definitely an auxiliary to the regular parish work, and the co-operation that exists makes it possible to have the work done more thoroughly, the district and not a particular parish forming the field of operation.

\* \* \* \* \*

### Our Church News.

Our readers will notice in this issue a change with regard to the arrangement of the items of Church News. We have been considering this matter for some time, but have hesitated to appear radical in the number of changes made. The chief value of the former arrangement was the local colouring given to the different items by the insertion of the names of dioceses and parishes. One of the greater weaknesses, however, was the lack of anything in the heading to indicate the character of the news contained in each item. Moreover, the arrangement occupied considerably more space than one felt justified in giving to this portion of the paper, especially when one remembers that a large percentage of our readers took little, if any, notice of the majority of the items. We believe that the new arrangement will not only economize space, but will make the various items more valuable. It is necessary with this arrangement to omit certain items that have often found a place in our columns in the past, but we believe that our readers will overlook this in view of the greater value given to those that do appear. To avoid the appearance of unjust discrimination is no easy task, as will be realized when it is remembered that we have twenty-five dioceses and over a thousand parishes in Canada. However, we shall try to make the best possible use of every news item sent in to us.

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## Meditations on the Lord's Supper

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

### MEDITATION No. II.

READ ST. JOHN 12:1-17.

"If I wash thee not, thou hast no part with Me." Our first need is to be washed by Jesus Christ. But let us get back to that first Lord's Supper, that we may understand exactly what took place. Our R.V. translates v. 2, "Supper being ended," but the words rather mean, "Supper being served." As soon as the meal was ready and placed upon the table Jesus arose, laid aside His garments, girded Himself with a towel, and, taking a basin, and having poured water into it, proceeded to wash the Disciples' feet. In the East they wore sandals, and the dust would naturally cling to the feet and work into the sandals, and the feet themselves would be hot and perhaps bruised. The duty of washing the feet was usually performed by a slave. But here there was no slave, and their Lord and Master set out to perform this office. St. Peter protested, and received the answer at the top of the page, "If I wash thee not, thou hast no part with Me." We must be cleansed by Jesus Christ if we are to partake with Him of His blessings. Uncleansed, we may not feast with Him; we cannot enter the abiding-places which are in the Father's House; we cannot be branches of the Vine; we cannot receive His Spirit; we are not mentioned by name in His Prayer. But there is more to notice. At the bare thought of exclusion St. Peter says, "Not my feet only, but also my hands and my head," and receives the answer, unfortunately mistranslated in R.V., "He that is bathed needeth not save to wash his feet, but is clean every whit." The man who comes from the bath is clean, but in his passage from the bath some dust has clung to his feet. This dust must be washed away. "If I wash thee not, thou hast no part with Me." We have been to the laver of Baptism. There we have been baptized into the Death of Christ, and yet He says, "If I wash thee not thou hast no part with Me." We need to be cleansed from the sins that beset us day by day. We need to wash our feet, or rather we need to have Him wash our feet, before we partake of His feast. Otherwise that feast will not help us. We have no part with Him. We have come to meet Him at His Board at His gracious invitation. As to Moses or Joshua in His Presence, He says, "loose thy shoe from off thy foot for the place whereon thou standest is Holy Ground." The sandals must be removed that our feet may be washed. He is Himself present to do this. It was for this, the cleansing of His Disciples' feet, that He laid aside the garments of His Glory, and clothed Himself with our Human Nature that He might perform this service for us, taking on Him the form of a slave. Cp. Phil. 2:7. We have come to meet Him with reminders of His Holy Law, with confession of sin upon our lips. He has come to cleanse us that we may partake with Him of all He has to bestow.

Let us say to Him: "If Thou wilt Thou canst make me clean" and listen to His reply: "I will, be thou clean."

### THE CHRISTIAN YEAR.

(Continued from page 727.)

In this New Year we may be more than conquerors. As we walk in the Spirit of the Lord our Righteousness we can live in hope of the eternal crown of righteousness which will be granted at the great day to all who love His appearing.

## Spectator

The voice of the Bishop of London crying out in his See city against the deliberate, commercialized, unblushing vice that is stalking through the British Isles, unafraid and unashamed, in these hours of fateful uncertainty, sounds like the voice of one crying in the wilderness. It has for many years been a source of surprise and shock to men from Canada going to London for the first time to find the thoroughfares of that metropolis so diligently and so systematically canvassed on behalf of vice. They had been taught to look upon England as the home of homes, as the country of all countries that honoured and appreciated the high things of the soul. Here was a people that had not only built and endowed cathedrals of historic and sublime proportions, but were wont to gather therein to reverence their God and refresh their spirit. Wasn't it England's noble Queen that said England's greatness was built upon the Bible, the impregnable rock? In spite of all this the streets of their cities were the open recruiting grounds of the harpies of lust. Neither youth nor age was free from its obtrusive solicitations. Clergymen wearing the insignia of their sacred office were the objects of its impudent assaults, and yet neither Church nor State seemed to regard it with any sense of concern or shock. It passed as one of the inevitable frailties of the flesh. If that were so in the green tree, what of it in the dry? It is no wonder that the famous Bishop of London should be stirred to the very depths of his soul. Young soldiers return to-day and assure the writer that London is worse than Paris. It is, of course, hardly safe for one country to throw stones at another in a question of this kind. Canada has her own troubles, and perhaps should clear her own record before she attempts to reprove others. In these days, however, when thousands of the most vigorous specimens of our manhood are passing through or residing in England, it is quite in order that we should speak a word of warning. Since England has, through her Government, taken authority to do almost anything and everything for the "defence of the realm"—appropriate railways, assume control of factories, operate shipping, commandeer property, it ought to be able not to stamp out, perhaps, but to rob vice of its publicity and its cheapest and most effective means of advertising. The welfare of our Canadian boys going overseas gives us the right to demand these things. Canada has, through the courage and sound judgment of our Minister of Militia, made drunkenness and debauch almost unknown in the camp life of our soldiers in this country. It may not be logical to treat soldiers differently from civilians, but it certainly has worked for the advantage of the soldiers. In England, where they are more logical than we, they are apparently more drunken also. From a purely business standpoint, when, after months of training and expense, when all the physical weaklings have been retired, everything should be done to retain the fit in their fitness, and Canada has a right to see that it is so.

It is with much regret that every right-thinking Churchman beholds the growing schism in the Presbyterian Church. An effort has been made to effect union with two other communions, and division has occurred in the family of one of the high contracting parties. There has always been a closer bond

of sympathy and admiration between the Anglican Church and Presbyterians than exists between us and any of the other Protestant communions. This is partly accounted for by the position of the two Churches in Great Britain. Both are State Churches there, and both have acquired a reserve and dignity that become the spiritual directors of a great nation. In addition to this, Anglicans have always looked upon Presbyterians as possessed of a deeper insight into the essence of spiritual things than has come to some of its neighbours. It has never been carried off its feet by any of the enthusiasms of the day. It has looked to the to-morrow of its spiritual ventures. It has deprecated that piety which, to maintain, engenders insincerity. And finally, Presbyterianism has had the churchly instinct and a keen appreciation of the historic. In many points does it command the respect and call forth the admiration of all Anglicans. Many of its members have bluntly declared that they would prefer union with the Anglican Church than the one contemplated. The situation as it is now developing would seem to make any thought of a wider union absolutely a dead issue for years to come. It would look to the writer that, as the present union nears completion, and it becomes apparent that the Presbyterian Church will retain its identity and continuity, a larger and larger body will cleave to it. The bitterness of a family quarrel is developing, and this will adversely affect the position of all communions in the eyes of the laity. If one member suffers, then all the members suffer with it.

At a meeting in the Metropolitan Methodist Church, Toronto, a few evenings ago a strong appeal was made to the members of that communion to enlist and aid enlistment. A definite resolution, committing the meeting to the largest measure of support to the appeal for men made by the Prime Minister, was unanimously passed. Inasmuch as this meeting was presided over by the highest officer of the Methodist communion, we may be assured that the appeal that is good for Toronto will be re-echoed throughout the whole Dominion. The Minister of Militia for the first time admitted the possibility of conscription in Canada, and intimated that it would be first applied where recruiting had been least responsive. He did not say, however, that this principle would apply to communions as well as localities. At all events, these evidences of a welcome awakening to a manifest duty, through the pressure of public opinion, are gratifying in the extreme. The report brought back by Mr. Rowell from England and the admission by the Minister of Militia a few days ago that one division in France had melted away and the number of Canadian reserves was not sufficient to properly fill the thinning ranks of the other divisions, tells as nothing else can tell the imperative necessity of more men from this country. Every father, mother, wife, sister that is represented in the fighting area of France, whether in the trenches or the graves of that stricken country, should cry aloud for the necessary reinforcements to make the blood of their relatives of some avail. No dash at the outset will compensate for an ineffective continuance of the war. The final awakening of some of our citizens may do much to supply the deficiency that now exists. If to this could be added the whole-hearted efforts of those who have hitherto failed to supply their full share of Canadian soldiers, our position in France would be as hopeful as the spirits of the men who are now in the firing-line, doing their duty with undaunted courage.



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## Playing Our Part

Sermon by the Rt. Rev. J. E. BIDWELL,  
Bishop of Kingston.

"Thou art come down that thou mightest see the battle."—  
1 SAMUEL, 17-28.

THIS is the reproach of a soldier to one whom he believed was drawn to the scene of battle by idle curiosity. Stern experience had taught Eliab the awful realities of war, with all its suffering, carnage, and grim death, and he was moved to anger by the idea of these things being looked upon as an interesting spectacle. In this case, his reproach was, as we know, undeserved. David was there for a very definite purpose. But the thought in Eliab's mind which prompted his utterance is worth considering at the present time.

There are many of us to-day who are prevented by age or sex or other disabilities from playing any active part in this struggle. It is possible that none of those dear to us are at the front. We have been spared the sufferings that have befallen non-combatants in other lands. Our shores have not even been bombarded, or men, women and children ruthlessly slain by death-dealing airships. Consequently, such is human nature, there is a continual danger that the war should become to us who are exposed to none of its dangers, an absorbing excitement, a constant topic of discussion, but that we should tend to overlook the fact that we personally, each one of us, according to our several abilities and opportunities, are called upon most emphatically to play our part in this contest of right against might. That is the question each one of us has to ask himself, "Am I merely an onlooker, a deeply interested and absorbed onlooker if you like, or am I in my own way doing something to help the great cause of Freedom and Justice?"

Two facts seem to be a source of wonderment to those at the front, judging by the letters one sees. In the first place they cannot understand, these gallant souls who are offering their all, why many others whom they know quite well are just as able as they to come forward, hang back and do nothing. And again, they wonder why those who are unable for good reasons to go on active service, seem to be so unwilling even to pray, except perhaps on Sundays, for those whose lives are in peril not merely on Sundays, but every day, nay, even every minute and hour of every day. They hear of the large crowds that flock to the picture shows, the solid groups of interested readers to be found in front of the bulletin boards at all hours, and—the pitifully scanty handful of the faithful, usually women, found ready and willing to give up a few minutes each day to praying for the sailors and soldiers who are imperilling their lives for their protection. I am not speaking now to or of those whose strange unreadiness to enlist puzzles so sorely their brave brothers at the front. It is to those who, unable to go themselves, will not, or certainly do not, show their supreme interest both in our men and the cause for which they are fighting, by helping them and it by their prayers, that I desire to remind of their responsibility.

Do you say that you have no time? "Thou art come down that thou mightest see the battle." You have time to read one or more newspapers carefully every day. You have time to go and scan the bulletin boards when you feel so disposed. You can find plenty of time to discuss the war with your acquaintances and friends, and to talk over at great length the latest news. One of the greatest preventives of the danger that this war should become to us little more than a topic of surpassing interest, which provides a new thrill for us almost every day, is never to let a day pass without strenuous prayer, on behalf of our men, our cause and our country. Then we are no longer onlookers. We are in the fray, fighting with spiritual weapons if you like, but playing our part in the strife.

The two calls that we hear so loudly nowadays are to service and sacrifice. They are noble calls. By them you can always test yourself, as to whether you are for all practical purposes only an onlooker, come down to see the battle, or whether you are in the fray. It is a very pressing and insistent call. Let vague generalities go and ask yourself what you are doing in the way of service, and what is your definite contribution to the great sum of sacrifice. It is not sufficient that you should subscribe to this or that fund, unless what you give means real self-denial to you. What, you must ask, am I definitely giving up to help this great cause?

