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Personal & General

His Grace the Archbishop of York, after spending the month of March in the United States, will spend the greater part of April in Canada.

The Right Hon. Robert Borden, Premier of Canada, has been elected Chancellor, as also one of the Governors of McGill University, Montreal.

The annual meeting of the Upper Canada Bible Society will be held in the Toronto Bible College, Toronto, on Monday next, the 25th inst., at 8 p.m.

The Archbishop of Canterbury has introduced a Bill in the House of Lords for the creation of the new Bishopsrics of Bradford and Coventry.

Lieut.-Col. Ronald Storrs, who is only thirty-six years of age, has been appointed Governor of Jerusalem. He is a son of Dr. Storrs, the present Dean of Rochester, England.

The Dean and Chapter of St. Paul's Cathedral, London, England, has offered a site in the Cathedral for a chapel which it is proposed to erect there in memory of Lord Kitchener.

The Rev. W. A. Earp, missionary on furlough from Dharmasala, in the Punjab, gave an address to one hundred members of the Girls' Auxiliary of the Bishop Strachan School on Friday, February 15th.

German U-boats, according to a reply given by Right Hon. Andrew Bonar Law, Government leader in the House of Commons, recently, have done to death 14,120 non-combatant British women and children.

The Rev. H. R. Roberts, until lately pastor of the Edge-lane (Welsh) Baptist Chapel at Liverpool, has joined the Church of England. He hopes to proceed to Holy Orders, and he expects to be ordained shortly.

Steps have been taken in England to form a new territorial Bishopric for Derby. His Excellency the Duke of Devonshire and Earl Curzon of Kedleston have accepted positions as vice-presidents of the council which has been formed to promote the formation of this new Bishopric.

His Majesty the King has cabled Lady Spring-Rice as follows: "The Queen and I are grieved beyond words to hear of the heavy sorrow which you have been so suddenly called upon to bear, and we assure you of our heartfelt sympathy. I and my country have lost a gifted and valued servant. (Sgd.) George R.I."

The Rev. A. H. Anstey, M.A., Principal of Codrington College, Barbados, has been unanimously chosen Bishop of the See of Trinidad by a delegation appointed in England to elect a Bishop for the See. The Rev. A. H. Anstey has accepted the Bishopric. The Bishop-elect is an Oxford man, and he was ordained Deacon in 1898 and was priested the following year.

Major the Rev. C. C. Owen, of Vancouver, is returning to Canada. He went overseas with the second contingent, and for a while he served as Chaplain to an infantry battalion. Later on, he was transferred to No. 3 General Hospital, which was stationed in France. He has been mentioned in despatches. Major Owen is a graduate of Wycliffe College, Toronto.

Lieut. Melville Waddington, R.F.C., son of Mr. H. Waddington, Toronto, has returned to Canada on leave from the front. Lieut. Waddington has made a splendid record, being credited with having brought down no less than eleven of the enemy's air machines. He had several narrow escapes, but, fortunately, met with no serious mishap. During his stay in Canada he will take a special course as pilot.

The Victoria Cross has been posthumously bestowed upon the late Lieut. Hugh Mackenzie, formerly of the Canadian Machine Gun Section, who was killed on October 30th. He originally enlisted with the Princess Patricias at Ottawa in August, 1914, as a private, and was awarded the Distinguished Conduct Medal. He received his commission in January, 1917. He was a native of Inverness, but his mother lives in Quebec.

In connection with the secession of Nonconformist ministers to the Church of England, it is interesting to note that at the recent Advent Ordination in the Birmingham diocese, out of a total of seven ordinands, no less than four were ex-Nonconformist ministers. Two were former Unitarian ministers, one a Congregationalist, and another a Wesleyan. Two of these four were admitted to the diaconate and two were advanced to the priesthood.

After forty-eight years in the ministry, sixteen of which have been spent in Ottawa and in relief and other work in the diocese, the Rev. A. H. Coleman has retired, and will spend the remainder of his life in quiet and rest, having reached the ripe old age of seventy-four years. Mr. Coleman has been a subscriber to the "Canadian Churchman" for about forty-five years, and we extend to him our sincere wish that his remaining years may be full of blessing and happiness.

The Ven. T. S. Sing, Archdeacon of Chekiang, was duly elected assistant Bishop of that diocese on a recent date. This diocese is the first of the eleven dioceses of the Church in China to elect a Chinese to the Episcopate. The diocese is one of the C.M.S. Missions, and it is located in Mid-China. The Bishop-elect, who is an examining Chaplain, is pastor at Ningpo. He was educated at the C.M.S. College in that city, and was afterwards tutor in the same institution.

It has generally been the custom for the Bishop of London to recommend to his diocese a book for reading during Lent. This year his selection is "The Mount of Vision," by Dr. C. H. Brent, Bishop of the Philippine Islands, who was recently elected Bishop of the Diocese of Western New York. The book will be published by Messrs. Longmans, Green and Co., and is sure to be "something worth while." Bishop Brent's previous volumes have proved him to be a man of insight and vision and a teacher of unusual power.

Fort Temiskamingue, an old and historic landmark, about fifteen miles south from Haileybury, on the shore of Lake Temiskaming, has been destroyed by fire. The building was built of pine logs, and had withstood the ravages of the elements for more than one hundred years. With it goes the oldest white man's habitation of this district, with which are connected many of the thrilling Northland tales of pioneer days in the great trek from Montreal to Hudson's Bay, away back in 1812. To the old-time pioneer the destruction of the great old landmark, which had stood alone throughout the bleak winters of an entire century, is the cause of deep regret.

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Canadian Churchman

Toronto, February 21st, 1918.

The Christian Year

The Third Sunday in Lent, March 3rd, 1918.

The call to the filled life sounds clearly on the Third Sunday in Lent.

The Christian life is very far from being merely negative. It is to be a life filled with goodness. It is not the absence of badness, but the possession of goodness which is its characteristic mark. As it has been well said, "Grace as well as nature abhors a vacuum."

The Gospel for the Day has in it one of the most terrible warnings in the whole Bible, and it is a warning against mere "negativeness." The heart may be swept and garnished, and cleared of all evil things, yet it may be in the greatest danger of becoming the home of evil. One of the worst things that can happen to a house is to be left empty, for it is when it is unoccupied that it falls most quickly into disrepair. So with the houses of our souls—leave them empty and they become the easy prey to the forces of decay and death. An empty heart is one of Satan's greatest and easiest opportunities. Now, it is this which is so often forgotten. "The strong man armed" is driven forth from the palace of the human heart by the Grace of God. So far, this is as it should be. But if the palace is left empty, if no new guests of light and beauty are bidden to take the places of the old tenants of darkness and death, then disaster must follow. If the Apostolic injunction in to-day's Epistle is not heeded, "But now are ye light in the Lord; walk as children of light (for the fruit of the Spirit is in all goodness, and righteousness, and truth); proving what is acceptable unto the Lord," then are we placing the palace of our souls in great jeopardy.

Yes, we must rid our hearts of evil. We must by the Grace of Christ overcome the powers of darkness. We must clear out from the houses of our souls those ugly spirits of hate, impurity, malice, and unbelief. All this we must do, but also we must fill those hearts with good thoughts, and loving deeds. Let us summon to the home of our hearts sweet spirits of love and mercy and truth. Let us give ourselves to the service of God and men. Work for God is one of the easiest means of grace. It is itself a means of defence. We are to remember that the thing that matters is not what *we are not*, but what *we are*. Before the empty heart, however swept and garnished, there lurks in the shadows the old occupant, saying, "I will return unto my house whence I came out." It is for us to fill the house with the good angels of mercy, righteousness, truth and service so that there is left no room at all for the old spirits to return from whence they came out.

In the face of these great and terrible dangers we need the sheltering Hand of God to cover us. So, let us pray in the words of the Collect for to-day: "Stretch forth the right hand of thy Majesty, to be our defence against all our enemies."

The best evidence of the inspiration of the Word of God is found in the Word itself; when studied, loved, obeyed and trusted, it never disappoints, never misleads, never fails. It always satisfies.—Rev. J. Hudson Taylor.

Editorial

RECONSTRUCTION.

A great deal is being said and a great deal is being written nowadays on the subject of reconstruction. The war has cut to the very roots of our whole human existence and we are beginning to realize that it is folly to think that conditions will revert to their old channels. Economic conditions have been affected but the greatest effects will probably be seen in social and religious matters. The relation of the rich to the poor; of employer to employee; of male to female workers; of the white race to those of other colours; of native born to alien races; of the returned soldier to those who remained at home; these are a few of the important questions that must be faced. And in the midst of all these stands the Christian Church, the organized body or bodies of Christian men and women who hold in trust that knowledge which has a vital bearing on all these matters, and who must be the channels through which the power of God can be brought to bear upon them. Are we unreasonable, therefore, in concluding that if organized Christianity is to do its proper work it must also be affected by this process of reconstruction and must be prepared to adjust itself to the changing social and economic conditions? We are not referring to the substance of its teaching so much as to its methods of work, the breadth of its outlook, and the depth of its sympathy and brotherhood towards all classes of society.

Several books have been written on this subject already, and while it is premature to attempt to lay down the lines that reconstruction should follow, we should study carefully whatever material comes to hand. Such books as "A Student in Arms," by Hankey; "The Kitten in the Crater," by Tiplady; "Can England's Church Win England's Manhood?" by Canon Davidson, and others, are all full of suggestions and throw light on the conditions discovered by chaplains at the Front. We are told that "unless great distinctive efforts and also some definite changes are made, England's Church will not thus secure the robust and virile influences of England's manhood"; that "the Church must convert Christian thought into Christian action and teach in deeds what it has taught in doctrine"; that "our soldiers are not hostile to the Church; they are disappointed with it"; that "these men will return from their experience of hardship and danger, pain and death, in a far more serious frame of mind than that in which they set out"; that "then, if ever, will they be willing to listen if the Churches have any vital message for them, any interpretation to offer of their experiences, any ideal of a practical and inspiring kind to point to," and that "if the Churches miss that opportunity, woe betide them! It may be centuries before they get such another."