For it is a great cause, greater perhaps than many realize. Tremendous issues are at stake. It is not too much to say that all the best and noblest ideals known to men are at stake, that even the Christian Faith is threatened. For if, which God forbid, the principles against which we are contending were to prevail, it is well to remember that the cult of the Super-man would be forced on the world in the place of the worship of the Divine Man Christ Jesus, that blood and iron would rule instead of compassion and mercy, insolent might and sheer brute strength instead of freedom and justice. And however imperfectly individual Christians have lived the teaching of their religion, however inadequately the Message of Divine Love has been understood and acted upon by the world at large, yet it has been hitherto for all practical purposes the one and only Gospel, inspiring humanity with all its noblest ideals, and receiving a lip homage even from those who did not accept it. But now we see the Gospel of Love trampled underfoot, and the Gospel of Might and Hate attempted to be put in its place. So in a very true sense this is a war in which we are all concerned as Christians, and as Christians we may not spare any effort to help on the triumph of good over evil.

Whatever the ultimate issue of the struggle may be, this is certain: Judgment will follow. There will be the judgment of men, and what is far more important, there will be the judgment of God. It is the latter with which we are concerned. To this we shall all have to submit. As with a nation, so with each individual, it is impossible to pass through a crisis of this kind without being the better or the worse for the experience. It can teach, it has already taught many, that service and sacrifice are, as the Divine Son of Man taught us, the greatest things in life. But those who refuse to learn these lessons, who are looking on, and taking no active part, they will be in worse case than before. They did not heed the call, and they will have to give account for their refusal, and that, too, where truth only will prevail.

What then must we do to prevent ourselves slipping into the attitude of the merely interested onlooker? First, by working really hard at prayer and intercession. It cannot be too often repeated that this war must be fought with spiritual weapons as well as those which are material. Be a spiritual fighter. Secondly, make sure that in your own life there is some definite sacrifice for the great cause, some permanent self-denial which brings home to you the reality of the contest. And thirdly, here is, as I believe, the great task and privilege laid upon us who from the force of circumstances are non-combatants. We have to see to it that in spite of all the different calls made upon us at the present time, there shall be no set-back in the work that is being done for Christ, and for which our Church is responsible, in our own parishes, in our diocese, in our country, and in our missions to foreign lands. To do this effectively will clearly need extra self-denial and sacrifice. But it will be a contribution well worth giving, and it is, I think, the special responsibility laid upon us at the present time. Bearing these things in mind, and making them true in our own case, we shall, I think, be freed from the danger of which I have spoken, and shall be truly playing our part in this tremendous struggle for the cause of Righteousness, of Justice, and of Mercy.

### "TAKE HEED."

In our Lord's last discourse concerning His Second Coming there is a four-fold warning which we to-day would do well to ponder. Let us put the words together:—

Take heed lest any man deceive you Mark 13: 5  
Take heed to yourselves ..... Mark 13: 9  
Take ye heed ..... Mark 13: 23  
Take ye heed, watch and pray .... Mark 13: 33

The first is a warning against false Christs; the second a warning against faintheartedness and cowardice; the third a warning against impatience; and the last a warning against laxity. How startlingly real do these words sound at the present hour! The false Christs are come, and many are being deceived; even the very elect are threatened. Fidelity is still a costly thing. It is becoming increasingly difficult to maintain the good witness without succumbing to the influence of the prevailing power. The strain of waiting is also great; the promise of His Coming seems to be delayed. And finally, there is the danger of prayerlessness and lack of vigilance. These things our Lord foretold, and against them armed us in advance. His final warning is very solemn: "lest coming suddenly He find you sleeping."

## What is a Revival?

From the letter of the Rt. Rev. J. A. NEWNHAM,  
Bishop of Saskatchewan, to the members of  
the Church in his diocese in connec-  
tion with the Mission held there.

1. What is a Revival? It means a return of the Church to God whom she has been forgetting, or putting out of His rightful place in her life: a return of the Church from her backslidings and her coldness; and the conversion of sinners. It does not mean that God loves man more and comes closer to man, but that man learns more of the love of God, and comes closer to Him. It means a rediscovery of Christ and of the greatness of His cause. It is the result of the unfettered work of the Holy Spirit, whose work has been fettered by our lack of faith and earnest prayer. It begins with conviction of sin on the part of the Church, a conviction of the fact of sin, and with repentance. Then there is an awakening of expectancy and hope, which leads to deeper reality in the Church.

When the Church, or the Churches, are thus awakened, and revived, the salvation of sinners will follow, through the same stages of conviction, repentance, faith and prayer. If Christians are full of the Spirit of God sinners see it and are influenced. That is to say, revival must begin with and in the individual Christian, you and me; the Church can only be revived through the revival of its members, one by one.

2. Is a Revival needed? How is the need shown? The need of a revival is admitted by all who have given real thought to the accusation that has been freely made that the Church has failed to win the world for Christ. And the failure is due mainly to the sad fact that she has been swamped, or strangled, by the large proportion of merely nominal or formal followers. Not only the outbreak of this awful war, but the constant industrial upsets, and hostility between the different industrial classes, the social sores existing, the national vices, all show that Christian principles are not largely in view in our lives. The need of revival is seen in the weakness of the Church, and her inability to fulfil the task which her Lord has given her to do. The effort needs to be made to lift the whole body of the Church to a higher plane of spirituality and power. The obligation for this rests upon each individual, and I desire as your Bishop to urge you one and all to recognize the need of this Mission, its purpose, and your personal duty towards it.

Many signs there are that God is giving the Church a great opportunity for a great spiritual work which we call "Revival." We are conscious as never before of our membership in the Empire; of our debt to the Empire; of our duty to serve the Empire. That side of our conscience is aroused and receptive, and I believe it is ready to be aroused and responsive to the call of membership and duty in the kingdom of Christ. Do you realize that we are at the end of an age? Everyone is saying that after the war we shall see a new England, a new Empire, a new world. Nothing can be just what it was. And surely this is meant to be a great opportunity for good, a "Day of the Lord." Our eyes have been opened. We have been made to see much that we did not see, or want to see. It is for this that God has been guiding us through the terrible days of anxiety, sorrow, horror. When by God's mercy we are brought through our troubles, we shall have been saved as by fire. Must not this mean that we are being given an opportunity; and ought we not to proclaim this fact aloud to our people? Do we still hesitate, perhaps through lack of faith, and ask, Is such a revival possible? Has the Church still sufficient life and power? Surely, surely! The promise still stands that the gates of hell shall not prevail against her, and "All power is given unto Me in heaven and earth: and lo, I am with you even unto the end of the world." I would answer the question, "Is a Revival possible?" by another, "Does the Church really desire it? Do we wish it?" Yes, no doubt we do wish it when we are talking over and considering the matter with an earnest Christian. But I would ask you, Do you really and constantly feel the need of it, and desire it? Have you counted the cost of it, what it means of self-denial and sacrifice? If we really desire it we shall constantly pray for it, and such a prayer God will surely answer.

Foremost among the conditions for a revival is the power of prayer. "Ask, and it shall be given

(Continued on page 737.)



## NEW BOOKS

## A Master Builder.

*The Life and Letters of Rt. Rev. Henry Yates Satterlee, first Bishop of Washington. By Rt. Rev. Charles H. Brent, Bishop of the Philippine Islands. Longmans, Green & Co., New York. (xvi. + 477 pp.; \$4.00 net.)*

This book is of interest for Canadians on account of its author rather than its subject, for Bishop Satterlee did not occupy a commanding position in the American Church comparable to Bishop Phillips Brooks or Bishop Potter. The *magnum opus* of his life was the laying of the corner-stone of the Washington Cathedral. The Cathedral project entirely engrossed the later part of his thirteen years' episcopate. Previously, he had been Rector of Calvary Church, New York, where his powers of organization were used to great purpose. Of international importance was his mission to the Czar of Russia in 1896 in connection with the Armenian atrocities. Representing the American Church he personally interviewed the Czar, presenting a request from the American people. It was at a time when the English Church could not move on account of its connection with the State and Gladstone was reluctant to approach Russia on the matter. This was the largest issue in which Bishop Satterlee ever had a controlling place. Throughout the entire book Bishop Brent has allowed the Bishop to speak for himself, hence quite one-half of the book is made up of correspondence and addresses. Bishop Brent's work has been the sympathetic interpretation of his friend's character and motives, and the supplying of a background, historical and geographical, which has value, not only for local interests, but for its picture of church life in America. It is a good example of what a biography should be. We can imagine that it gives great satisfaction to those who knew the Bishop of Washington. No better man than Bishop Brent could have undertaken it, on account of his friendship with the Bishop and his having been twice asked to occupy the same See.

## THE QUARTERLIES.

*The Constructive Quarterly*, in its last number, has the work of two Canadians. Dr. Herbert Symonds writes on "Catholicity." Agreeing with Mr. Lacey, in his lecture on the same subject, he finds the first element to be Universality. The Catholic Church is a growing, and not a completed body, an idea in course of realization. The power of Catholicity has been broken by secondary elements supplanting primary. Spiritual, not dogmatic tests should be ultimate. Dr. H. L. Stewart, of Dalhousie University, Halifax, writes on "The Religious Consciousness as a Psychological Fact." He finds religious phenomena everywhere persistent, and indestructible. The finality of a religion is to be judged, not as it solves an intellectual puzzle, but as it heals the broken continuity of the spirit and resolves the discords of experience. Dean Inge in the "Justice of God," after reviewing the Old Testament teachings, says, "Christianity is a form of radical optimism, based on a quite peculiar standard of values which it affirms to correspond with objective truth." This statement is justified by the teaching and impressions of our Lord and by the development of Christian principles. Dr. W. P. Du Bose on the Christmas preface in the Communion office writes a meditation on the union of the human and divine in Christ. The number includes eight other articles which deal with some of the serious problems of Christian essentials.

*The Harvard Theological Review* for October contains a long article from Prof. B. W. Bacon on "The Son as an organ of Revelation." It is really an examination of the possible Jewish antecedents of Matt. 11: 25-30. Dr. Bacon comes to the conclusion that the text is a lyric of Divine wisdom like the Odes of Solomon. Of course he regards it as a fragment which has come to its present setting from no one knows where or how. Its *motif* is the pre-Christian doctrine of election. Dr. Lenba, in another article, criticizes the Ritschlian divorce of religion and science. A review of Italian modernism and an Italian modernist's Hope for the Future completes the volume with the usual dependable book reviews.

Elliot Stock has published "Notes on Confirmation Addresses," by "A Country Clergyman," (1/6 net). One half of the book is made up of parts of the Prayer Book printed in full and the other half of notes extremely simple and yet too sketchy to be put into the hands of a candidate for private reading.

## Parish Tales Number Four

## The Preacher

By the Rev. H. A. WEST, St. Catharines.

"WHAT did you think of my sermon last evening, Molly?" The Rev. John Morris put down his coffee cup and looked across the breakfast table at his wife.

"Do you want my candid, honest-to-goodness opinion?" she asked.

"Yes, I've noticed the last few weeks you haven't said very much about my preaching. Tell me, dear, just what you thought of it last night."

She hesitated a moment, then said, "Well, John, I thought that you were not up to the mark; in fact, I have noticed lately your sermons seem to be much poorer. They haven't the power in them they used to have. They seem to me to be something that you have hastily put together and neither very deep nor very helpful. That's rather harsh criticism, but it's the truth, John."

For a moment the Rector was tempted to resent his wife's criticism and defend the quality of his sermons. But knowing that she had been perfectly candid in her remarks and conscious in his own mind that the criticism was true, he answered. "I'm afraid, Molly, that I haven't been doing justice to myself lately. But you know what it has been the last few weeks,—first Confirmation classes, then looking after the addition to the rectory and raising money for the new organ. I don't seem to have had any time for reading or thinking."

"Well, John, you can't be a server of tables and a preacher of the Word both. I think it would be a good thing if the people would remember the story of the lesson Sunday and appoint others to look after all those matters and let you give your time to prayer, study and sermons."

He smiled. "That's likely, at the millenium. In the meantime we must do the best we can. Thank goodness this week is clear, except the regular visiting."

"I am going into my study sharp at nine thirty a.m., and don't you let a soul come near me till noon; no not even if the whole neighbourhood is at the door."

As soon as the morning meal was over, Mr. Morris walked down to the village Post Office for the daily mail and his papers, and a few minutes after nine o'clock entered his study, closed and locked the door and sat down to begin work on his next Sunday sermons.

It was some time before he could settle down to study but finally he grew interested in his work when he was interrupted by a low knock at his study door and his wife's voice calling him.

"What is it, Molly," he said, going to the door and opening it.

"I'm sorry to bother, dear," she answered, "but Mr. Gore is here and says he must see you for a few minutes."

"Bother!" her husband said with a groan. "That means an hour gone. Well it can't be helped. Ask him to come up."

"Good morning, Mr. Morris," said Mr. Gore a minute later, entering the study. "It's too bad to come so early, but it's a case of necessity. No thanks, I won't sit down; can't stay, but called in about that trip to Toronto I was to take today, to see about the new organ. I find I can't go—got to drive out and see a chap about some cattle I want to buy; so called to ask if you wouldn't go to the city instead. It must be looked after to-day and Monday is 'Parson's Sunday' they say. I simply must see those cattle. Can you go?"