These are only a few of a vast number of similar statements that make one feel very uneasy. There is far too great a tendency on the part of those at home to imagine that these men will return to civilian life and in a short time be once more what they were before they went away. Some will tell you that things are all right as they are and that you are talking "rot" when you dare to interfere with the "laissez-faire" policy that is already apparent. The Bishops of Montreal and Chicago in their addresses at the Montreal Synod, revealed a

very clear grasp of the serious nature of the situation facing the Christian Church. Their words were those of statesmen and we earnestly trust that their effect will be far-reaching. In doctrine, we are being driven back to the simple fundamentals of our faith, but in practice we are being compelled to scrap many of our past methods and search for new. May God grant to us the guiding of His Holy Spirit in this search.

* * * * *

Owing to the two heatless days of a week ago, it was necessary to crowd the preparation of last week's issue of the Canadian Churchman into shorter time, with the result that several errors occurred, especially in the Boys and Girls department. We feel sure, though, that our young readers will forgive these.

* * * * *

It has been suggested in the United States that "Onward Christian Soldiers" be chosen as their great war hymn. It is maintained that as they are fighting for a righteous cause, such a hymn, apart from the peculiar suitability of its construction, is in keeping with the cause. Needless to say, we agree with them absolutely and should like to see this hymn adopted in Canada also. The emphasis laid by President Wilson on the observance of Sunday by the United States army is another indication of the attitude of mind on the part of our neighbours to the south towards the present war.

* * * * *

We are told that racing meets are necessary in order to preserve a high type of horse. We are also told that racing meets cannot be carried on successfully without betting, and that it would be unwise even to cut them off during the war. We know that betting tends to degrade human character. Hence, according to the logic of these persons, the effect of such things on the human character is of less importance than the development of a high type of horse. The logic of some men is truly marvellous.

* * * * *

Canada sympathizes deeply with England in the sudden death of Sir Cecil Spring-Rice, until recently British Ambassador to the United States, which occurred at Government House, Ottawa, on the 14th inst. Entering the diplomatic service in early life, he rose gradually to one of the highest and most responsible positions in the gift of the British Crown. A man of quiet and unostentatious manner, he created a feeling of confidence in those with whom he came into contact and his death is a distinct loss. He visited Canada on several occasions and made many warm friends. For some time past he had been in failing health and he evidently realized that his death might come at any time. We extend to his widow and children our deepest sympathy. Lady Spring-Rice is a cousin of the Duke of Devonshire.

N.B.—If your copy of the Canadian Churchman does not reach you regularly, we shall be grateful if you will let us know.

Montreal Synod

Stirring Address by Bishop of Chicago

THE crying need of the day is that the Church shall be liberated from stale customs, stereotyped habits, mere traditionalism, stand-patism, and from an attitude by which the Church says to the world, 'Here we are. O, wicked world, if you want us, come to us,' said the Right Reverend Charles P. Anderson, Bishop of Chicago, in the course of an address in Christ Church Cathedral at the opening service of the Synod of Montreal on Tuesday the 5th inst.

In these pregnant times it behooves every man, church and nation to be willing to put all they have on the altar for the sake of the deepest convictions which they have. The irresistible and incalculable power of democracy will either be set back centuries during the present crisis or go on to a bigger and better place than ever before. Diplomacy will either see the triumph of the old ways of intrigue, lies, deceit and fraud, or be transformed into an open, candid exchange between men skilled in international conciliation. The world can never be the same socially, economically and industrially. The old terms, 'capital and labour' and 'master and man' will soon cease to have their old significance. Something like a partnership between the two will take the place of class hostility. The world will never be the same religiously. Those who fail to see that a world based on materialism and intellectualism is battering itself to pieces will see little future for religion." The message the Bishop wished to leave with Montreal was, "If you love yourselves, if you are hugging yourselves, if you are satisfied and content with things as they are, if you are glorying in your traditions, if you have ecclesiastical pride and prejudice, if you are thinking about yourselves and hugging yourselves, if you love your lives, you are going to lose them, and if you are ready to lose your life for God's sake, you will find it." In the first centuries of the Christian Church, the formative period, there had been a lack of self-consciousness, a self-forgetfulness and a strong spiritual conviction and consciousness of a mission from God. The early church had convictions where the Twentieth Century church had conventions. Men had to recover that sense of the Divine mission to make Christians in the world, even though preaching the Christ crucified would seem foolishness to some and be a stumbling block to others.

Afraid of Revolutionary Ideas.

"I want to say to the clergy not to be afraid of revolutionary ideas," said Bishop Anderson. "The issues of the day are not local issues. They are great eternal principles. The issues of the day are not controversies between political parties and churches. A great many of them are too insignificant for the consideration of serious men. Shall a Christian civilization, founded on the fatherhood of God and the brotherhood of man as revealed in Jesus Christ, shall it continue to flourish? That is the great issue. There are powers against us, which startle us, which make thoughtful men tremble, and drive them back on their faith in God."

Referring to the world revolution, the speaker asked, "Can the Church remain static when the rest of the world is moving on? Can we stay like St. Simon Stylites, on a pillar, while the staggering world reels by?"

Bishop Anderson said he had no programme, but he only asked them to keep the attitude of mental expectancy for something to happen and an openmindedness ready to welcome it. A great many revolutions were made up of two ingredients, evolution and recovering a fresh grip on great truths from which once more to launch out into the future. The Renaissance was a revolt against scholasticism and a return to the purer atmosphere of Greek culture for the cultivation of the intellect. The Reformation was a revolt against ecclesiasticism and a return to the New Testament, for the culture of the soul. In this new revolution their attitude should be not only to look for but to welcome something downright revolutionary in the Church, a recovery of a fresh grip on Jesus Christ to give them fresh strength to face the problems confronting the world. His message was an exhortation to get out of the rut, and fill it up so that the chariot wheels of God could go smoothly over the road to further progress.

"Have fewer prayers and more prayer. Have fewer prayers and more deeds. I exhort you to that kind of openmindedness which will really welcome and thank God for something that will stir the Church and get her out of the rut and get the laity into some kind of a realization that the spiritual responsibility for Christianizing the world rests on them as well."

Devotion to Principle.

The preacher reviewed American history to show that it had found its well-being not in close calculation as to what would be to its material advantage, but in a reckless and almost blind devotion to lofty principles. At the time of the American Revolution it brushed aside the advice of prudent men to gain political liberty, and a great nation was born. It went into the Civil War on the same basis, and the unity was preserved. The Spanish War, a small war as wars go, was undertaken because the people were stirred up by the sight of a feeble nation oppressed by a stronger. Cuba was given up. The Philippines were kept only to teach the people responsible government. Americans were accused of worshipping the almighty dollar more than Almighty God. He was not there to defend them, but he believed it true that they were a nation devoted to ideals. They gave back the Boxer indemnity to China. When they realized that all these principles, political liberty, human freedom and humanity, were in peril, they went into the present war. It gave confidence in the future of democracy to think that the great heart of the peoples of Canada and the United States beat true to such high ideals. The nation, the church, and the individual should take up the high challenge of Nietzsche "Live dangerously." "Live courageously," it meant. Courage was the keen desire for the thrill of life which takes the form of challenge to-day. It had taken the brave Canadians overseas. It took brave young fellows into the air. It made men stand up in pulpit, parliament, press and public for certain things they believed in. Only men living dangerously could lead.

And wouldst thou hasten in another soul
God's Kingdom on the earth of love and
peace?

Learn first thyself, thy spirit to control;

From all that's false and evil in thee cease.

Nor think that suddenly the reign shall come

With pomp and glory for the outward eye;

Within, around thee, in thine earthly home,

The Kingdom of the Lord is drawing nigh!

As shines the light with still increasing ray,

Till from the earth the brooding night has fled,

So in man's spirit comes the eternal day,

As gently as the dawn its beams have spread;

Till all within, and all around is bright,

And the whole world rejoices in its light.

Jones Very.

Montreal Synod

Strong Charge of Bishop of Montreal

MUCH more than a League of Nations is required if war is to be no more," declared Bishop Farthing in his fourth war time charge to the Synod in Montreal.

"Men must learn to look beyond physical power. A League of Nations could enforce its decisions in the final analysis only by war. Ah! but men say, 'it would be one nation against the League of Nations.' Perhaps so; but judging from past experience, it is conceivable that interested nations within the League might side with the one, and so have a repetition of the present conditions. Surely men must learn that it is fatal to ignore the spiritual and rely on the physical. The Church must awake from her indifference and lethargy, she must stop her coquetting with the world, and put forth her fullest power to create an atmosphere and instil a spirit which will make war, and the conditions which lead to war, an impossibility. This can only be when Jesus becomes not only the Saviour to whom men look to save them on their death beds from Hell, but the Master Whom they absolutely and unquestionably obey in every detail of daily life. To bring the world to the absolute obedience of Jesus Christ is the task which lies before the Church now. It is a task as magnificent as it is tremendous. We are face to face with a great opportunity, the like of which was never ours before. Shall we use the opportunity? My heart and mind are aflame when I see the vision of a world following Christ; I begin to faint when I see the difficulties confronting us; I take hope when I see Jesus near, 'walking on the waters!'"

Inspiration Not Enough.

"If the world is to be saved, it cannot be saved by uncertainties, nebulosities or apologies or compromises. It can only be saved by Jesus Christ through the witness of His Church which believes in and trusts Him as the incarnate Son of God.

"We hear a great deal about 'inspiration,' 'inspirational movements' of various kinds; let us ever remember that inspiration without instruction will avail little.

"The world in its agony and need requires positive truth, not speculations. These have already confused men's mind and blurred the vision of God.

"Men to-day need the old faith of Nicea, the faith of the Gospels. We frankly fear that many of those who demand a restatement, rather desire a new faith. There can be no new Christianity, because there can be no new Christ. He is ever the same.

"We must teach and preach with the boldness of conviction the fullness of the Gospel of Christ, having due regard to values, emphasizing things which are essential, and not lose our opportunity of helping the souls of men by exalting secondary things nor attempting to revivify worn-out heresies nor by teaching new-fangled fads. A distracted world needs Christ, and His body, the Church, must bear a true witness for Him. In the thick clouds of war, Christ comes in His glory, and His Church must proclaim Him, that the world through Him may be saved.

Elaborate Music.

"No church in Christendom is better able to express the royal priesthood in Christ than we can do in our congregational worship. This priceless inheritance is made void when the

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use of elaborate music hinders the soul's expression. Music is the language of the emotions and is essential for their expression. I do not plead for less music, but for more simple music in which even the ordinary person may join. We come together for 'Common' worship, and we wrong the worshipper when we deprive him of the privilege of joining in it by undue elaboration.

Co-operation of Laity.

"If the Church is to attempt to meet the present crisis, all the members must be working together. Nothing would more strengthen our work than to have in every parish a body of laymen united to help the clergy in looking after the spiritual interests of the people. We must associate the laity more closely with the clergy in the whole work of the Church, which is theirs as much as ours, otherwise it will be utterly impossible for us to meet the demands upon us. Clergy are breaking down under the strain in many of our large parishes, we must awaken the dormant reserve power of the Church. A big field of useful service opens out before the members of the Church, and if we are to thoroughly and rightly influence the life of the Nation, then we must have the active, whole-hearted, enthusiastic work of our men and women.

Instruction of the Young.

"The first great care of the Church must be for our children and young people. The ignorance which exists among them of God, of His attitude to Man, and man's obligation to Him, are lamentable. If the future of the nation is to be righteous and the principles of Christ are to prevail, then the Church must put forth every effort to instruct them in our Holy Faith, and to bring them to yield their lives to the service of Christ, with earnest simplicity, and unfeigned sincerity. This instruction should be given primarily in the home. In every household the head of the house should realize that he is the God-given teacher of his children.

"Let no one imagine that such work is only required among the boys and girls of our poor. I venture to say, without fear of contradiction, that the children of the poor have a greater knowledge of religious truth, know more of Christ, and have the spiritual life in them more developed than have those in the homes of the rich. Wealth does not give either character or knowledge, though it does give great opportunity, privilege and responsibility. To help these boys and girls is the greatest service we can render to Christ, and to our country. It will have its great compensation in giving us the warm friendship of these generous hearted youths, and will yield a joy which no amount of selfish indulgence can ever give. I plead for men and women to come and take up this work for Christ.

A National Ideal.

"The Anglican Church is National in her conception, the ideal before us has been that we embrace the Nation, that we represent the Nation. In a large measure this is so, though we have been greatly influenced by Protestant individualism, which has weakened our corporate expression of national life. Still the ideal of national life has been and is ever before us. . . . We glory in the fact that we are a branch of the Catholic Church; but we are an isolated branch, being limited, practically to spiritual fellowship with those of our own race. We must look off to other branches if we would realize our Catholicity. Christ's Church must include all nations, and no doubt it does, but all miss the blessing because there is no fellowship one with the other.

"Many efforts have been made to realize international unity. Socialism loudly boasted that it was truly international; but it broke when the strain was put upon it, and each part flew back to its national setting. It was only a bond of material interest that existed, and that could not hold, it needed a spiritual force to unite.

Internationalism Failed.

"The Roman Church has ever claimed that she was international, and it looked in the days of peace as if the claim were true. We see the members of the Roman Church in Germany and Austria fighting against the members in France, Belgium and Italy. Their internationalism has failed to make their fellowship a spiritual reality. We can well imagine the grief of the Bishop of Rome when he sees members of his flock thus grievously striving one against another, slaying each other. We, thank God, are spared that sorrow. The Roman internationalism has failed because its unity is cemented by an earthly bond, by a common allegiance to His Holiness the Pope. The emphasis has been laid upon the unifying power of the Papal allegiance. It has signally failed to

(Continued on page 120.)

Thoughts on the W.A.
Devotional Portions
MARCH
Mrs. C. Cameron Waller

The Mother of James and John—St. MATT. XX: 20-23.

THIS incident is told also by St. Mark (St. Mark 10: 35), and in the latter case it is the two Apostles themselves who are credited with the request, but whether they or their mother actually made it the same truths, are overlooked.

1. That any reward or distinction must be earned.
2. That a period of preparation is necessary if the duties of government are to be rightly discharged.
3. That the life the Lord Jesus called His disciples to lead was one of service.
4. That their concern must be with the work of to-day the morrow was in His care.

To clear this to our minds, let us take a simple illustration. What should we think of the mother who, taking her boys to school requests the master to give them the mathematical prize at the end of the term. We can imagine his puzzled query, "Can your sons do geometry and Euclid?" "Yes," is the reply. "But," continues the master, "even if they can the prize will be determined by their term's work. The prize will go to the boy who has earned it."

We easily see through this the foolishness and shortsightedness of the request.

Now in one sense, of course, we do not earn a place in Heaven; the most blameless life, the most perfect service could never earn for us what it needed, the sacrifice of the Lord Jesus Christ Himself to win for us; but the question of reward is brought before us again and again in the New Testament, and is meant, no doubt, both as the stimulous and climax of our work on earth. "If any man's work abide what he hath built thereupon (Christ the foundation), he shall receive a reward."

"Thou hast been faithful over a few things, I will make thee ruler over many things," St. Matt. 25: 21. In the letters to the seven churches, Rev. 2, 3: What a list of rewards for those who have overcome—to eat of the tree of life, and of the hidden manna, the stone with the new name, power over the nation's white raiment, to sit with Christ on His throne—by the by, the very thing the two brothers wanted—culminating in that last wonderful chapter of the whole Bible, "Behold I come quickly, and My reward is with Me to give every man according as his work shall be," Rev. 22: 12.

Christ's gentle rebuke to the brothers was:—

1. To their ignorance. Did they not know this great truth that sowing and reaping are linked together in the spiritual world as in the natural world both in quantity and quality. Their life and work for Him here would have a fitting continuation in His Kingdom.

2. To their want of faith. Could they not trust His wisdom and love to give them just the right places in His Kingdom, the places they were fitted to fill by the work He had chosen for them on earth? They wanted to make sure of the crown before they started on the race. This is not earthly justice, why should it be heavenly justice? "So run that ye may obtain." They wanted to select their prize, two seats—one on the right, one on the left. Their faith did not rise to that entire confidence in the choice of the wise and loving Judge Who had marked the course and knew intimately the capacities of the runners, and every obstacle in their way.

And He was already preparing for His children, "The Kingdom," St. Matt. 25: 34. "The seats of government," St. Matt. 20: 23. "A city," Heb. 11: 16. "A mansion," St. John 14: 2. "The marriage feast," St. Matt. 22: 2. And things which it has not entered into the heart of man to imagine, God has prepared for them that love Him, 1 Cor. 2: 9.

"I have lost a day!" said Titus, Emperor of Rome, as night drew on. He could not remember a single worthy deed by which to note the day. One kind word, bringing cheer, one helpful deed making toil easier, one short prayer to be better and wiser, may make a day to be numbered in Heaven.—Selected.

MONTREAL SYNOD
Business Sessions

THE Synod accepted the executive report, and the treasurer's, auditor's and other reports on various funds of the Church, in toto. The total sum administered by the Synod is now \$1,255,463, an increase of \$51,565 over the previous year.

Summer Schools.

The Summer School movement in the Church was reported to be growing in popularity. A few years ago there were only fifty pupils in a single school, while last summer there were six Summer Schools and 750 members.

Missionary Contributions.

The Diocesan Mission Fund receipts in 1917 had been \$15,160, as against \$15,822 in 1916, and the receipts for the Missionary Society of the Church of Canada had totalled \$14,602 in 1917, and \$14,428 in 1916. Including amounts not apportioned, the total raised in the diocese for missionary purposes in 1917 amounted to \$44,707.

Sunday School Association.

The report of the Sunday School Association stated that on January 29th, the following officers were elected: Chairman, the Rev. J. E. Fee; secretary, the Rev. D. B. Rogers, and treasurer, Mr. R. H. Buchanan. It was suggested that, owing to the pressing needs of the time, it was necessary to have a superintendent of boys' work and another for girls' work. The only new department superintendent named during the year was Miss E. Rexford, primary department.

Work Among Boys.

In his report about work among the boys the secretary stated that in many churches the Canadian Standard Efficiency Tests had been adopted as a definite programme of work. The Quebec Provincial Committee is also trying to get the boys of the city and town schools to undertake work on the farms to help in the food production so necessary at this crisis.

To counteract unfavourable influences now at work on the youth of the land, in consequence of the withdrawal of many of the best young men on account of the war, and the lack of parental control, a fund is being raised by the Laymen's Forward Movement to appoint a secretary whose chief work will be getting in train agencies for the religious training of the young.