"We arranged the meeting with the organ people to-day and they are sending their man from some distance. It's too late to postpone it, so if you can't I will have to. I see I have just forty minutes to catch the train," answered the Rector, looking with a sigh at his morning's work.

It was nearly midnight when he returned home and as he sat down to a lunch before retiring he said:—

"Well, Monday has gone, and as always, no sermon preparation begun; but I will certainly get busy in the morning."

Next morning he was in his study again quite early and after an hour's work was beginning to

(Continued on page 738.)

## The Unspeakable Turk

From an Article in the October *Missionary Review of the World*.

More opprobrious adjectives have been squandered on the Turk in the past fifty years than on any other one nationality, but he has never yet been adequately described.

\* \* \* \*

Their contributions to the art, literature, science and religion of the world are practically nil. Their destiny has not been to instruct, to charm, or to improve, hardly even to govern, but simply to conquer.

\* \* \* \*

The Turks were originally Tartars, and a large number of them at the present time show decidedly Mongolian features. The name appears in literature as early as the fifth and sixth centuries of our era. They have been of several different migrations from their original home in Central Asia, near the western limits of the Chinese Empire.

\* \* \* \*

It is difficult to portray the physical characteristics of the average Turk. The original Mongol or Tartar stock has been so intermingled with Semitic, or Arab, and Indo-European, or Circassian and Kurdish and Albanian blood, that no feature is universally noticeable. They are perhaps under the average height, with a rather swarthy complexion and dark hair. They frequently shave the crown of the head, leaving the back hair and a fringe in front. They are never clean-shaven, but invariably wear the moustache, while the elderly men usually add the dignity of a beard.

\* \* \* \*

"The Turk is almost totally lacking in originality. All he has is borrowed. He has no art of his own, no music, no philosophy, no literature. He never invented anything. Nor has he even adopted the obviously helpful inventions or discoveries of others until very recently."

\* \* \* \*

"In the home life of the Turk, the wife is his slave. If there are two or more wives they share the burdens of the household, but are frequently at open enmity between themselves."

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"There is no home life as we know in America and England, nor does the Turkish language contain a word for 'home.' Yet there are honourable exceptions, lonely homes, where the love of husband and wife, and that of both for their children, and of the children for their parents, is pure and deep and strong. These homes are, however, invariably those into which have come, somehow or other, Christian influences."

\* \* \* \*

"The Moslem idea of God is an exalted one. The ninety-nine names, or attributes, of God which are recited over in prayers and counted over on the beads, are a splendid catalogue of excellencies. A Moslem will talk reverently and intelligently of righteousness, love, and duty, of heaven and hell, of God's books of revelation to man, of his prophets, and of Jesus the Messiah, but just when you think you have found much common ground, suddenly you find that his understanding and use of these terms is utterly different from yours. His conception of Allah is a cold negative one, very hard to define. Whatever is predicted of Allah must never be understood in the same sense as a similar statement regarding man. Nor do they deem it safe to explain in just what sense they ought to be understood. God is love; God sees us; God is merciful; God is just—all these are true, but each attribute has a mystic sense applicable only to God, and does not mean what we ordinarily understand it to mean."

\* \* \* \*

"What is sin for a non-Moslem is perfectly right for a Moslem; and what is sinful at one time may not be at another."

\* \* \* \*

"The wrong and utterly frigid Moslem idea about God has given the Turk a false notion of our gracious and heavenly Father. The Koran's teaching about polygamy and the social place of woman has destroyed home life and contributed to the heartless treatment of women—his own and others. Give the Turk the corrective of the Christian message, and life will take on a new meaning for him."

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## THE WAR AND THE CHURCH

Rev. L. N. TUCKER, D.C.L., London, Canada.

Address given at the General Convention of the P.E. Church at St. Louis, Mo.,  
October 11th, 1916.

I AM sure I am violating no canon of neutrality when I say that Canada, at this time, is dominated by the spirit of the war. We have sent a quarter of a million men overseas and we are preparing to send another quarter million. The shadow of death is hovering over tens of thousands of homes in our land. We have given up the flower of our manhood. It is only natural that we should speak and think in terms of the war.

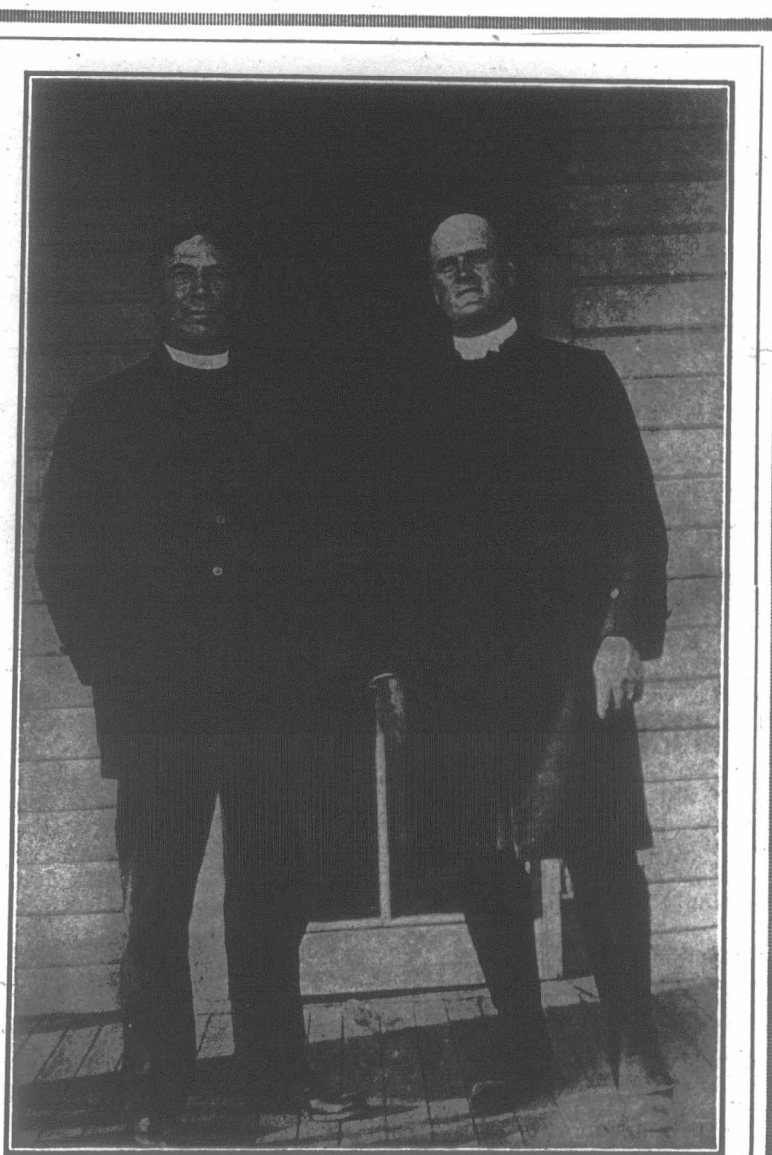
When a nation decides to join one or other of the belligerents, men naturally sit down and compute what contribution it can make, what resources in men and material it can mobilize, with a view to the prosecution of the war. Now we are engaged in the conflict of the ages, that conflict that underlies all other conflicts, the conflict between good and evil, between God and Satan. And we have come from Canada to try and tell you, what contribution our Church hopes to make towards the Victory of our glorious King.

Perhaps the greatest lesson taught us by the war is the value of preparedness and efficiency. Now, efficiency properly understood involves three things—an organization exactly suited to the work it has to do, that organization animated by an ardent, enthusiastic spirit and operated by a robust, heroic manhood. Let us see how the Canadian Church answers to those conditions.

It may, perhaps, be said that the Canadian Church to-day is the most completely organized branch of the Anglican Communion. And there is nothing superficial about that organization. It is a growth, a development, an evolution. It is the result of the inner life of the Church adapting itself to its surroundings. For the first 38 years of its existence, beginning with the foundation of Halifax, when the first resident clergyman came to the country, it had no organization whatsoever. The missionary was abroad in the land and that was all. A decided change took place, however, in 1787, when the Bishop of Nova Scotia was appointed, who was the first Colonial Bishop and whose jurisdiction extended over the whole of British North America. His diocese was divided in 1793 by the formation of the See of Quebec, and later, in 1839, a further division was made by the formation of the See of Toronto; in 1845, of that of Fredericton; and in 1850, of that of Montreal. During those sixty odd years the Bishops ruled by virtue of the authority inherent in their office, and not with the advice and a consent of their faithful clergy and laity.

A meeting of the Bishops, however, was held in Quebec in 1851, at which plans were laid for the creation of Synods, Diocesan, Provincial and General. Diocesan Synods were formed in rapid succession and these in turn surrendered some of their rights to allow of the formation of a Provincial Synod, whose jurisdiction extended from Lake Superior to the Atlantic Ocean. This took place in 1861. In 1871 the Provincial Synod of Rupert's Land was formed and quite recently a Provincial Synod for Ontario and another for British Columbia. The Provincial Synods, in due time, surrendered their supreme authority to allow of the formation of a General Synod, which took place in 1893. At once the General Synod set to work to complete the equipment of the Church. In 1902 it formed a Missionary Society, that the Church in its corporate capacity, might do its own missionary work; then in 1908 a Sunday School Commission, that the Church might provide for the training of its own children; and then in 1915 a Council for Social Service, to enable the Church to bring its united wisdom, influence and resources to bear upon the cleansing and uplifting of the national

life. Then to complete the Church's equipment, the General Synod, in 1908, adopted a Canadian Hymnal, known as the Book of Common Praise, and it is now engaged in the work of revising and enriching its Book of Common Prayer. And all this organization is only meant to put weapons in the Church's hands to enable it to wage its warfare, and behind all these organizations is the conviction that we are workers together with God and that the time has come for the Church to step into the arena and do her part of the work. The spirit that animates the Church may be



Rt. Rev. Peter Rowe, Bishop of Alaska, and Rt. Rev. I. O. Stringer, Bishop of the Yukon.

summed up in four words: There is first an earnest desire after holiness and spiritual power. All our leaders and teachers feel deeply that there is only one source of power, the Holy Spirit of God, in fulfilment of the Lord's own words, "All power is given unto me, lo, I am with you always, and ye shall be endued with power from on high." Secondly, an earnest missionary spirit. We feel that the field is the world and that the primary duty of the Church is to preach the Gospel to the world. Thirdly, a blessed unity of spirit that has come down upon us like a benediction from an open heaven. This is all the more refreshing, that it has followed a period of strife and contention, of weakness and paralysis. It is a remarkable fact that all the great constructive measures of the last 15 years have been carried with the practical unanimity of Bishops, priests and laymen. And fourthly, there is arising among us a robust Canadian spirit. Many of us were born in the land. We have a history, traditions, experiences behind us. And while we cherish the profoundest feelings of gratitude and devotion to-

wards the Church of our fathers, in the words of Rudyard Kipling, our Church is daughter in her mother's house, but mistress in her own.

Of the men of Canadian origin you are yourselves the best judges. You need only look at your own heroic Bishop of Alaska, at that great dynamic force which is helping to energize the whole American Church, the Bishop of Chicago, and the man whom the whole civilized world unites in calling a man of original thought and constructive Christian statesmanship, the Bishop of the Philippines. We look back for inspiration to a noble Christian ancestry: Bishop Jacob Mountain, the first Bishop of Quebec, was a man of princely bearing, of courtly manners, of apostolic zeal and labours and of an eloquence that made him one of the greatest preachers of his age. Archbishop Bond, of Montreal, was a model Bishop, whose life was hid with Christ in God, but who was as a father, both to his clergy and to his people. Bishop Baldwin, of Huron, was a veritable saint on earth, whose spirit dwelt in the heavenly places in Christ Jesus. Archbishop Machray was a master builder, both of the Church and of the State. He found his diocese a wilderness in 1865 and left it, at the beginning of this century, a galaxy of dioceses, covering the whole region from Lake Superior to the Rocky Mountains, and from the boundary line to the Arctic Ocean. And, greatest Roman of them all, Bishop Bompas, who rises above the level of a Canadian or an Anglican missionary to that of a missionary of the Universal Church, whose life of total self-abnegation, in labours and travels, in hardships and a loneliness that perhaps have no equal in the history of Missions and that entitle him to rank with David Livingstone, Henry Martyn and the greatest heroes of the Mission Field.

This is the contribution—a contribution not of numbers or of wealth, but of efficiency—which the Canadian Church would bring to this age-long conflict; this is the reinforcement we would offer to you in the great battle against error and evil which we are waging in common. We offer that contribution, that reinforcement, with great humility, because we know how very far short we fall of what we should be and would be, but we offer them with the earnest good wishes and prayers on your behalf of the whole Canadian Church. For we know that your failures are our failures and your victories our victories.

### The Sleep

By Katharine Tynan.