In this connection quite a debate ensued. The Rev. F. C. Pratt stated that on Sunday night when churches were nearly empty in some cases, he would find crowds standing in line to get into moving picture theatres, while announcers called out that there was only standing room. All the clergy of Quebec, Roman Catholic and Protestant, were co-operating to stop this evil. The speaker had ascertained at the Juvenile Court that much of the delinquency was caused by the "Movie." If the Church were to go promoting agencies to develop the children and youth of the land, it should also make a strong effort to remove the temptations which led to delinquency. The speaker had gone to the City Hall to protest to one of the controllers and the mayor against a moving picture house being licensed to operate near his church. He had told the controller that most of the movies are in the hands of foreigners, who cared nothing for God or man, or religion or morality. The controller had agreed with him, but had said that he was powerless in the face of the fact that these places were licensed.

Confirmation and Communion.

The Bishop of Montreal referred to the regrettable fact that many were confirmed who never took communion. Many seemed to regard confirmation as though it were on a level with vaccination. He thought that the clergy should see to it that those seeking confirmation should get much greater preparation in order to understand exactly the meaning of what is happening. It was necessary to get in sympathetic touch with the everyday life of boys if they were to be held by the Church.

Apportionments.

The apportionments for the various churches in the diocese were increased by about fifty per cent.

Sunday School Lesson Scheme.

The new departmentally graded lessons have been adopted by the Sunday School Association, and will commence in Advent this year.

(Continued on page 126.)

NEW BOOKS

The Religious Thought of the Greeks, from Homer to the Triumph of Christianity.

By Clifford H. Moore, Ph.D., Professor of Latin in Harvard University, Cambridge, Mass. Harvard University Press. (vii.; 385 pp.)

In this book which Dr. Moore's easy style makes it a pleasure to read are presented the Greeks' ideas about the nature of the gods and the relation of gods to men and the obligations which men have towards the divine. His chapter headings are: Homer and Hesiod; Orphism, Pythagoreanism, and the Mysteries; Religion in the Poets of the Sixth and Fifth Centuries B.C.; The Fifth Century at Athens; Plato and Aristotle; Later Religious Philosophies; The Victory of Greece over Rome; Oriental Religions in the Western half of the Roman Empire; Christianity; Christianity and Paganism. He does not give a general treatment of Greek religion, nor deal with pre-Hellenic origins, with religious antiquities nor with mythology. Ethics has been included because from the fifth century B.C., the Greeks regarded morals as closely connected with religion. Dr. Moore shows the continuity of thought from the first unto the culmination of Greek religious philosophy in Origen and Plotinus. His chapter on Christianity is most interesting. He says that the thought of Jesus Christ show no trace of any influence of Greek philosophic or religious thought. With St. Paul the first signs are detected and with St. John Christianity comes well within the province of Greek thought and expression. Dr. Moore curiously puts the Epistle to the Hebrews as late as 90 A.D., and thinks that it was written to Gentile Christians. The reasons for Christianity triumphing over its rivals Dr. Moore finds to be the positive and noble monotheism of Christianity, the person and mission of Jesus, a superior power of adaptation to every class and the value which experience found in it. The success was assured by the transformation into a Greek philosophy. It appealed to the rational in man's nature. "Yet great as the influence of the pagan environment was on Christianity, there is always a possibility that in such a study as this we may get a wrong point of view. We should remember that Christianity was a positive religion, which did not lose its own character and was not obscured by the Greek intellectual habit. Greek rhetoric and philosophy furnished the forms by which Christianity made itself understood and gave it the intellectual weapons by which it gained its victory over paganism." With the limitation of looking at Christianity as a philosophical system we suppose Dr. Moore could not speak of the Resurrection and the Holy Spirit as playing any part in the success of Christianity, but in such a study such testimony would have been doubly forcible.

Paul's Joy in Christ: Studies in Philipians.

By Prof. A. T. Robertson, M.A., D.D. Fleming H. Revell, New York. (267 pp.; \$1.25 net.)

It is a pleasure to welcome another volume of devotional comment on a book of the New Testament from Dr. Robertson. His penetrating insight, thorough knowledge of the text and his thorough knowledge of human nature make an admirable equipment for this kind of work. The chapters were first delivered as addresses at a Northfield Conference, but they carry more ballast than the average Convention address. They are not all exhortation. Again Dr. Robertson has made a volume of equal interest to students and general readers. He has confined to the footnotes the remarks on Greek readings and derivations. Those who know his ponderous Greek Grammar realize how able he is to make these remarks. Dr. Robertson has well caught the spirit of rejoicing which dominates the Epistle. He makes no new contribution to the classic passage on the "self-emptying" of our Lord but confines himself to a pithy resumé of the views of others, with some sage observations. It is a book which one may take for their morning portion with good results, that is provided you do not think it a necessity for devotional study to have the intellect go to sleep on a pious placebo.

Rest your soul by remembering that One who feeds the birds and clothes the lilies is around you, close as the air, warm as the sunlight, with His careful cherishing ministries. . . . Learn from the birds and the lilies to rest on the loving care which enfolds you.—James Baldwin Brown.

The Bible Lesson

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

Third Sunday in Lent, March 3rd, 1918

THERE are thirteen lessons in our review. The first four cover the Advent season and deal with those subjects which are appropriate to the four Sundays in Advent.

1. **The Advent lessons.** First we are asked to consider the Herald of the King, St. Mark 1: 1-8. St. John the Baptist's mission was to proclaim the King and the Kingdom. Both his personality and his message contributed to that proclamation. He prepared, as St. Mark says, for the beginning of the Gospel of Jesus Christ.

The lesson in Acts 8: 26-39 deals with the reading of God's Word, which, in the Collect for the Second Sunday in Advent, we pray that we may "read, mark, learn and inwardly digest."

In St. Mark 3: 13-19 and 6: 7-13, 30, our attention is directed to the Twelve Apostles and their mission, with a view to teaching us about the sacred ministry of the Church to which men are still called and in which there is great need for faithful men.

The last of the Advent Lessons, Isaiah 9: 2-7, speaks of Christ foretold, pointing back to the old expectation of Israel concerning a Deliverer. Many of the Prophets dwelt upon this theme. It was a living hope even in decadent Israel and Judah.

2. **Revelation and Manifestation.** Two lessons on these subjects are given. In the Christmas story of St. Luke 2: 8-20, we have the fact of Revelation. This is the central fact of all the Revelation that God has given to us.

The manifestation of our Lord to the Gentiles, St. Matt. 2: 1-12, follows naturally and is the beginning of that unfolding of God's plan for the Gentile peoples in which we rejoice.

3. **Our Lord's work.** There are four lessons to consider. St. Mark 1: 9-20 tells of our Lord's preparation by baptism, with the witness of the Holy Spirit, and then of the Temptation in the Wilderness. It then goes on to show how He gathered disciples about Him.

In St. Mark 1: 21-34 and St. Mark 2: 1-12, we are shown our Lord at work. His power over disease and evil spirits is made known and great multitudes are influenced and attracted by His miraculous power.

In the last of these four lessons St. Mark 2: 13-22, we have the call of Levi and also in this lesson something of the teaching of Jesus is given, particularly as to its value to publicans and sinners whom He came to help and save.

4. **Our Lord as a Teacher.** First there is teaching about the Sabbath, St. Mark 2: 23; 3: 6, in which Jesus showed by example and by argument that the scribes had a wrong conception of the Sabbath and its obligations. In the two lessons that follow, St. Mark 4: 1-20 and St. Mark 4: 21-34, we have Parables concerning the Kingdom. The former indicates the different soils on which the good seed falls, and the latter shows the growth of the Kingdom from a very small beginning to a great consummation yet to be reached.

WAR SERVICE OF THE CLERGY OF ENGLAND.

In a recent letter published in his "Diocesan Gazette" the Archbishop of York has shown what part the clergy of England are playing in the war. His Grace states that, in addition to those who were already serving when the war began, 2,400 priests have been commissioned for active service as Chaplains in the Navy and Army; fifty-five have been killed in action or have died of wounds, and about seventy-five have been seriously wounded. In regard to National Service, the Archbishop points out that "speaking generally, it may be said that all the clergy of England, with the exception of those already serving as Chaplains, offered their services," and that "into almost every department of national activity clergy have now entered in large numbers, while in almost every case, and especially in agricultural areas, they can, and do, in addition to their new duties, carry on some measure of the ministerial work the lack of which would be so harmful to all sorts and conditions of men, women, and children." It is a fine record of which the Church has every reason to be proud.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THERE would appear to be a very serious situation arising in England. A very manifest cleavage in society seems to be taking form: We always count on the fundamental sanity of the English people to carry them over crises that might be fatal elsewhere. When, however, a social and political division is threatened in the midst of a great war, one cannot but feel uneasy. The visible form of this cleavage is found in the mutual criticisms of the army command and the government. The real estrangement appears to be between the working and middle classes on the one hand and the aristocracy on the other. The Northcliffe press may be said to give voice to the former and the "Morning Post" to the latter. Northcliffe bluntly affirms that the high command of the army is a close corporation, a military free masonry into which only the elect may enter. He wants to open the highest post to the man of brains who is capable of filling it, irrespective of his traditions. On the other hand it is an open secret that Lloyd George is not persona grata with the titled and historic families of England. They have tolerated him because they had to, and because of his manifest ability and power. He is the personification of the average British citizen with more than the average British brains and energy. He lives, moves and has his being in democracy. He may seem to deviate from the path of the people for a time but he only stoops to conquer. It would look at this distance as though the aristocracy of England, that distinct type of Saxon that has given brains, and blood, and culture of a notable type to the British Isles are beginning to realize that the age-long power that was theirs is gradually but surely fading. Are they about to defend their final privileges? Is the struggle of the common people for rights that they feel should long ago have been theirs about to be pressed to a conclusion. In a day when thrones totter and ruling classes are relegated to the position of hewers of wood and drawers of water for their new masters, what will be the outcome in England? We know full well that if a social and political revolution is coming it will be no cracy vandalism, no thirsting for the blood of tyrants, but the peaceful adjustment of a new order. The pressing for a change at this hour would seem to be in accordance with the enemy desires, and therefore let England beware. If the old order eventually changes let the new carry on the noble traditions of its predecessor. Do not let the world be robbed of that noble English culture that glorifies the English race. We shall watch with interest the development of the power of democracy in the fateful days that are before us.

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Lord Robert Cecil has intimated that he has already drafted a scheme for a "league of nations" to control the world in the coming years. It is simply an announcement that some of our British statesmen are already thinking of certain issues of peace. Men speak of a League to keep the peace, assuming that whenever one nation in a moment of weakness errs from the path of rectitude all the other nations will oppose her and set her out again upon the proper course. Nations are no more given to be of one mind than individuals, and when the League pretty evenly divides upon the rights of one of its members who is to decide? When solemn national undertakings have been proclaimed good only during the pleasure of an interested party the very foundation and working principles of such a league are in danger. If, however, our enemy is taught that to do wrong is unprofitable there may be some hope for a brighter day. If British statesmen are working upon a basis of peace so as to be prepared when the time comes, where do our Canadian statesmen come in? "Spectator" repeats his warning that Canada ought to have one of her very ablest minds in London to participate in every consultation leading up to peace. No ordinary business man will do. It ought to be a man of learning, of broad vision, outstanding personality, able to hold his own as a scholar and diplomat, as a statesman and man of affairs with the best that the old world can produce. He ought to breathe the freedom and directness of the new world and have an important influence in shaping the new order. Don't let us wait until others have committed us to a course which we have not shaped and shall have no power to alter. Will our government think of these things before

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it is too late, and will it take the public into its confidence in regard to its conclusions?

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"Spectator" felt sure that the Ontario Government could not settle the hinterland of the province with soldiers on the terms laid down in its scheme of a year ago. Eighty acres of land with only ten acres under cultivation was a doleful prospect for a family in these days of wide prairies and more generous financing. It is always a good sign when public men acknowledge their shortcomings and strive to do better. Only the inexperienced and the unthinking could have accepted the gift that formerly was offered, but now a more generous scheme is to take its place. The readers of "Spectator" will recall that he criticized the old scheme when it first was announced and called for more generous treatment. He was taken to task by a correspondent for his lack of enthusiasm for what was set before us and he ventured to warn his readers to look out for changes for the better. That these changes have already arrived is one of the many evidences that the man that is pouring unctuous approval upon everything and calling himself an optimist is not necessarily doing much to improve the world.

* * *

THE NEW BANNER.

O fellow-citizen of storm-tossed Lands,
War weary! Sound the bugle-note! Arise!
New steadfast standards wait your eager hands,
The Star of Promise orbs to meet your eyes.
Great Kings must pass, that mankind may be free,
Beneath the banner of Democracy!

The Mighty Ruler of this mortal life
Has wisdom, not by mortals understood:
The seeds of blood, the deeds of wanton strife
Shall some day harvest unexpected good.
Great Kings shall pass and every nation be
Ruled by the people—for the people, free.

When the mad anguish of this stricken world—
Where valient heroes daily fight and fall—
Has passed and Freedom's banners are unfurled,
Then shall we know the reason for it all!
Then every waiting, heart-sick land shall see
The ultimate design of Destiny!

Brave men and women, labouring in toil—
Who, faithful, fight with willing sword or pen,
Who work to break the rock or till the soil—
Shall wear the high insignia of men,
All Kings must pass, that every man may be
A monarch in his manhood, strong and free!

Beyond the present, unimagined woe,
A glorious Day is breaking o'er the earth:
As Spring flowers blossom, after ice-bound snow,
The God of Gods shall bring new things to birth.
It is the dawn! Great forces are set free!
All Hail the Day! World-Wide Democracy!

—Katrina Trask.

* * *

AN INDIAN JUDGE ON THE VALUE OF MISSIONS.

An eminent Indian (non-Christian) Judge has made the following statement:—"The great curse of our country is that we say and do not; we make professions, but do nothing practical to remedy the evils that we profess to deplore. Let me tell you what I consider the greatest miracle of the present day. It is this: that to this great country there should come, from a little island many thousand miles distant, a message so full of spiritual life and strength as the Gospel of Christ. This, surely, is a miracle, if ever there was one. And the message has not only come, but it is finding a response in our hearts. The process of the conversion of India to Christ may not be going on as rapidly as you hope, or exactly in the manner that you hope; but, nevertheless, I say India is being converted; the ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought. It is the little leaven that will in time leaven the entire mass."—The Hon. Sir Narayan G. Chandavarkar, Judge of the High Court and Vice-Chancellor of the University of Bombay.

* * *

Great men are true men, men in whom nature has succeeded. Great men living for high ends is the divinest thing that can be seen on earth.—Hillard.

Re-apprehension

THE re-apprehension of fundamentals is the religious need of the present hour. No one is satisfied with things as they are. Uneasiness is shown particularly regarding the expression of our religious life, creeds, articles and forms of worship. The sharpest statements come from the Front. Padres, officers and men insist that the churches have been run too much along the lines of secret fraternities. They feel that men can, and have, come into fellowship with Christ without giving the shibboleth of some particular Communion as the pass-word. They have helped us to see that the churches are not always religious. It is a lesson which we have read from history long ago and we should not have forgotten it. The churches have business in the world only so far as they nurture and express the highest religious consciousness of the age. The development of the highest religious consciousness is the task of the Kingdom of God. Some churches have conceived their part to be *porters of the fold instead of shepherds of the flock*. They erect fences to guard the Lord's heritage and so make their narrow gates the only entrance to the upland pastures. But it is not fair to judge a cause by the mis-conceptions of either its friends or opponents.

Impatience with theology is a symptom of our age and it shows that our condition is pathological in some regards. There is a great deal of cheap talk about the uselessness of theology because some ill-advised advocates would have it usurp the place of religion. That can never be. Religion is wider than theology. Church formulae cannot hope to imprison a spirit as free as air, but they may hope to provide an organ of expression because that is a necessity for even such a free spirit. That expression is the function of theology.

It is felt that theology to-day is not the expression of our best. We have seen clearly some sides of the truth which our forefathers did not emphasize, and we desire to have them brought into prominence. For some years now, and especially during the war, men have realized that the Love of God must be the point of emphasis and that all things fall into their place and proportion with that as centre. It is apparent at once when we condemn theology that we are thinking of the inadequate and partial statements which have become imbedded in the system. Although we have been irritated by the "f's" for "s's" and the unscientific language of the past age, we could not be such opportunists as to condemn theology as a whole. We are not such shallow thinkers as to imagine that Love does not imperatively demand the best from its object as well as the best for its object. That means repentance, purging and painful progress, the same elements which formed the basis of the old-time theology mixed in a little different proportion.

The religious problems of to-day are fundamentally the same as in Christ's day. "What must I do to be saved?" was the question of the scribe then, and the average man to-day asks the same question however different his language may be. We say that we want re-construction. But before that we must have re-apprehension of the fundamentals. Then, no doubt, we shall find that we do not need to re-construct but rather to interpret to our age those fundamentals which have been the same ever since Christ, the supreme religious consciousness, gave them voice.

The needs of our age we must understand before we can interpret the Gospel. The times of stress have awakened men's minds and cleared their vision. The old opinions and formulae have been tested and some have been found wanting. The superstructures have been shaken and the foundations of things disclosed. We have seen the bed-rock in many places. For building on that bed-rock we dare not use wood, hay, stubble, but the costliest things that will alone endure, gold, silver, precious stones. Men need an interpretation which will satisfy the demand for the ultimate and the ultimate, the fundamental, is the only thing that can meet the present sense of emergency without betraying it. We have this ultimate in our Lord's Person and Teaching. As we truly apprehend Him in His Life, Death and Resurrection, we shall have the answer for our age and this apprehension must come before Interpretation.

There are some considerations which must be kept in mind if we are adequately to answer the need which we so keenly feel. We must set down our limitations as well as our qualifications for the task. We shall be the better for facing them.

Are we the generation to put our hands to this task of re-expression? We have confidence enough. But is that a sufficient qualification? We are living in strenuous times. That shows us the need but does it give us wisdom to answer it? To have lived in a house shattered by an earthquake does not qualify a man to be an architect although it makes him realize the need of a well-built house.

Our world has been shaken indeed, but do not let us so exaggerate as to say that it has been shattered. Some castles which we thought were real have been dissolved, international honour, justice, brotherhood, and humanity, castles which looked beautiful in the sunset clouds whither the path of our progress seemed to lie as we were stepping westward. We have heard with dismay the march of civilization break into the scurry of a hunger-driven mob. But there are some things which have stood. Although some nations have been recreant to their trust for humanity and have dishonoured their own word, there are others which have given even life itself rather than lose their honour. There have been murder, lust and rapine, but there have also been love and sacrifice beyond telling.

At the front a man may infer defeat because his section is shelled out of existence, but the General Headquarters know all about the whole line. Padres at the front are the ones to gather information about conditions there where the tests are fierce, but it requires the General Headquarters of the Church to co-ordinate the messages from everywhere and give full knowledge of conditions. Our age imagines that the world is tumbling down about its ears, but an accurate judgment can be gained only by the man who sees the present and the future in the past. At nine hundred feet above the earth voices are heard distinctly separate, and but at twelve hundred feet the voices are blended. We shall not be misunderstood when we say that a certain detachment, a remoteness, is necessary for any comprehensive view and adequate judgment which is to meet present conditions. Most of us have not that detachment. On the contrary, the sense of emergency has seized us. It is at once an impetus and a limitation. It hinders us in seeing the universal in the particular and the ultimate in the immediate.