GOD thought of sleep, so that He might  
Cradle His Man in the cool night  
With more than mother's love, and hold  
Warm to His breast the child of old.

Poor Man, that is so proud and high,  
Yet he must fall asleep and lie  
Open to all the winds and harms,  
Unless God rocks him in His arms.

Poor Man, though all besmirched, shall keep  
Yet the last innocence of sleep,  
And like a child must lie alone  
Defenceless, harmless, overthrown.

God's gentleness with sinners see!  
In sleep they will not disagree  
Nor hurt as only lovers can;  
They are at one, God and His Man.

Tenderly night shall find him, held  
To a kind breast, who late rebelled,  
New-reconciled with kisses he  
Shall slumber on a mighty knee.

Man's but a toddling child, stripped bare  
Of all the countless years that were;  
Little and low: God's art to keep  
A youngling thing in His arms asleep.

"The Queen."

The highest rate of interest we pay is on borrowed trouble.—H. W. Shaw.



## THE FIERY TOTEM

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

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

#### CHAPTER III.

##### The Lonely Camp.

**A** LYNX may be only a cat, but a cat that is the size of a young tiger, with all a tiger's ferocity, is no pleasant opponent at any time. Add to naturally aggressive tendencies the fact that her baby has cried out in pain, and you have an angry mother-fiend that takes a deal of seeking to find her equal in fierceness.

In this case the lynx had been watching the young hunters with one eye for some time from her shelter among the leaves of the overhanging maple. She had been keeping the other eye upon her offspring, having an idea that the humans might endanger its safety; and, when she heard the cry of pain, she simply dropped from her branch right upon Holden's back, fixing her claws in his coat and snapping furiously at his neck.

Luckily the boy's hunting-coat was of tough buckskin, and when the lynx set her teeth in the collar she imagined that she was wreaking vengeance upon flesh and blood. And the sound she made was enough to chill the marrow.

Arnold had heard the scream and his chum's cry of surprise at the sudden assault. But he did not understand it at first. He surmised vaguely that it was nothing more than sympathetic rejoicing at his successful shot that had toppled a fine buck antelope in the grass.

However, second thoughts quickly dispelled the first surmise, for he heard Holden calling upon him in evident trouble.

"Bob! Come quickly! There's something on my back, and I can't get at it!"

Bob dashed into the long grass as the shortest route. But before he had crossed the slough Alf had managed to free himself from one sleeve of his coat, and had got the lynx beneath him.

Now it was a hand-to-hand fight. The claws of the animal seemed to be everywhere. They struck with lightning swiftness, and the teeth snapped like steel gins. In fact, the boy's opponent was simply a mass of fur and claws—nothing that could be gripped, but everything that could wound.

"Don't shoot!" exclaimed Alf, as his friend appeared with gun half raised in his hands. "You can't get a clean shot at her—ugh! the brute! She's clawed my shoulder!"

It was a fierce struggle while it lasted.

Hot and panting, Alf fought to get a grip of the creature's throat. She, on her part, seemed to divine his purpose, and battled successfully to prevent him.

The combatants rolled over. The lynx was uppermost, and she made a vicious snap at the boy's face. But the quick head-turn of a trained boxer avoided that snap, and the sharp white teeth met in the lad's coat collar, slightly grazing his neck.

Alf gave a cry of pain.

That was too much for Bob, who snatched his hunting-knife from its sheath, and threw himself upon the enemy.

One plunge of the blade in the animal's side made it yell like a thing possessed. Then Bob dug his thumbs

into the lynx's neck and pressed his fingers into its throat, pulling towards him with all his might, to drag the animal from his friend.

The knife was still sticking in the wound, and, as the lynx felt another enemy above her, she momentarily turned her attention to the one above, while she struck with her claws to deliver herself from the fingers that were choking her.

That was Alf's chance. He plucked at the hunting-knife, and plunged it into the wild animal with three rapid thrusts.

Then followed another scream more wild and blood-curdling than the rest. It was a death-cry; for in a moment more Bob stood up, holding a limp body by the neck.

Holden slowly rose from his bed of broken willows, and he grinned as he regarded his clothes—especially the jacket, that hung from his left arm like the evening dress of a Weary Willie.

"Rather the worse for wear and tear!" he remarked with comical ruefulness.

"Which? The clothes or yourself?" questioned Bob, as he threw the lynx's carcass to one side.

"I guess it's the clothes more than anything else. There's a lot of blood about, but that's the lynx's more than mine."

In truth the lad was a strange spectacle, for hardly an inch of his clothes had not been visited by claws or teeth. The boy himself was covered with dust and dirt, while crimson patches of blood completed a picture that was both humorous and pathetic.

Fortunately, both the boys were able to look at the matter from the former point of view. Physical damage was not severe. There was a scratch on Alf's shoulder. Arnold examined it carefully, but decided that no danger was likely to follow, since the claws had passed through the leather jacket before touching the flesh. As a precaution against blood-poisoning, he insisted upon sucking the wound, after which he bound it with a handkerchief.

"That will be all right, I expect," he said, as the operation was completed. "I don't think we need worry about the other scratches."

"There would have been more—worse ones, probably—if you hadn't turned up," said Alf. "I couldn't get at the beast any way. She seemed to have claws like a porcupine's quills."

"And she knew jolly well how to use them. Do you think she's worth skinning?"

The dead lynx was examined.

"I don't think the hide is worth the trouble," commented Holden. "It's a bit ragged in any case, and the hunting-knife did not improve it. But I'll take the tail as a memento. What about the antelope?"

"Oh, I got him all right. He's lying somewhere in the grass."

"Good!" exclaimed Alf, delightedly. He had soon recovered from the exhaustion of the fight. "That will surprise the paters when they return to grub. And, say! I'm as hungry as a hawk. Let's get back to camp. It must be getting on for noon by this time."

"Half-past ten. That's all," remarked Bob, as he looked at his watch. "Time drags when the appetite's healthy. I vote we leave the antelope where it is for the present, and shoot a few chickens for dinner. It would be a pity for us to try skinning the animal. We might spoil it altogether. I dare say father will do it for us afterwards."

"What about wolves?" questioned Alf.

"Yes, I hadn't thought of them. But I don't think there's much chance of wolves coming in the daytime. It would be safe enough until night."

(Continued on page 730.)

## Downeaster

### Thoughts of an Eastern Churchman

**T**HE late Canon Heber Bullock, of Halifax, N.S., whose obituary appeared in a recent number of the "Canadian Churchman," was a man considerably above the average in ability and force of character. As a Chaplain of the Imperial Army, his active ministry was exercised abroad, but he was for a good many years on the staff of old St. Luke's Cathedral, Halifax, where his sermons, delivered with great energy and forcefulness, always created a deep impression. The late Canon was fond of relating a very strange, personal experience. While lying in bed in Gibraltar, he distinctly heard his mother, who, it was ascertained by comparing clocks, was at that moment passing away in Halifax, N.S., cry loudly, "Heber, Heber." These were her last words. I had the story direct from him myself. The Canon was also an authority on botany and horticulture.

\* \* \* \*

We talk a good deal about beating Germany to her knees, and the folly of making a premature peace, but in a sense it seems to me that Germany is already beaten. She has received a lesson which will undoubtedly last her for at least the next half century. Because, in spite of her temporary "conquests," mostly gained by treachery, she has been signally defeated in what she started out to do. She set out in the buoyant and confident expectation of making tremendous permanent gains, and of enormously extending her prestige and influence. France was to be smashed by one terrific blow, Russia was to receive such a chastisement as would humble her in the dust, and render her impotent for further mischief for many generations to come. The British Empire was to receive its death blow. Not one of these dreams has been realized, and to-day she is fighting on every front on the defensive, and holding her "gains" in pledge for her own self-preservation. German militarism, it is now evident, cannot dominate the world, or Europe. This much has been abundantly demonstrated. Nothing has turned out as she hoped and expected. The war, so far as she is concerned, has been a disastrous dead loss and a huge blunder. She struck when, as she believed, the iron was hot, and nothing has come of it but a desperate struggle to save her own territorial integrity. For whatever she may actually hold of the enemy's territory to-day, it is manifest, she cannot under any circumstances permanently retain. German militarism, as a dangerously aggressive and disturbing force in Europe and the world, is already destroyed as effectually as if the Allies were at the gates of Berlin. This may, perhaps, seem a piece of extravagant optimism on my part, but I think the facts justify it. The invincibility of Germany in attack, and that really is the main point, has been for ever disproved, and her invincibility in defence is being rudely shaken.

\* \* \* \*

There is a perplexing diversity of tastes in the matter of sermons, and the parson who undertakes to "give the people what they want" will find his work cut out for him in endless patterns. "Give us plain, practical sermons about the everyday duties of life and cut out the theology," says one man. "We don't want moral essays," says another. "Give us sermons on the essentials and fundamentals of the Faith," says a third. Some, again, demand "extempore," some written, sermons; others, "simple Gospel" sermons; others,

## Progress of the War

**November 7th. — Tuesday —** French take over 1,100 prisoners in two days, but Germans retake ground south-east of Sully. General Von Mackensen forced to retire in the Dobrudja.

**November 8th. — Wednesday —** French gain considerable ground south of Somme. French and British have captured 1,449 officers and 71,532 men since beginning of Somme drive. Russians make headway in Carpathians. Von Mackensen continues to retire.

**November 9th. — Thursday —** Roumanians continue to hold back enemy. An U.S. vessel has been shelled in the Mediterranean.

**November 10th. — Friday —** Von Mackensen has retired some 40 miles burning several villages behind him. Germans claim to have repulsed Russians in Carpathians. German submarines operating in English Channel.

**November 11th. — Saturday —** Germans drive back Russians in Stokhod region and defeat Roumanians east of Predeal Pass.

**November 13th. — Monday —** French take whole of village of Salisiel. Servians capture village of Palog and take 1,600 Bulgarian and German prisoners. Struggle continues in Carpathians and Transylvanian Alps with some losses to Roumanians. Von Mackensen driven further back.

again, sermons that "make you think." One class of people believe in sermons on "living issues," on the great problems of the hour, as many again detest these kind of sermons. Some like poetical quotations and anecdotes; others cannot abide them. The only certain conclusion that one can draw from this variety in tastes is the utter unreliability of personal compliments as an index of general acceptability. One man may enthusiastically belaud the sermon abhorred and detested of others, and it applies the other way to exactly the same extent. Individual praise or depreciation of any particular sermon, as a rule, represents the tastes, opinions and prejudices of one person, or at best, one little group, into many of which all congregations are divided.

Extremists are always noisy and attract the most attention, and, as people frequently won't take the trouble to contradict them, they are often taken for representative men. And they do sometimes carry the majority of moderates with them. All revolutions in history, including most emphatically the American and the French, have been carried through by minorities, and probably small minorities, by the energetic, determined and unscrupulous few urging on the easy-going, lethargic many.

## INCREASE IN JUVENILE OFFENCES.

Inquiries in 17 towns in England recently revealed the fact that juvenile offences had increased by no less than 20 per cent., while in the Metropolitan police area the number of boys charged with offences had increased from 1,708 in 1914 to 2,713 in 1915, and the number of girl offenders from 76 to 130. The above figures were quoted recently by the Home Secretary, Mr. Herbert Samuel.



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**Twenty-Second Sunday after Trinity.**

Holy Communion: 232, 234, 237, 263.  
Processional: 343, 384, 391, 599.  
Children: 687, 689, 692, 710.  
Offertory: 225, 324, 616, 657.  
General: 503, 678, 679, 766.

**Twenty-Third Sunday after Trinity.**

Holy Communion: 259, 260, 373, 525.  
Processional: 7, 536, 599, 664.  
Children: 688, 694, 701, 702.  
Offertory: 347, 492, 510, 595.  
General: 27, 406, 407, 541.

**The Bible Lesson**

By Rev. Dr. Howard, Montreal

Sunday next before Advent, November 26th

Subject:

**Quarterly Review**

Acts xx: 16—xxviii: 31

FOR the purpose of quarterly review it is recommended that the whole portion of the Acts of the Apostles that has been under consideration since the first Sunday in September be read consecutively (say, Acts 20-28). The series of lessons from this portion of the Acts may be conveniently divided into three groups as follows:—

GROUP I.—St. Paul's Return to Jerusalem from his Third Missionary Journey, his Arrest and Imprisonment at Jerusalem (Acts 20-23, Lessons 1-4).

GROUP II.—St. Paul's Imprisonment at Caesarea (Acts 24-26, Lessons 5, 6 and 8).

GROUP III.—St. Paul's Voyage to Rome and Residence there (Acts 27, 28, Lessons 9, 10 and 12).

[N.B.—It will be noticed that Lesson 7, Children's Day, and Lesson 11, Temperance Sunday, are omitted from this grouping. They need not be reconsidered in review unless it is specially so desired.]