We shall not arrive at the necessary adequate expression of the highest religious consciousness by some happy stroke of phrase-making at our Synods or clerical meetings either here or at the front. No man is worth more than his thought and preparation before the meetings. Sometimes in spite of preparation the composite mind of a body is singularly stupid. The sense of emergency and the pressure of the immediate stampedes it. An instance of this was the passing of the "indented clauses" of the Athanasian Creed at our last General Synod. The minds of the delegates, wearied with a long debate, depressed by a difficulty apparently insurmountable, and anxious to get at the remaining business of a long agenda, seized, no doubt, unconsciously, upon what sober reflection would have shown them was only an expedient instead of a solution. They virtually appointed each parson a sub-committee with power to act for himself on the very question which they had debated for hours without settlement. Furthermore they actually insisted that each man should decide what they had been unable to decide. They lost sight of the general in the particular.

We can be certain that inevitably some grave questions would be handled in similar fashion at Synods called to consider the adequate expression of our Faith. Only by long and careful canvassing of the question can we be prepared for such a task which, stupendous as it is, must be faced sooner or later.

Some might imagine that the very gravity of the subject would secure sober discussion. But it is quite possible to prattle about grave subjects. Of this you are reminded when you listen to some parsons on such tremendous topics as Eternity, Judgment, Heaven and Hell. Great men, as well as great subjects are required for great results.

Our age is not one accustomed to theological definition, we had almost said incapable of exact theological definition. Practical interests predominate with us. They are our basis and estimate of life. We are impatient of "hair-splitting," we say, and count it a merit. It is in one way. But when we call exact theological definition by such a name we have disqualified ourselves for the task to which we would set our hand.

Some "theologians" of to-day have too much the temper of Mr. H. G. Wells. The ship is over-

loaded. How shall we get rid of the unnecessary stuff? That is easy. Throw everything overboard. Then as an additional advantage we shall have such an interesting time salvaging what is really necessary. We are living in an age of mines and bombs. The easiest way to settle anything is to blow it up. Some of our theology is three hundred years old, some a thousand years and some nearly two thousand years old. It is time we had a new outfit. Put a bomb under the whole system and let it go.

People are not in the mind to see violent hands laid on our Creeds and Articles. We do want adequate expression for our age, but we must first see what is to replace that which we would lose. And we must ask for convincing evidence of the fitness of our critics for their task. All reasonable men will agree that the first requisite for the matter is the appreciation of the past. Patient historical study of origins and records must be more common than it is now. The man who in the heat of the moment would "scrap" the past, has, *ipso facto*, disqualified himself for the task of reconstruction.

We need re-apprehension of the fundamentals. Whatever comes in the future there are some things which we can never discard. The essential fact of the Fatherhood of God, His control and providence; the indispensableness of Christ for every man and the centrality of the Cross; and the absolute necessity of a life in the spirit of Love by the power of the Resurrection are truths which must beat upon our pulses while we have life. These are the pivot-points of nearly two thousand years ago. We may express them in our own way, but we can never outgrow them. This age is apprehending them by life and its contacts, rather than by study, and herein we may make our special contribution to their understanding. We must apprehend them before we can express them. The re-apprehension of fundamentals is our supreme need.

MARCUS MANN.

Funeral of the Late Sir Cecil Spring-Rice

The funeral of the late Sir Cecil Spring-Rice, ex-British Ambassador to the United States, who died suddenly early on Thursday morning last at Rideau Hall, Ottawa, took place on Saturday afternoon last at St. Bartholomew's Church, Ottawa, the Right Rev. Dr. Roper, the Bishop of Ottawa, officiating, being assisted by Rev. F. H. Brewin, the Rector of the church, and the Rev. W. A. Reade. Both the official and the social world was very largely represented at the funeral. Amongst others who were present were Mr. and Mrs. J. Pierpont Morgan, who were personal friends of the deceased statesman. There were many very beautiful wreaths of flowers; one wreath of violets, tea roses and lilies was sent by the President of the United States, who sent a special representative to the funeral. Their Excellencies the Duke and Duchess of Devonshire were present as also Lady Spring-Rice and her two children. The coffin, which contained the body of the late British Ambassador to the United States, was wrapped in a large Union Jack, and reposed in front of the chancel of the church, surrounded by banks of flowers. The remains were deposited in the vault at Beechwood Cemetery, where they will remain until it has been decided whether the British Government will have them brought back to their native land or not. A special memorial service was held in the Cathedral at Washington, D.C., at the same time that the funeral services were being conducted in Ottawa, at which the President of the United States and many members of the diplomatic corps were present.

Prayer Book Studies

By
Dyson Hague.

THE GREAT CONSECRATION PRAYER.

THE strength of Cranmer and the original Prayer Book compilers and revisers lay in their spiritual fixity. The work that they had to do was clearing work, up-rooting work, and it was work requiring a grim and deliberate resolution. If they had not been rooted and grounded in the Word of God, and emboldened by the power of the Holy Ghost, they never would have dared to depart so absolutely from the traditions of a thousand years and the inherited dogmas of a universal church. In approaching the very centre of the Communion service of the Church of England, the reader must remember that of all the absolutely fixed and invariable things in the Communion Office of their day, the most fixed and the most absolutely invariable, was what was called the Canon. And the very

The Canon of the Mass.

centre and essence of the Canon of the Mass was the great prayer of consecration. At this point of the service, with a vast amount of ritual, kissing the chalice, and crossing, and bowing, and kissing the altar, and striking the breast, the host was elevated by the priest, who asks God to accept it, that to us "it may be made the body and the blood of Jesus Christ, Who the day before He suffered took bread in His holy and venerable hands and with His eyes lifted up towards heaven (where did the Roman Catholic Church get that from? it is certainly not in the New Testament account), gave thanks and blessed and brake and gave to His disciples saying, receive and eat of this all of ye for this is my body." Here the host is to be elevated, and crossed, and then the chalice is to be taken with the words: "Likewise after He had dined taking into His holy and venerable hands this magnificent chalice and giving thanks He blessed it and gave it to His disciples saying, take and drink all of ye from this for this is the cup of my blood of the New and Eternal Testament, the mystery of the faith." (Again, one asks, where did the Roman Church get the words the mystery of the faith? They certainly were not in the New Testament.) And by this act at this section of the service, the awful and creative act of transubstantiation is supposed to take place, and the bread and wine to be transformed into the actual Body of Christ.

Now two things were obvious to our Prayer Book compilers. First. They could not possibly retain the prayer of the Roman Canon. Second. They could not modify or reform it. There was only one thing to do. They must compose a new one. And so there stands to-day as an incomparable monument to the reforming genius, and the sanctified originality of our great reforming leaders, the prayer that we call in the Church of England Prayer Book, the Prayer of Consecration. From every viewpoint it is a marvellous piece of work. From the doctrinal standpoint it is noble in the extreme. Its supreme end is to bring clearly before the eye of faith in this solemn communion moment the Atoning death of Jesus Christ as our Substitute, our Saviour, our Redeemer, and our Sacrifice. And not only so. It is placed centrally there in the very heart of the Prayer Book in order that it may dispose forever of that spurious and artificial conception, the crowning proof of the rationalism of the Church of Rome, that the death of Jesus Christ is to be continually re-offered upon the so-called altars of an earthly church. Again and again

The Great Truth.

and again, like ringing bells of solemn note, the great prayer teaches that the death of Jesus Christ upon the

cross was made *there, there, there*, flinging back the thought across the chasm of 18 centuries—*there, there*; that there is only *One Oblation*; that that Oblation was not the oblation of the so-called altar-sacrifice of a piece of transubstantiated bread, but of *Himself, Himself, Himself*; and that this One Oblation of Himself was once offered, *Once, Once, Once, only Once*; and further, that this one oblation of Himself once offered was full, perfect, and sufficient, so perfect, so sufficient, that no merit of saint or angel could ever be needed to supplement it; and further, that it was so ample as to be an oblation and satisfaction for the sins of the whole world. Nothing in the language of theology could so finely and so completely epitomize the whole of the New Testament teaching on the subject of the Atonement. Nothing in the formulated language of New Testament doctrine could more grandly set forth the propitiatory, substitutionary and vicarious aspect of the finished work of our atoning Saviour. Try this experiment. Go to the 39 Articles (which do contain the true doctrine of the Church of England) and read Article 31. See how like sweet bells with one accord the Consecration prayer and the theological formula sound an identical note, and how abhorrent to the teaching of our good Scriptural Church is the blasphemy that Christ can be re-offered, or that the Finished Oblation on the Cross can be added to by an earthly Altar sacrifice. When we go down the prayer we will find that with eyes opened to the falsities of Rome, and wills determined to cast out every shred of falsity our good Prayer Book compilers deliberately used the words: "These thy creatures." To the student of history this is a remarkable expression. He will remember the extraordinary claim of the Roman Church, and the fantastic doctrine of transubstantiation by which and through which the priest actually believes that he creates his Creator. In the Prayer Book of 1549 there was another remarkable feature; the invocation of the Holy Ghost upon the elements. It was found in these words:

The Epiclesis.