Carefully read these chapters and note in order the chief events that the historian records. These events may be thus summarized:—

1. St. Paul arrived in Jerusalem—probably 57 A.D.
2. His entry into the Temple with others for the ceremony of purification.
3. The angry Jews seized him and were about to kill him, declaring that

he had brought Gentiles into the Temple.

4. He was rescued by Lysias and allowed to speak to the Jews from the Castle steps. The Jews demanded his death.

5. Lysias kept him in safety, especially careful as to his treatment of him when he had learned that he was a Roman.

6. The Jews made a plot to kill Paul. Of this plot Paul became aware and sent his nephew to inform Lysias of it.

7. Hereupon, Lysias sent Paul by night, under safe escort, to Felix, the Governor, or Procurator, of the Province, residing at Caesarea.

These are the chief events recorded in this group of lessons. Their enumeration will recall to memory the many details, interesting and instructive, that are connected with them. Lesson by lesson throughout the quarter a number of Religious Teachings have been brought forward. What Religious Teachings seem to come from this group, taken as a whole? Think of these:—

I.—It is a mark of God's providential love that the sufferings and disappointments of the future are hidden from us. Paul had been prophetically told that bonds and imprisonment awaited him. It must have required great stoutness of heart to go forward in the face of such a prophecy. Perhaps he did not realize all that the prophecy contained, and might have preferred that he should have had no such warning. Experience shows us how loving God is in veiling our eyes to future events. We know that there may be sufferings and disappointments ahead, but if we knew what these are likely to be and when they are to come we would be plunged into most unhappy anxiety, and doubtless might be led to turn aside from important duty in order to escape the coming dreaded calamities. For our own sake and for the sake of the work God has given us to do the future is happily withdrawn from our view.

II.—Whatever the future has in store for us, we may be assured that the Lord Jesus Christ will always accompany us on the pathway of duty. St. Paul went the way of duty. Ever the Lord stood by him. Surely it is always so. He Who said, "Go ye into all the world and preach the Gospel to every creature," also said, "Lo, I am with you always." Wherever the path of duty leads it always has Christ as a fellow-traveller upon it. It is when duty is forsaken that the Great Companion is absent from us and in loneliness we must plod along.

These are two of the general lessons that spring out of Group I. They are religious teachings that run through all the groups. Indeed, they are suggested to us in every Christian life.

GROUP II.—(Acts 24-26, Lessons 5, 6 and 8.)

Read the passage through continuously. Then mark that the following are the chief events in Paul's life which the historian dwells upon:—

1. The Apostle's trial before Felix. The procurator deferred judgment until he should receive further evidence concerning the prisoner.

2. St. Paul appeared before Felix and Drusilla and witnessed "concerning the faith of Christ." Felix trembled as the Apostle "reasoned of righteousness, temperance and judgment to come."

3. On several occasions Paul had private interviews with Felix—but to no effect.

4. The Apostle's trial before Festus. At this the prisoner appealed, under his rights as a Roman citizen, to Caesar.

5. Paul appeared before King Agrippa with Bernice and Festus and many important people present. The

Apostle fervently told the story of his conversion. It was agreed between Festus and Agrippa that he might have been set at liberty if he had not appealed to the Emperor.

6. Altogether the Apostle remained in prison at Caesarea for two years. He was given considerable liberty, the chief restraint upon him being that he was chained to a soldier (57-57 A.D.).

These two years' imprisonment at Caesarea enforced a certain amount of leisure and rest into St. Paul's hitherto busy life. The incidents of those two years suggest to us a practical religious thought, namely, "They also serve who only stand and wait." So wrote Milton when he thought upon his blindness. He could not do all that he would, but he found opportunities of divine service, even though so seriously handicapped. Thus, "standing" and "waiting" were in themselves "serving." Similarly with St. Paul—a prisoner, he found himself in service. He had opportunities of (1) witnessing for Christ (which he fully embraced), and of (2) thinking and planning for the future. Thus he was not idle. He served while waiting. Such periods come in every life. There are times when religious work seems to be prohibited by the circumstances of life. But in the enforced inactivity there is opportunity for example to do its work and leisure for spiritual meditation which leads us nearer to God.

God doth not need  
Either man's work, or His own gifts;  
who best  
Bear His mild yoke, they serve Him best:  
His state  
Is Kingly; thousands at His bidding speed,  
And post o'er land and ocean without rest;  
They also serve who only stand and wait.

GROUP III.—(Acts 27, 28, Lessons 9, 10 and 12).

These two most interesting chapters should be carefully and consecutively read. The chief events recorded in them may be summarized thus:—

1. The journey from Caesarea to Myra is carefully outlined. It contains nothing of great importance.

2. The journey from Myra to Fair Havens, in Crete, on the ship of Alexandria, is next described. It was now seen that great dangers would be encountered if the voyage to Rome were continued before winter.

3. The storm is then described in detail—up to the wreck of the vessel on the Island of Malta. The writer tells this story most graphically as an intelligent eye-witness of what he describes.

4. From Malta to Rome occupies an important place in the narrative. This part of the journey is also carefully described in detail. The writer records a number of very interesting incidents that occurred to them on the way.

5. The mode of St. Paul's imprisonment at Rome and the sort of work he did there for two years are clearly set forth.

This long story of the perilous journey amid such trying circumstances has given us many religious thoughts as we studied Lessons 9, 10 and 12. The story as a whole now confronts us and suggests to us two complementary truths, namely:—

1.—Man needs God in the midst of life's troubles if he is to be his best. The writer of Acts is ever emphasizing Paul's influence on board the ship, and ever pointing to the fact that Paul's life was hidden with God in Christ. The Apostle's confidence, good cheer, power to comfort and influence others all flowed from the fact that his trust was centred in God. Man needs God. Without God man is like a rudderless boat, driven in any and every direction by the adverse and variable winds of ad-

versity. But with God man's life is definite and constant in its course. The God-fearing man is constantly developing in strength and becomes a source of strength to others.

II.—Complementary to the truth that man needs God in order to be his best is the truth that God needs man to fulfill His purposes. God works out His great designs through human instruments. He does not choose to do His work otherwise. How much St. Paul was needed by God is illustrated by the Apostle's whole career! In every life God has some purpose to fulfill; in other words, He needs each one of us as a co-worker in order that His great ends may be accomplished.

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**The Churchwoman**

**W.A. Institute.**

The Woman's Auxiliary of Toronto held a successful institute in All Saints' Church on November 7, 8 and 9. There were about 100 registrations. The Rev. Neville Ward, of Hunan, China, gave the closing address on the first day and the Rev. W. J. Southam, Rector of All Saints', on the last day.

**W.A. Quebec Diocese.**

The monthly meeting of the Quebec Diocesan W.A. was held in Trinity Church, Quebec City, on November 3rd, at which the Rev. A. R. Beverley gave an address.

**W.A. Meeting at Deseronto.**

The Woman's Auxiliary of the Deanery of Lennox and Addington, Ontario, held a very successful meeting at Deseronto, on October 26th. The parishes of Napanee, Deseronto, Camden East, Adolphustown and Selby were represented. The meetings opened with a celebration of the Holy Communion at 10.30 a.m. An address of welcome was read by Mrs. Radcliffe, of Deseronto, at the opening of the afternoon session. The reports presented showed progress and inspiring addresses were given by the Rev. A. L. Fleming, formerly of Baffin Land, and by the Rev. J. H. H. Coleman, Rector of Napanee.

**Eleventh Annual Conference of the British Columbia Local Assembly of the Daughters of the King.**

This Assembly, which consists of seven Chapters, held its eleventh annual conference on the morning of Thanksgiving Day, at Christ Church, Vancouver, B.C. This Order, which is founded on somewhat the same lines as the Brotherhood of St. Andrew, has for its object the spread of Christ's Kingdom among women and the strengthening of parish life. Its members pledge themselves first to pray daily for the spread of Christ's Kingdom, for God's blessing on the Order and for the parish, and secondly, to make an earnest effort each week to bring at least one woman within the hearing of the Gospel, and to aid the Rector as he may deem necessary for the furtherance of the cause of Christ. The conference opened at 9.30 a.m., with the service of the Holy Communion, during which the Rev. C. S. McGaffin gave an address based on the words, "Come unto Me all ye that labour and are heavy laden and I will refresh you." After the celebration of the Holy Communion, in which the Rev. C. S. McGaffin was assisted by the Rev. H. G. King, the members and others to the number of 55 assembled in the schoolroom where an address was given by the Rev. H. G. King. The reports of the various Chapters showing the work that had been done during the year were presented, after which four papers were read as fol-

**Loss of the War**

7th.—Tuesday—French over 1,100 prisoners in days, but Germans retake and south-east of Sully, Marshal Von Mackensen forced tire in the Dobrudja.

8th.—Wednesday—French considerable ground south of the front. French and British captured 1,449 officers and 2 men since beginning of drive. Russians make way in Carpathians. Von Mackensen continues to retire.

9th.—Thursday—Rouman continue to hold back. An U.S. vessel has been y. in the Mediterranean.

10th.—Friday—Von Mack has retired some 40 miles from several villages behind the front. Germans claim to have captured several Russian German submarines operating in English Channel.

11th.—Saturday—Germans back Russians in Stokhod and defeat Roumanians of Predeal Pass.

13th.—Monday—French whole of village of Salvi. Servians capture village and take 1,600 Bulgarian and German prisoners. Battle continues in Carpathian and Transylvanian Alps some losses to Roumanian. Von Mackensen driven back.

sons that "make you class of people believe on "living issues," on obblems of the hour, as detest these kind of ser- like poetical quota- necdotes; others cannot The only certain con- one can draw from this stes is the utter unrelia- sional compliments as an leral acceptability. One thusiastically belaud the rred and detested of it applies the other way e same extent. Individual eciation of any particu- as a rule, represents the ns and prejudices of one best, one little group, which all congregations

are always noisy and most attention, and, as rently won't take the ntradict them, they are for representative men, sometimes carry the ma- lates with them. All history, including most the American and the been carried through by ad probably small mine- energetic, determined lous few urging on the thargic many.

**DE IN JUVENILE FFENCES.**

17 towns in England led the fact that juve- ad increased by no less nt., while in the Metro- area the number of boys offences had increased 1914 to 2,713 in 1915. er of girl offenders from he above figures were ly by the Home Secre- bert Samuel.



lows: "Difficulties and How to Overcome Them," by Miss Van Horne, of Christ Church Chapter, "Our Prayer for Moral Courage," by Miss Wray, of St. Michael's Chapter, "Hospital Visiting," by Miss Allen, of Christ Church, being an outline of her personal experience, and "The Victorious Life," by Miss Rideout, of St. Saviour's Chapter. The officers of the past year were again re-elected by acclamation as follows: Hon. president, Mrs. G. H. Cowan; hon. vice-president, Mrs. G. H. Wilson; president, Miss Hilda Cartwright; 1st vice-president, Miss G. Rideout; 2nd vice-president, Mrs. A. Lane; secretary-treasurer, Miss M. Highmoor. Rev. Dr. Fea, of St. Saviour's, Grandview, gave a short address, after which Rev. G. H. Wilson summed up in detail the procedure of the conference. The Litany, led by the Rev. L. C. Luckraft, and the Benediction brought the meeting to a close.

#### Appreciation of a Faithful Worker.

On Wednesday, November 8th, the Woman's Auxiliary of St. John's Church, Oak Ridges, Toronto diocese, expressed their sincere appreciation of the many years of faithful and devoted work of Mrs. W. H. Legge, of Jefferson, in connection with the W.A. work and the Church and Sunday School activities in general, by making her a life member of the Woman's Auxiliary. The love and esteem in which Mrs. Legge is held by her large circle of friends was clearly demonstrated at this meeting when the honour was conferred on her. The verse of Scripture was inserted in her certificate of membership—"She hath done what she could." Mark 14: 8.

## Church News

#### Preferments, Appointments, and Inductions.

**Wiley**, Rev. A. S., formerly Rector of Dauphin, Manitoba, inducted Rector of St. Peter's, Winnipeg, by the Venerable Archdeacon Thomas, on Sunday, November 5th.

**Barrett**, Rev. H. P., formerly Rector of St. James' Church, Rivers, Man., to be Curate of St. John's Cathedral, Winnipeg.

**Mills**, Rev. J. N. H., Curate-in-Charge of All Saints', Windsor, Ont., to be Curate-in-Charge of St. Paul's, Stratford. (Diocese of Huron.)

#### Church Reopening.

St. Luke's Church, West Mono, diocese of Toronto, has recently undergone thorough renovation and was reopened for Divine worship on Sunday, October 29th. The greater part of the work was done by the parishioners, who are to be highly commended for what they have done.

#### Protest Against Hallowe'en Customs.

The Rev. C. B. Kenrick, Rector of St. Philip's, Hamilton, in a sermon on October 29th, entered a strong protest against the ordinary customs connected with Hallowe'en. Hallowe'en, he said, was the vigil or eve of All Hallows' Day, as All Saints' Day was formerly called. A "hallow" was a hallowed or holy person or saint, and Hallowe'en was intended to prepare people by quiet meditation and self-denial for the commemoration the next day of those who, having been perfectly conformed to the image of Jesus Christ, were in heaven. He did not see how any adult or child who had any respect for himself or his Church, or the departed, could count-

enance the stupid and irreverent customs associated with Hallowe'en. It was no day for parties or foolery, still less for playing ill-natured tricks and destroying other people's property. At the present time when so many were laying down their lives on the field of battle, he thought that common decency should prevent indulgence in heathenish and superstitious customs which were an insult to the departed.

#### Fallen Heroes.

The following members of St. John's Church, St. Thomas, Ont., have fallen in battle: Sergt. W. L. Cowie, Pte. Alf. Liptrot, Pte. W. C. Wells, Pte. John W. Channon, Corp. B. Corbin, Pte. Arthur Norris, Corp. Ernest Garside, Pte. George S. Luscombe, Pte. Allan Symonds, Pte. Thomas Partington, Pte. C. G. Kennington, Pte. Edmund Burton, Pte. Edwin Goodier, Pte. Ernest Buckley. The first named two, though not officially reported killed, have been missing for several months and have been given up as dead.

#### Deanery of Haliburton, Toronto Diocese.

The Fall meetings of the Chapter of the Rural Deanery of Haliburton were held at Wilberforce on Tuesday and Wednesday, October 24 and 25. The opening service was held on the evening of the 24th, when Rev. P. B. deLom preached on "The Dignity of Labour." The morning of the 25th was devoted to business, Rev. E. F. Hockley, of Kinmount, being elected Rural Dean. The question of the work of the Sunday Schools of the Deanery was then discussed. This work is being enthusiastically and faithfully carried on with good results, despite one or two little difficulties, such as long distances to travel, and lack of competent teachers and workers. In the afternoon papers were read by the following gentlemen: Rev. H. G. Kingston, "The Ministry of the Church: its Social Aspects"; Rev. P. B. deLom, "What Social Work is Feasible for our Young Folk"; Rev. E. G. Robinson, "The

Need for Simple Wording in Sermons." Each of these papers was followed by discussion. The concluding meeting was the annual missionary service on the evening of the 25th. Rev. H. G. Kingston was the preacher and his subject was "Missionary Work in British Columbia." The meetings were very well attended in spite of unfavorable weather and bad roads and were inspiring and helpful to the people of the community.

#### Church Anniversaries.

St. Mark's Church, Halifax, N.S., is preparing to celebrate early in December its 50th anniversary. It is proposed to hold special and elaborate services on a Sunday, and a large social function during the week following, and already preparations are on foot to that end. St. Mark's, it is interesting to know, was originally a chapel of ease of old St. George's, from which it was separated in 1881. Since the separation it has been "the church of the navy," and it has been the scene of many an impressive service in which both navy and army have figured prominently. Successful anniversary services were held in St. George's Church, Owen Sound, Ont., on the last Sunday in October.

The first anniversary of St. James' Church, Hamilton, Ont., was observed on the 5th inst. On the following evening some 300 people gathered in the schoolroom to enjoy a social evening and to listen to an address by Mr. S. F. Washington, K.C.

#### The Good Shepherd.

The Bishop of Toronto recently dedicated a memorial chancel window in the parish of Verulam, Ont., bearing the inscription, "I am the Good Shepherd," and in the course of his sermon told of the missionary in the far west who, coming across a small boy tending a flock of sheep who had never heard of God or Christ, asked him to say on his fingers, "The Lord is my shepherd." When he came to the word *my*, he was to crook his finger. The missionary promised to return in a year's time. A year later the missionary returned and knocked at the little cabin door. A woman dressed in black answered the knock. The missionary asked for the little boy and was told that he had been frozen to death in a blizzard the preceding winter and when his body was found in the spring, his fourth finger was bent in the form of a crook. The characteristics of a good shepherd emphasized by the Bishop were: 1. He knows his sheep and is known of them; 2. His sheep follow him but a stranger they will not follow; 3. He feeds his sheep; 4. He protects his sheep; 5. He dies for his sheep.

#### Cross from Canon Scott.

The Bishop of Quebec has received from Major the Rev. Canon F. G. Scott, C.M.G., D.C.L., Chaplain at Headquarters of the First Canadian Division, a cross made of the oak from the shattered Cathedral of Ypres. It is Canon Scott's wish that the cross, which is one foot in length, with an inscription on the back signed "F.G.S." be placed in the chapel of the Holy Spirit at Bishophorpe.

#### Presentation to Archdeacon Mackenzie.

At the autumn meeting of the Chapter of the Rural Deanery of Brant, held in St. Jude's Church, Brantford, on the 8th inst., the Ven. Arch-

deacon Mackenzie, Rector of Grace Church, Brantford, was presented with five handsome volumes and an illuminated address by the other clergy of the Deanery. The presentation was made by the Rev. C. E. Jeakins, Rector of St. Jude's, and the address was read by the Rural Dean, the Rev. R. J. Seton Adamson, of Paris. Dr. Mackenzie, who has been in the ministry some 47 years, is retiring from active work.

#### Mission at St. Philip's, Hamilton.

The Mission, which by desire of the Bishop, is to be held from November 19th to 26th in the Hamilton parishes, will be conducted in St. Philip's by Rev. W. F. Mayo, of the Order of the Holy Cross, West Park, N.Y. It will include a daily Mission to boys and girls, a meeting for men, and another for women, besides the usual service each night and a daily celebration of the Holy Communion. Preparation for this Mission has been going on for some time. Special prayers, including such devotions as the Veni Creator and Anima Christi, are being said by the Rector and congregation together at the close of every service. Every sermon and address given has reference to the Mission and the children of the Sunday School are also spoken to on the same subject every Sunday. In addition to a Wednesday evening prayer meeting in preparation for the Mission, almost daily cottage meetings are being held with the same object in view in the houses of various members of the congregation. The Mission services will also be extensively advertised by means of handbills and posters. Children will be encouraged to attend by means of rewards for coming regularly to the services.

#### Liberal Gifts.

At the anniversary services in connection with St. Peter's Church, Winnipeg, held on Sunday the 5th inst., the collections for the day amounted to \$813.70. This church is in the northern part of the city in the midst of a large foreign-speaking population. The late Canon Burman was first Rector of this church, from 1893 to 1903.

#### Diocese of Nova Scotia Takes a Forward Step.

At a recent meeting of the Mission Board of the diocese of Nova Scotia it was decided to make an effort to increase as soon as possible the stipends of all missionary clergy in the diocese to at least \$1,000 per annum and parsonage. It was felt that in view of the increased cost of living, this was one of the most pressing needs of the Church. In order to carry this out the Mission Board asked the Archbishop to appoint the Rev. Canon Vernon as organizing secretary, on whose suggestion a special fund for this purpose was established at once. Mrs. Laurie, of Oakfield had already sent in a subscription of \$300 towards this fund. Another important step was the decision to remit quarterly the apportionment then due to the Missionary Society of the Canadian Church.

#### Portrait of Archbishop Worrell Unveiled.

In the Church of England Institute, Halifax, on the afternoon of November 1st, a portrait of the Most Rev. C. L. Worrell, Archbishop of Nova Scotia, was unveiled by the Right Rev. Frederick Courtney, former Bishop of the diocese. In the course of his address Bishop Courtney



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**St. Philip's, Hamilton.**

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**General Gifts.**

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**Nova Scotia Takes a  
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**Bishop Worrell  
veiled.**

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said: "Everywhere I hear the great  
work of which the events of this week  
are the consummation attributed to  
his force, his zeal, his sound judg-  
ment, his triumphant faith, and his  
steadfastness. I have been deeply  
struck and profoundly gratified by the  
evidences that he has found his way  
to a secure place in all hearts." Won-  
derfully, said the Bishop, had he stimu-  
lated in Nova Scotia Churchmen  
the spirit of self-help—a work to  
which when the speaker came 28 years  
ago to the diocese he had personally  
addressed himself, only having been  
able to make a beginning. It was a  
crucial time—that of the withdrawal  
of their grants by the societies. "If  
you were to look at the year book of  
28 years ago," said he, "and compare  
it with the figures to-day, you would  
be amazed to see what a change has  
been wrought by your Archbishop. I  
am myself amazed at it." A large  
number of visitors were present from  
the diocese of Fredericton and several  
from Montreal and Quebec, who wel-  
comed an opportunity to express their  
well-deserved congratulations. Beside  
the Archbishop, the Bishop of  
Fredericton and the Rev. Canon  
Vernon replied to Bishop Courtney's  
address.

**Historic Bell Presented to St. Luke's,  
Hamilton.**

A bell known as Cooper's Bell,  
weighing four hundred pounds, has  
been presented to St. Luke's Church,  
Hamilton, Ont., by Mr. J. G. Gauld,  
K.C., as a memorial to the late Rec-  
tor of the parish, the Rev. E. N. R.

Burns. The first public bell to be  
used in Hamilton, according to rec-  
ords, was the one in the belfry of  
the old St. Andrew Presbyterian  
church, now St. Paul. The second was  
hung in the belfry of Williams and  
Cooper's carriage factory, and was  
one of the west-end institutions doing  
duty as a fire alarm, before the city  
had a bell of its own. The bell at  
St. Andrew was also utilized as an  
alarm. The town council devised the  
excellent scheme of offering a reward  
for the first alarm rung on the oc-  
casion of a fire, which created great  
rivalry between the sexton of the  
church and the night watchman of the  
factory. One night in the depth of  
winter, 1854-1855, a large fire broke  
out in the business centre of Hamil-  
ton, and the alert watchman at Wil-  
liams and Cooper's was the first to  
give the alarm. It was intensely cold,  
and the frost rendered the metal very  
brittle, with the result that when  
tollled the bell cracked. In recogni-  
tion of the services rendered the com-  
munity, the town council purchased  
and installed a new bell in the factory,  
and this is the bell which will call the  
parishioners of St. Luke's to church  
on Sundays.

**The Nathanael Institute, Toronto.**

For some years the work of carry-  
ing the Gospel to the Jews has been  
carried on by our Church at 64½ Ed-  
ward St., first as a parish Mission,  
and then as a diocesan work. It has  
for a long time been the hope and  
prayer of those chiefly responsible for  
this work to enter more suitable head-  
quarters, and to place the work on a  
better footing. A great step in this  
direction has been taken by entering  
new headquarters at 91 Bellevue Ave.  
The public opening of this new home  
of the Nathanael Institute is to be  
held (D.V.) on Thursday, November  
23rd, at 8 p.m., and a cordial invita-  
tion is extended to all who can attend.

**Presentation to Rev. A. E. Bruce.**

At a social gathering of the Sun-  
day School workers of St. Stephen's  
Parish, Toronto, held on Thursday  
evening, November 2nd, the Rev. A.  
E. Bruce was presented with a club  
bag and address expressing the es-  
teem in which he was held by the  
teachers and the regret felt by all at  
his leaving the parish. Mr. Bruce  
has been the assistant for the last ten  
months and also superintendent of the  
Sunday School. The Rector, the Rev.  
T. G. Wallace, on behalf of the work-  
ers, spoke of the happy relations  
which existed between Mr. Bruce and  
the staff and their appreciation of his  
services and wished him every pros-  
perity in his future ministry. Mr.  
Bruce was also the recipient of a cas-  
sock from a member of the congre-  
gation.

**All Saints', Whitby, Ont., Celebrates  
Half Century**

Three events, of especially marked  
enthusiasm, accentuated the celebra-  
tion of All Saints' half century at  
Whitby. These were special services  
for each of the two Sundays nearest  
the day after which the church is  
named; and the splendidly success-  
ful social gathering of the congre-  
gation in the school house on the  
evening of All Saints'. The only liv-  
ing ex-Rectors, Rev. J. S. Broughall,  
of Grace Church, Toronto, and Rev.  
A. F. Barr, manager of the Curtiss  
aviation works, Toronto, preached  
most interestingly and appropriately  
the first Sunday, and Bishop Reeve,  
in admirably reminiscent addresses  
fitting his own half century's work  
in different parts of the world to that

of All Saints', spoke thrice on the  
second Sunday—at morning and even-  
ing service, and to the Sunday School  
children with their parents, gathered  
in the church in the afternoon. His  
Lordship was celebrant at the mid-  
day Communion service. The Rector,  
Rev. R. W. Allen, was assisted at all  
of these services by the Rev. Joseph  
Fletcher, Whitby. Very large congre-  
gations were present. The festal  
character of the day was beautifully  
reflected in the decorations of the  
school house and bountifully filled  
tables spread for the supper, All  
Saints' evening. Unbounded optimism  
saturated the speaking which follow-  
ed, with the Rector in the chair.  
Generous voluntary offerings were  
tendered for important improvements  
about to be made in the church  
edifice and appointments.