"Hear us O merciful Father we beseech Thee: and with Thy Holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be to us the body and blood of Thy most dearly beloved Son, Jesus Christ." This was known liturgically as the Epiclesis. In 1552 this invocation was struck out, because it entirely lacked Scriptural warrant, or Apostolic authority, and though both the Scotch and the American Prayer Book have restored the invocation, it is not to be found in our Prayer Book. We may be thankful that it is not, for, as we have said, there is no authority whatever in the New Testament for it, and its use with regard to the bread and wine is apt to become most misleading. In fact, one of the most remarkable things about the great Consecration Prayer is that there is no blessing whatever invoked upon the bread and the wine. Instead of that, the thought is transferred from the elements to the communicants, and our Merciful Father is asked to grant that we may be partakers of His most blessed body and blood, that we may receive by faith an interest in His blood, and personally experience through the partaking of Christ by a living faith, the remission of our sins and all other benefits of His atoning death. Read Articles 28 and 29 to see the true meaning of this! The last part of the prayer is a solemn recitation of the New Testament record of the Lord's Supper, with five rubrical directions for what are called

The Manual Acts.

the Manual Acts of the celebrant. It is, indeed, a remarkable compilation evincing the most extraordinary spiritual wisdom, and the most remarkable scriptural knowledge. In fact, the twenty sections of

this latter part of the prayer may be planted four-square firmly and fully upon the twenty different phases of expression given in the Gospels according to St. Matthew, St. Mark, St. Luke and the account in the 11th Chapter of 1 Corinthians. See the Tutorial Prayer Book, p. 338, for this most suggestive and conclusive Table. But above all, this great Consecration Prayer with its three sections! First, a declaration of the Divine purpose in the death of Christ; second, its prayer for our participation in His redeeming body and blood; and third, its affirmation of the institution by our blessed Lord of the first communion, was designed to perpetually memorialize to the people of England's Church His precious death until His coming again. And so in each communion, we kneel, as it were, between two infinities. There in the infinity of Love in the past, we behold the Lamb of God bearing away the sin of the world. There in the infinity of Life in the future, our faith anticipates His Epiphany, and sees the returning King enthroned amidst the jubilation of ten thousand times ten thousand saints.

And thus that dark betrayal-night
With His last Advent we unite
By one blest chain of loving rite,
Until He come!

MONTREAL SYNOD. Bishop's Charge.

(Continued from page 117.)

create an atmosphere and instil a spirit among its members which makes war among them impossible. What a triumph it would have been had the Pope been able to control his Church so that no member of it would draw sword against another! Had he been able to do this, war would have been impossible.

The World Upheaval.

"We have been taught, through the hard lessons of the war, the fuller meaning of sacrifice, the deeper mysteries of the Cross. The people are now ready to sacrifice themselves and to give of their best for great principles. The effort to save the world from the domination of a cruel and heartless tyranny has united nations, and has brought forth the best in human sacrifice and heroism. Will they not be equally ready to unite and to sacrifice to give the world the blessing of the beneficent rule of Jesus Christ? Ah! surely yes.

"We are in the midst of a political, economic and social revolution, which is sweeping over the whole world, and which threatens to overturn time-honoured institutions. This revolution has greatly affected our own land, and will affect it even more in the future. Changes have been brought about peacefully, which would have taken generations in normal times. Who would have been bold enough to have predicted four years ago that we should have conscription in force, women suffrage, prohibition of the liquor traffic, Government regulation of supply, Government direction of transportation, press censorship and so forth? We hear rumours of greater changes. Everything is being tested as by fire, and as this revolution marches on with marvellous rapidity, we do not know what the morrow may declare. We see thrones, governments, institutions bedded in historic antiquity crashing to earth. Unrest, upheaval, destruction is everywhere. Amidst it all, like a Rock unshaken and unshakable, stands the Great Figure of Jesus Christ, against Whom the fierce winds and storms of revolution beat in vain. Men everywhere are looking to Him, and the great principles of life which He taught, and His life revealed, are those which are found most practical to meet the needs of the present crisis. The needs of the hour are forcing governments and individuals to accept those principles."

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Correspondence

SALARIES AND SERMONS.

Sir,—In a series of communications, covering several weeks past, the subject of "Inferior Men and Sermons" has been discussed from various points of view. Finally, in the issue of the "Canadian Churchman" for January 24th, a correspondent states very positively, "The whole evil of the Church of England is in the salaries of the clergy." Again, "This is the time when parish budgets are being revised. The best beginning would be with the parsons' stipends. Life would flow into a host of poverty-stricken parsons, and from them would flow the revival in religion." "The gift of God is eternal life through Jesus Christ our Lord."

With larger stipends, it is said, "Life would flow into a host of poverty-stricken parsons, and from them would flow the revival in religion." Is not this the doctrine of Simon Magus, who "thought that the gift of God may be purchased with money?" There seems to be a felt need on all sides for a revival of true Christianity, a "pure religion and undefiled," and the people naturally look to those who are "over them in the Lord" to minister to their need. The Apostles themselves realized the necessity of giving themselves to the Word of God and prayer before going forth to sow the good seed. They relied on the power of the Spirit to lead them into all truth. If we examine their teaching, we will perhaps be able to discover the secret of the failure in the preaching of to-day to satisfy the hungry.

Peter, in his first sermon, preached repentance and faith "in the name of Jesus for the remission of sins." Again and again he proclaimed, "There is none other name under heaven given among men whereby we must be saved." Philip "preached Christ" unto the people of Samaria. Paul's message was that "through this Man is preached unto you the forgiveness of sins." He further declared he had taught the Ephesian elders "the whole counsel of God." Part of that "counsel," which he claimed as a special revelation given to him alone, was the manner of our Lord's Second Coming for His own.

"So even I, and with a pang,
Sweet, more thrilling,
Yearn for the sign, O Christ, of Thy
Fulfilling,
Faint for the flaming of Thine Advent
feet."

This precious truth of the Coming Bridegroom has been revived in these

last days of the Christian dispensation, when "the night is far spent and the day is at hand," but can it be denied that in many a pulpit there is a conspicuous absence of instruction on this or any portion of prophetic truth? This is "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess," and "watchmen" are required to warn the ignorant and unwary, who sometimes may be highly educated professors, even "higher critics," but ignorant of the mind and will of God, Who is the only source of Life and Light.

There is a real hunger and thirst after righteousness, which can only be satisfied by drawing water out of the wells of salvation. "Jesus said, whosoever drinketh of the water that I shall give him shall never thirst." Milton tells us that even in his day "the hungry sheep look up and are not fed." The Chief Shepherd will require His flock at the hands of the selfish under-shepherds, "who feed themselves." He will seek out His wandering sheep, who are scattered "in the cloudy and dark day." Those who hear His voice and believe His word pass from death unto life, and He revives the spirit of the contrite ones. The living water is "without money and without price." Those who know Him should unite in more patient and persevering prayer that showers of blessing may descend upon the ministers and stewards of God. Then will refreshing, life-giving water flow forth to the fainting multitudes.

A. D.

RAFFLES.

Sir,—May I be allowed to enter a protest against the story on page 61 of your issue of January 24th, entitled "The Raffle," by Rev. J. A. Shirley? It seems to me that, especially in these days, we do not want to have raffles presented to us in any attractive form or any countenance given to their use. There is nothing good to be said for the raffle. It is wrong in principle, and is also declared by the law of our land to be illegal, except under certain conditions. No business concern or private individual can legally hold a raffle, but it is permissible by churches or charitable institutions, provided application is made to the Attorney-General's Department and leave granted. Surely we must regard it as a disgrace that an exception is made for churches under any consideration to be allowed to adopt this form of gambling to help out their funds. The pressure of the war is tending to weaken our principles along this and other lines, and many who formerly held decided views regarding the holding of raffles are now waiving their principles to allow, and even encourage, such things. Even in our churches and other Christian organizations this tendency is being felt, and we ought to be prepared to resist it wherever we meet it. It is not a matter of expediency, but of principle, and we cannot afford to scrap principle just because there is a war on and we need money. Let us remember rather that there is another war on that counts far more even than the war with Germany, and we must not let the enemy of righteousness take us at a disadvantage. And as for the war with Germany, I would like to suggest that the attitude which I am pleading for of determined opposition to all money-raising schemes which involve a sacrifice of principle, whether in the supposed interests of Church, Y.M.C.A., Red Cross or any other worthy object should be regarded as "A Condition Precedent to Victory," to quote the splendid article by Mr. Justice Galt, of Winnipeg, which appears in the same issue of your paper as that containing the story entitled, "The Raffle."

Charles W. McKim.

February 5th, 1918.

SUNDAY SCHOOL HYMN BOOK IN JAPAN.

Sir,—I have just received from Bishop Hugh James Foss, chairman of the Hymnal Committee for the Church of Japan, a copy of the new Sunday School Hymn Book, which has just appeared. He tells me that the Japanese are taking very kindly to our music, though their original stave for singing is different than ours and contains no proper half-notes. It is interesting to note the sort of tunes that are finding favour with Japanese children, among which we see the following, which are found also in the Book of Common Praise: "God Sees the Sparrow Fall," "Thou Didst Leave Thy Throne," "Oh, Little Town of Bethlehem," "When He Cometh," "Shall We Gather at the River?" "Now the Day is Over," "Jesus Loves Me," "All Things Bright and Beautiful," "Who is He in Yonder Stall?" "Jesus High in Glory," "Loving Shepherd of Thy Sheep," "Jesu, Meek and Gentle," "I Love to Hear the Story," "Once in Royal David's City," "Yield Not to Temptation," "Work for the Night is Coming," "Every Morning the Red Sun," "There is a Happy Land," "There's a Friend for Little Children." The book contains also some adult hymns for the children to learn, including "Praise God, from Whom all Blessings Flow," "We Plough the Fields and Scatter," "Three in One, and One in Three," "Our Blest Redeemer, ere He Breathed," "Crown Him with Many Crowns," "While Shepherds Watched Their Flocks by Night."