**Western Missionary Victim of Shoot-  
ing Accident.**

The funeral of the Rev. H. J. C.  
Chapman, who met his death by a  
shooting accident at Picardville on  
October 12th, was held on St. Luke's  
Day in the Mission House Chapel.  
Several of the Mission staff were able  
to be present, and acted as pall-  
bearers, the interment taking place in  
the Edmonton cemetery. Mr. Chap-  
man, who was the son of the Vicar  
of Wealdstone, England, came to the  
Mission in July, 1915, from St. Aug-  
ustine's College, Canterbury, where  
he was one of the teaching staff, and  
at the time of his death was in charge  
of the Westloch district. His sudden  
death is deeply regretted.

**Toronto Diocesan Mission Fund.**

The Mission Board of the diocese  
of Toronto at a recent meeting de-  
cided to ask for the sum of \$28,000  
for the year 1917.

**Edmonton Letter.**

The monthly meeting of the Angli-  
can S.S. Association of Edmonton  
met in All Saints' schoolroom on the  
evening of October 10th, with the  
president, the Ven. Archdeacon Webb,  
in the chair. A most instructive  
paper on "The Geography of the  
Holy Land," was given by Rev. Canon  
Boyd, who quoted several interesting  
extracts from the diary which he  
kept when travelling in Palestine.  
St. Peter's Church was the scene of  
an interesting wedding on Wednesday  
morning, November 1st, when Kath-  
leen Ford, daughter of the Rev. J. A.  
and Mrs. Ford, of Gloucester, Eng-  
land, was married to the Rev. T. W.  
Scott, Vicar-in-Charge of St. Peter's.  
The ceremony was performed by the

Rev. C. W. McKim, M.A., Rector of  
Christ Church, in the presence of a  
large congregation.

Rev. T. W. and Mrs. Scott were  
tendered a reception on Thursday  
evening, November 2nd, by the con-  
gregation of St. Peter's Church. Mr.  
A. Norquay occupied the chair, and  
the principal speakers were Rev. C.  
W. McKim, Rector of Christ Church,  
and the Rev. H. Alderwood, of St.  
Mark's. The bride received a shower  
of aluminum kitchenware from the  
women of the church.

A largely attended reception was  
tendered the Rev. C. W. and Mrs.  
Saunders by the congregation of Holy  
Trinity Church on Friday, November  
10th. The Ven. Archdeacon Webb oc-  
cupied the chair, and short speeches  
of welcome were given by several of  
the city clergy. Mr. and Mrs. Saun-  
ders have just moved into the rectory.

**In the Suburbs of Toronto.**

A large congregation assembled in  
the Church of the Advent, West To-  
ronto, on the evening of Sunday, No-  
vember 5th, when George Syme Loyal  
Orange Lodge attended in a body.  
On the following evening the Rev.  
Canon O'Meara, Principal of Wycliffe  
College, gave an interesting and in-  
structive lantern lecture on the Refor-  
mation. On the evening of November  
9th, Mr. T. B. Butler, of Wycliffe  
College, assisted by Mr. J. H. Pog-  
son, reorganized a boys' club and  
Bible Class, formerly in charge of  
Mr. (now Rev.) H. Newton Smith.  
Through the generosity of a few  
friends, Miss L. E. Duggan has be-  
gun work in the Mission as a resi-  
dent deaconess. After graduating  
from the Toronto Deaconess and Mis-  
sionary Training House, Miss Dug-  
gan worked for two years at the  
Church of the Ascension, Toronto.  
Provision for her maintenance has  
been made for only three months as  
yet, but in view of the urgent need of  
her services in this poor settlement,  
populated chiefly by immigrants from  
the British Isles, it is the hope of all  
concerned that she will be permanent-  
ly retained. Contributions for the  
deaconess fund will be thankfully re-  
ceived by the Rev. F. J. Lynch, 150  
St. John's Rd.

**In Memoriam, Frank Waltho.**

A very beautiful memorial service  
was held on the Sunday following All  
Saints' Day, in St. Clement's Church,  
North Toronto. Frank Waltho, a very  
exemplary young man of this parish,  
was killed in action, October 13th.  
He had been baptized and confirmed  
in St. Clement's Church and was a  
very regular communicant. The ser-  
vice consisted of the "Dead March"

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in "Saul," the hymns, "Where the light for ever shineth," "Hush! Blessed are the dead," "Peace, perfect peace," "There is no night in Heaven," special prayers and the address by the Rector, in which he referred to the splendid and saintly example of the young man, always humble and unassuming, a life which might well be emulated by every boy and girl in the parish. A young man who was and is a religious inspiration to all who saw day by day that gentle, faithful, unpretentious manner of living. At 8 a.m., 88 received the Blessed Sacrament of the Holy Communion, all the members of the Bible Class to which he belonged being present, as also many others of the younger members of the parish.

\*\*\*

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## Correspondence

### "COAST TO COAST BOYS' WORK CONFERENCE."

Sir,—I will be very glad if you could afford me a little space in the "Canadian Churchman" in regard to the above conference recently held in Toronto. The first part of the conference was for leadership amongst boys, for clergy, laymen, superintendents and teachers. In this part the Anglican Church was fairly well represented from all parts of the province, but not nearly as well as other bodies. During the conference, time was allowed for denominational group conferences, led by the representative of that body on the coast to coast team. This is where the Anglican Church seemed to fall down in the most essential part of the programme. Every denomination had its leader, an expert in boys' work, who could answer questions, and assist in planning for the future work. We few Anglicans who met together, not only missed this very necessary part of assistance, but missed that feeling of unity in this national effort to serve the boys. We feel certain that the absence of an Anglican representa-

tive on that coast to coast team is going to be a great drawback in every centre the conference is held.

We notice in the minutes of the semi-annual meeting of the Sunday School Commission, page 14, the regret of our General Secretary, that it was found impossible to appoint someone to take his place. Thus, whatever the reason is—financial, we suspect—the Anglican Church must take its chance in stopping a most serious leakage in its Sunday School and Church life, while every other denomination, somehow, can find the means to preserve its life, namely, the "teen-age boy." The Church of England cannot afford to take her teen-age boys' work less seriously than other denominations, yet we are the only body that is not represented.

Why is it almost impossible to get men teachers and boy leaders in the Church of England? This is the trial of nearly all our clergy to-day, they must either do the boys' work themselves or hand it over to the ladies, and in very many cases the Church has no teen-age work because they have already left the Sunday School and Church. There are plenty of men left to our Church still who cannot go to the front for some reason, but you can't get one out of a hundred to touch boys' work. Why? Because the men of to-day were neglected in their teen age, and I doubt if there are 25 per cent. of those teen-age boys now members of the Church.

This Boys' Work Conference is trying to reach half a million boys of the teen age. Its system of training is based upon God's plan as worked out through His Son Jesus; "He increased in wisdom and stature and in favour with God and man." This is known as the Canadian Standard Efficiency Test on the fourfold plan of the intellectual, physical, religious, social. This is a national affair, yet linked most vitally to the Sunday School and Church, such as the Boy Social Movement and others are not. More than a thousand boys met in Toronto from all over the province, and the Anglicans with a very fine representation, but the only denomination without a leader, because we couldn't or wouldn't send one. Can we afford to do this? Our boys are going to demand this plan which meets their

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teen-age needs and helps them to live the "Jesus life." Every other denomination is taking it up so thoroughly that we are in danger of losing our teen-age boys, besides neglecting to do our duty to the nation in the hour of crisis which the teen-age boy must face very soon.

Thanking you, Mr. Editor, for so much space in your most valuable paper.

\*\*\* A leader.

### HYMN NUMBER 339.

Sir,—May I draw attention to Hymn and Tune, Number 339, B.C.P., although these are largely used, I find that some parishes have over-looked them. The Canadian Presbyterians propose to include them in their New Hymnal, and the Grand Lodge of Freemasons are including the tune in their forthcoming Ritual. I feel sure that in many cases this tune by my late dear friend, Dean Crawford, has only to be known to be appreciated as one of the best contributions by Canadians to our Hymnal.

James Edmund Jones.

\*\*\*

### ACKNOWLEDGMENTS.

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Total	\$1,704.75
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\*\*\*

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Member of St. Peter's Church, Toronto	\$2.00
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\*\*\*

### A MISTAKEN DESIRE.

Sir,—No one who regularly reads the Quarterly Paper of Intercession and Thanksgiving can fail to be struck with its excellence. It is one of the most remarkable aids to prayer in the Church of England, and to all who desire to be missionary interceders, it is invaluable in its suggestiveness. Its breadth and beauty are admirable, and it combines a high tone of spirituality with ability and scholarship. But on page 9 of the 4th quarter, 1916, No. lxxvii., there were one or two statements that no true Churchman ought to read without the most indignant protest. These are the words: "As we pray for unity, our hearts go forth in desire for restored communion with our fellow-Christians. We see the great Roman Catholic Church. We feel what a tremendous power for good it would be, were we once more in com-

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needs and helps them to live a life. Every other day is taking it up so that we are in danger of teen-age boys, besides need to do our duty to the nation in a crisis which the teen-agers face very soon. Thank you, Mr. Editor, for so valuable in your most valuable

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James Edmund Jones.

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munion with her; how missions would flourish," etc. Now every Christian should pray for unity. It's the Lord's own prayer, John 17-21. It was the longing of St. Paul, Phil. 4: 3-6. But surely the writer of the above words must be ignorant, both of the teaching and position of the Church of Rome, and of the teaching and position of the Church of England. For centuries the Pope of Rome had his way in England, and the Church of England was practically the Anglican section of the Church of Rome, ultra-montane in allegiance, and Romish in doctrine and worship. But the state of religion was unspeakable, awful. Even Erasmus, who was by no means a Puritanical stickler, was horrified by it. To day the Church of Rome is constitutionally and doctrinally unchanged. She has never repudiated one of her falsities, or repented of one jot or tittle of her idolatries and enormities. Read Dr. Littledale's "Plain Reasons against joining the Church of Rome" to see how the Virgin Mary is more worshipped than God the Father or our Lord and Saviour Jesus Christ (one has only to go to Rome to-day to see that), and how forgeries and falsifications are the very props of her system. As to her central doctrine, the offering of the transubstantiated God as a sacrifice for the living and the dead, it destroys the fundamentals of the teaching of the New Testament and of the Church of England. No, no. We do indeed long for the conversion of the Church of Rome. With God all things are possible, and He is able to redeem and restore the Church of Rome, even as by His Holy Spirit, working through His Holy Word, He awakened and saved the men who were the means of transforming the Church of England at the time of the Reformation. We pray for individual Romanists, and long more and more to see them come to the knowledge of the truth as it is in the Epistle to the Romans and in our Articles xi., xiii., xiv. But to go back to communion with her, unrepentant, unregenerate, would be unthinkable. In a thousand ways it is unthinkable. Really such a sentiment as that of the writer in the Quarterly Paper almost makes one think that there is truth in the rumour that Jesuits have entered the ministry of England's Church to forward their propaganda.

D. H.

WHAT IS A REVIVAL? (Continued from page 729.)

you." Especially is this assured answer promised to prayer for the Holy Spirit. We must rouse ourselves to ask, even to claim, the "greater works than these," the "rivers of living water," the "showers of blessing." But we must not forget three necessary conditions for a revival. They are humility, and expectation, and power. Shall we be humble enough? If anything could humble us it is the present condition of things, I mean our low moral spiritual state to which our eyes have been opened. The facts of our present conditions are humbling and might be depressing. But if only this humiliation and depression brings us to our knees, if we might see whole congregations, clergy, and Church officers, and teachers, and Church workers, and people, confessing their sins, and seeking to find out what it is that is hindering them from realizing those rich blessings which should be theirs as members of the living Christ, if, I say, this might be our attitude and temper, what revival might we not expect? Penitence would lead to faith, which would show itself in our putting ourselves into line with God's purpose, and the expectation would be justified by the evident presence of the power of God. It is God's will that His

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Church should be purified, that Christian workers should be converted and consecrated believers, and that all who are leaders in the Church should be channels of blessing to others. "If we ask anything according to His will, He heareth us." Brethren, what wait we for? The need, the opportunity, the possibility, the promise of power are all present with us. Again, I appeal to you all, because it is a "soldier's battle," not for leaders only. Men and women and youth must be urged, and taught to take their parts. Doubtless the clergy should and must lead in this campaign. From them must come the voices which are first to deliver the message. Repentance, consecration, prayer, witness, must begin with them. Therefore I have called them together for two solemn days of prayer, preparation and earnest consideration. But the next stage is just as necessary, the gathering for the same purposes of the more earnest and active Church members, and the engaging of them in the work and the training and guiding of their efforts. The Christian must be governed by the teaching of Christ in his daily life, and must set the example of righteousness at all cost. "I, if I be lifted up, will draw all men unto me." It must be felt and known by the world that you are a Christian. Then the life of the Christian, the real member of the Church, will become the most powerful force for winning the world for Christ.

The Bishop of Marlborough, who is the Dean of Exeter, will shortly enter upon his goth year.

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Among the German prisoners:

An earnest Christian matron in charge of one of the war hospitals for wounded Germans wrote, thanking us for a grant and adds:—"I must tell you that these Gospels are greatly appreciated by our German patients. . . . Many of the men read these Gospels daily. We have twelve hundred German wounded prisoners in this hospital. We never distribute the Gospels without prayer." The Editor will be delighted to receive any gifts, or they may be sent to the Chairman, the Rev. Preb. H. W. Webb-Peploe, M.A., or to the Secretary, Francis C. Brading, Esq., at 15, The Strand, London, W.C.

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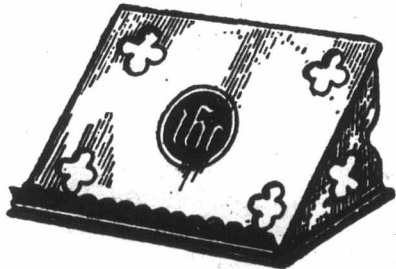
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**THE PREACHER.**

(Continued from page 730.)

see the outline of his Sunday morning address when he heard the voices of women in the drawing room below and a moment later his wife called him down. With a clerical imprecation on all the good ladies he went downstairs to find a deputation of the Woman's Auxiliary waiting for him.

"Good morning, Mr. Rector," said the leader, Mrs. Johnston, the president of the auxiliary. "We are so sorry to have to trouble you but you know to-night is the supper in aid of our funds and we are not able to arrange the tables and get ladders for the decorations and all that without a man's help. As all our menfolk are working we thought we would ask you to come and help us as we know you are not very busy in the mornings."

"But, I am very busy," said the Rector. "I am preparing my sermons."

"Oh, is that all," said one of the others, with relief. "Well, this is only Tuesday, and you can get those up any time. We really must have your assistance." And Mr. Morris knowing he would have to oblige them put on his hat and went with them.

All day he moved tables, carried ladders, put up flags and bunting and helped in many ways preparing for the Auxiliary supper. Late that night when it was nearly over and he was just thinking of leaving for the rectory, one of the wardens stopped him, saying:—

"By the way, Mr. Morris, I have here a list of names of families who might take envelopes, if asked. I would go, or one of the vestry, but we think it is the clergyman's place as he will do better. Now we want these names in by to-morrow night when we make up our lists for the year. Will you take a run round in the morning and see them?"

"I am afraid I really can't. I must have the morning for study," he replied. The warden frowned. "It's too bad to break in, I know, but this must be looked after and you have more time than we have, so I will leave the list with you. Do the best you can." And handing him the list of names the warden said good night and left him.

Thursday morning at breakfast the Rector said to his wife: "Here it is nearly the end of the week and not a thing done yet as far as Sunday sermons are concerned. I hope to goodness there are no more suppers, envelopes, organ business, or anything else to take my time. Every week I think, 'it is only for to-day,' but it seems an everlasting call for this, that and something else; everything to keep me from my books."

"It's a shame, John. But to-day you have nothing, have you, to interfere? Besides, in a small church, I suppose you must put up with it," Molly answered.

"Yes, I have a call to go over to the hospital and then Warren, the sexton, has asked me to go and see about some little thing in the church that needs looking after. I suppose it will be nearly noon before I get through running around."

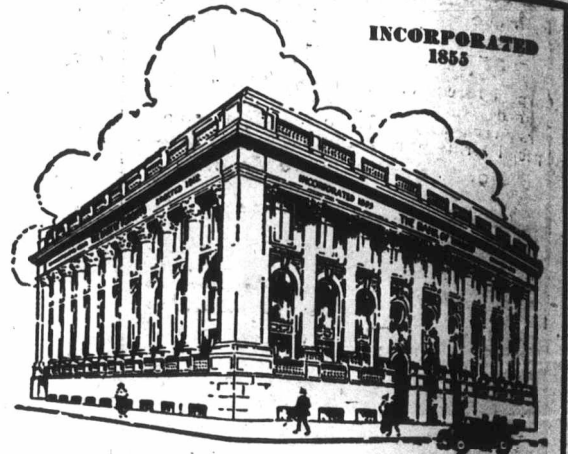
It was nearly eleven o'clock before he was back in his study and then he found it almost impossible to get down to work; so that lunch was waiting before he had really begun to read.

Friday morning he was called to the phone while at breakfast and answering it, heard Mr. Stayton, the choir-master's voice.

"Good morning, Mr. Morris. I called up to see if you will be in this morning. I want to run over and go through the music with you for the Easter service."

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"Besides, there are one or two little matters connected with the choir I say, 'Yes, come over. I will be in all right? It is the only time I have this week.'"

Morris could do nothing else but say, "Yes, come over. I will be in all morning." The choir-master evidently took this as an invitation to stay all morning, for he came over shortly and when the music and other matters had been discussed, still stayed, talking on various matters till the clock struck half after eleven.

With a smile he pulled out his watch. "Half past eleven! I must be getting off home; time has certainly gone fast this morning. Still, I suppose you have little to do in the morning and are glad to have someone drop in on you."

"Oh, certainly," said the Rector, with a note of sarcasm, lost on his caller. "I am always pleased, as I have only my studies, sermons and a few little things like that to attend to in the morning."

"Well, you parsons are fortunate with your morning free to do as you like." And saying good morning the choir-master left.

Saturday morning two callers, who spent over an hour and really wanted nothing and a sudden sick call kept him busy till nearly eleven o'clock, when the phone rang and the vestry clerk's voice was heard at the other end. "I am called out of town this morning and wish you would write up the notices for the services to-morrow and leave them at the newspaper office; also, please call on Dr. Brown and get the Sunday School papers for us as he will not be able to take the school to-morrow."

It was not till after tea that evening that he finally settled down to write out hurriedly in two or three hours both of his sermons for the next day. Tired out and unsettled he found he could not get his thoughts working, so finally took a couple of outlines from his dictionary of texts and filled them in, feeling at the same time that the addresses were not satisfactory in either matter or inspiration.

Sunday evening after church service several of his leading parishioners stood talking together, discussing the sermon. Among them were Mr. Gore, the warden, the choir-master and Mrs. Johnston.

"What did you think of the sermon to-night, Mr. Gore?" asked Mrs. Johnston, turning to him. "I thought it was one of the poorest I have heard for some time."

"It was poor," Mr. Gore replied. "I could do better myself and I am no preacher. It beats me! We pay a man a good stipend to preach us decent sermons. He has all week to get them up in and nothing much to do besides, except a few visits, and yet he gives us a miserable thing like that to-night. I think if it doesn't improve soon we will have to speak to Mr. Morris and tell him a thing or two."

"That's right," the warden said. "I often wonder what on earth he really does all week to put in his time."

The number of Freshmen at Cambridge University this term is 156. The total number of undergraduates in residence is 444 as against 825 in October, 1915.

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**THE FIERY TOTEM.**

(Continued from page 732.)

"Right you are," agreed Alf. "First for the tail of my lynx, and then a bee-line for the camp."

Retracing their path by the buffalo trail, the boys were soon on the home journey again. Five prairie chicken were bagged on the way, and soon the hunters were once more at the camp-ground.

Of course, Holden's first move was to strip, plunge into the river, and then robe himself in garments that were less like a rag-picker's bundle. Meantime, Arnold set to work lighting a fire and preparing the chicken for roasting on wooden spits, as their camping experience had taught them.

By midday the meal was in readiness. The birds were cooked, "biscuits" were baked in the camp-oven, the fragrant smell of coffee was issuing from a billy-tin, and all preparations completed to welcome the elder hunters.

But time went past, and there was no sign of a canoe on the river.

"I wonder if they have missed their way?" remarked Alf, to whom the waiting was a trial, considering inside calls and tempting odours.

"I don't think that's likely," said Bob. "Your dad and mine are both old backwoodsmen. I'm beginning to think something has happened—"

"An accident?"

"Possibly. But, of course, we can't tell. But it isn't like them to be late when they promised to be back by noon."

"But then, if an accident has happened to one, the other could always come back and let us know," Alf answered; and his chum returned—

"That's just what I've been thinking. I don't want to frighten you, old man, but I can't help thinking that something has gone wrong with both."

"Perhaps it's the canoe. It might have got damaged. They were exploring new water, you know."

Bob nodded.

"As likely as not. In that case they'll come back by land, and that would take some time, as, of course, they would go much quicker by water. We'll wait a little longer, and if they don't arrive we'd better have our grub. They'll turn up later."

The boys waited as patiently as possible, but ultimately, with no sign of the travellers, they were obliged to dine alone; though the meal was not eaten with customary cheerfulness, for both the boys shared forebodings of troubles to come.

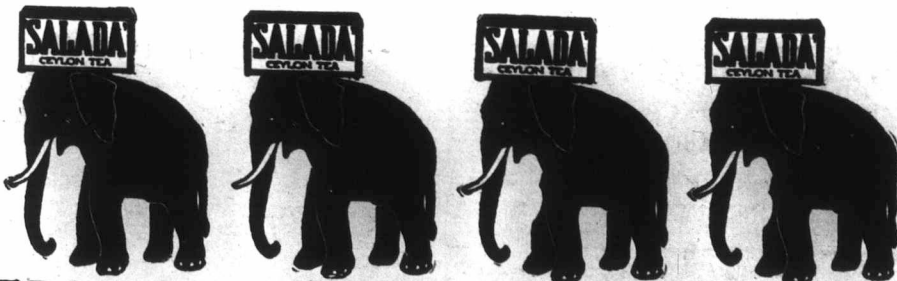
(To be continued).

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**Boys and Girls**

**STEPPING-STONES NEAR THE EDGE**

IT is near the bank of the stream that we find the slippery stones.

Have we not proven that many times when wading with bare feet out into the water of some creek or larger stream? More than once, it may be, we have felt that we were in danger of losing our footing on one of these smooth, round stones lying down out of sight at the bottom; and, perhaps, we did not escape a ducking, just because we did not know what lay before us.

Out in the middle of the stream, the current runs more swiftly, washing the stones free of the slime we find nearer to the shore. Out there, too, deep holes lie in wait for the venturesome. Well for us if we heed the warning of the slippery stones near the shore and stay where we are safe.

All along the stream of life we find slippery stones, warning us to be careful how we venture too far. These have not come where they are by chance; God puts them there,

hoping that we will keep within the bounds of safety.

Never a deep hole of sin, never a great temptation that is not guarded by some messenger of God, saying, "Keep back. You will go down in the swirl of the stream of sin if you come a step farther."

How does this kindly signal of coming peril reach our hearts?

What was it that whispered to us just now, recalling the pain which came to us on account of what seemed to us a slight disobedience of God's command? Ah! That was His voice appealing to us not to take another step toward evil! Every time we refuse to listen, no matter how small the temptation to evil may be, we bring upon ourselves sorrow; and that is God's stone of warning to stay away. He would not that any should suffer; but lest we know more poignant pain, He sends the sting for every passing step we take out of the straight road of right.

That the sore heartache may not come, heed the warning of the slippery stones along the bank of life's river!

Have you felt your foot slipping? Look out! Stop! turn away! Death lies out yonder!—Edgar L. Vincent, in California Christian Advocate.

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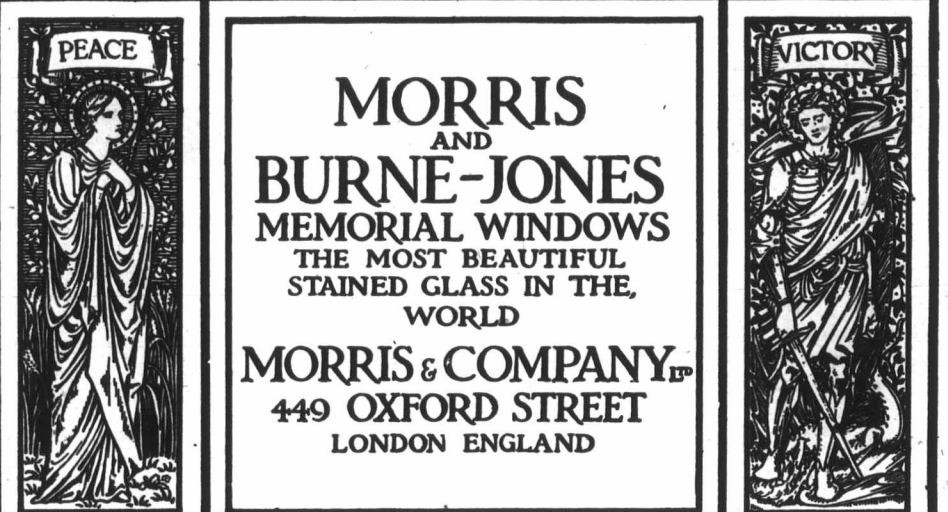
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