The musical notation is in Western form, but the words are printed in the Japanese character, and the book at page one starts at the back of the book. There are one hundred hymns in all, and the book seems to be very useful, and a distinct advance in the musical work of the Church. I am placing the book in the library of Wycliffe College, where it will be more accessible to those who wish to see it.

Jas. Edmund Jones.

THE FOURTH COMMANDMENT AND THE SEVENTH DAY ADVENTISTS.

Sir,—This Fourth Commandment, unlike the other nine, contains a temporary and ritual elements, combined with an eternal and moral element, as St. Augustine points out. Literally, it commands the observance of the seventh day—Saturday—and gives as a reason the Divine rest on the seventh day. It contains also the moral duty of dedicating a day in seven to God. We Christians look only on the moral element as binding, St. Paul having clearly abrogated our obligation to observe the seventh day. Of course, when, as Christians, we say or sing after this Commandment when it is read in church, "Lord, have mercy upon us and incline our hearts to keep this law," we do so with these facts in mind, and, therefore, with a mental reservation, for we are not observing the seventh day, or Saturday, in memory of the Divine rest, but the first day, or Sunday, in memory of the Resurrection. Yet confusion of thought on this subject plays into the hands of the Seventh Day Adventists. I have often found ordinary Christian people in a most confused state of mind regarding this simple principle. We are all agreed regarding the supreme importance of the Ten Commandments, and the necessity of teaching the moral law by means of the Ten Commandments. Yet, is it wise to read barely this commandment and have many simple folk answer the literal reading of the words, "Lord, incline our hearts to keep this law"? As a practical matter of fact, I know our practice has aided the Seventh Day Adventists to make many converts, for no amount of ex-

Progress of the War

February 11th.—Monday—Russia decides to quit the war and demobilize all her forces.

February 14th.—Thursday—Germany admits loss of ground near Tahrur, on western front.

February 15th.—Friday—British advance north-east of Jerusalem.

February 16th.—Saturday—General Sir William Robertson retires as chief of the British Imperial Staff, and has refused the position of head of the Supreme War Council at Versailles. General Wilson succeeds General Robertson. Germany likely to resume war on Russia.

planation of the facts of the case affects people of a certain cast of mind. The letter of this Commandment, followed by the response, does need mental reservation for us, who are not keeping the letter of this direction. It seems a pity that our Lord's own summary of the moral law, followed by the response, could not be used instead of the Ten Commandments as we have them in the Communion Service.

Certainly, teach the Ten Commandments—they are of supreme importance—but the mode in which the Fourth Commandment is used in our Communion Service does confuse thousands of simple folk, and plays into the hands of the Seventh Day people.

Wm. Bevan.

Niagara Falls, Ont.,
Feb. 16th, 1918.

WAR SHRINES.

Sir,—Last week's "Canadian Churchman" contained the statement that the war shrine recently erected at Bobcaygeon was probably the first of its kind in Canada. This statement is not correct, as a shrine was set up in the churchyard of the Parish of St. Mary, Clanwilliam, Diocese of Rupert's Land, nearly two years ago.

M. La Touche Thompson.

February 6th, 1918.

WHY NOT IN CANADA?

Sir,—One of the English journals tells a remarkable story about a Methodist army Chaplain, which may make some of us sit up, but it ought to do us good. Let the Methodist minister tell his own story:—

"This morning I had a most unique experience. This morning I was sufficiently well to attend a service, and as there was no Methodist service, I went to one conducted by a Church of England Chaplain. He had met me in the hospital, and after giving me particulars of the service, had invited me to assist him in the Holy Communion by administering the wine. The service was held in a room set apart for religious worship. There was a good attendance of nurses, officers and men. At the close, the commanding officer expressed to me the delight it had given him to partake of the Sacrament on an occasion when it had been administered by a Church of England and Wesleyan Chaplain conjointly. He thought that the service had been a lesson in Christian unity, and hoped it would be an example because he was convinced that Church union could only come on these lines."

As a Canadian Churchman my heart leaped up with joy when I read this. Many people think me to be a pretty stiff Churchman, and I confess to conservative hankerings after rubrical correctness, but I must say I think

the time has come out on the Mission fields, and in our far North-West, when not only a brother minister of the Methodist or Presbyterian Church, but a divinity student, or layman of our own, might well assist in the Communion. Perhaps some of your readers would tell me what I have heard: that the Bishop of Hereford permits lay readers to assist the clergymen in the Holy Communion on such occasions as Easter, or when there is no assistant and there is a great crowd.

Anglican.

QUALITY OF SERMONS.

Sir,—There have been some letters lately in your correspondence column on the subject of the quality of the sermons of the clergy of our Church. In this connection, I think, there is food for reflection in the following passage, which is taken from "A Tramp's Sketches," by Stephen Graham:—

"Often it is said nowadays, 'Such and such a church is wonderful, and its service lifts one to heaven, but the clergyman and his sermon are impossible.' But, though a clergyman can condition his congregation, it is much more true that the congregation can condition the clergyman. It is written, 'Where two or three are gathered together in My Name, there am I in the midst of them.' When they in the pews are those in white robes, then He in the pulpit is the Christ Himself!"

A Clergyman's Daughter.
February 10th, 1918.

CANADIAN STANDARD EFFICIENCY TESTS.

Sir,—As I was the one who wrote as to the above in the first place, I would like to say how much I have appreciated the letters appearing in your columns. It has aroused interest and brought forth much that is useful and helpful. I wrote as an enquirer, with rather a bias unfavourable to the movement. Now I am sure of its great usefulness.

As a superintendent, I dared not ignore anything that would help to keep our elder boys loyal to their Church and Sunday School. We all know how we lose our boys in the youth stage, so let us all give this programme a good chance. No one doing so will be disappointed, from what I have seen since my first letter was written.

Boiled down, the movement is really the teacher getting an influence over his scholars by fraternizing with them once in the mid-week, whether through the Scouts, Church Brigade or club, matters not.

Superintendent.

LIQUOR TRAFFIC IN ENGLAND.

Sir,—I have not any doubt that the person signing himself "Rector," whose letter, headed "National Prayer," appeared in your Christmas number (page 801), was influenced by good motives in writing as he did in regard to what he calls the "damnable" liquor traffic in Great Britain. But his letter was rather calculated to anger the British public than to attain the object he seems to have had in view.

I have to-day received a letter from a lady friend in England, to whom I had you send your Christmas number, in which, speaking of it, she says:—

"This gives us another pleasant link with our Canadian fellow-soldiers, many of whom are often amongst the wounded soldiers in one big military hospital, where my daughter very constantly helps and visits. To-morrow it is going up with her to an especially interesting Canadian, who will also

greatly appreciate it and pass it on.

Ellinor wishes me to say it hurt her feelings a little to find on page 801, "Canadian Churchman," the opinion held of England. As far as our opportunity of judging goes, England has to get on entirely without the drink referred to, and even our tea is restricted to ounces, obtained with difficulty and loss of time, but we are very contented."

Herbert S. McDonald.
Brockville, Feb. 14th, 1918.

SOCIAL SERVICE PAMPHLETS.

Sir,—I shall be obliged if you will permit me to announce through your columns that the supply of pamphlets which I recently offered to distribute is being rapidly exhausted. I am, however, taking immediate steps to obtain further supplies, and I hope shortly to be able to send complete sets to all who ask for them.

Unfortunately, my slender stock of publications of the English Christian Social Union was swept away at once, and I have for the present no more. I have ordered further supplies, but transit from England is now very slow, and it may be six weeks before they arrive.

I am sure all who have asked for pamphlets will understand my difficulties and have patience with me. I shall file all letters, and when further supplies arrive I shall fill all the orders.

H. Michell.
Queen's University, Kingston, Ont.,
Feb. 16th, 1918.

"ALMS AND OBLATIONS."

Sir,—With reference to the Rev. H. O. N. Belford's criticism of the Rev. Dyson Hague's statements regarding this subject, might I be permitted to draw Mr. Belford's attention to Bishop John Dowden's book, "Further Studies in the Prayer Book." As Mr. Belford probably knows, Dr. Dowden was Bishop of Edinburgh, and belongs to a very different school of thought from Mr. Hague, but that will only add weight to the Bishop's words.

From page 176 to page 223 Dr. Dowden deals exclusively with this matter of "alms and oblations," and what he says seems to fully support Mr. Hague's position.

Should Mr. Belford find difficulty in securing a copy of Dr. Dowden's book, I shall be glad to send him my copy if he will agree to return it within two weeks' time.

(Rev.) A. L. Fleming.
2 Elmsley Place, Toronto,
Feb. 16th, 1918.

"THE OBLATIONS."

Sir,—I see my friend, the Rev. Canon Hague, has again returned to the subject of the rubrics before the prayer for the Church militant, and with great elaboration has endeavoured to show that "the oblations" do not include the bread and wine, but only the money offerings. The word "oblation," of course, includes all offerings to God of whatever kind. It is even in the Prayer of Consecration applied to Christ Himself, "Who, by His one oblation of Himself," etc. To pretend that in the Prayer Book the word "oblation" merely means an offering of "money" is manifestly erroneous, no matter what Bishop Dowden or anybody else may argue to the contrary. In all these questions we are apt to put on our Evangelical spectacles, or High Church spectacles. For my part, I wish to put on neither, and am content to take the Prayer Book on this point as it stands. Any argument based on the difference between the words "place" and "present and place" seem to me to savour too much of special pleading to be worthy of any serious consideration.

The only significance of directing the Bread and Wine to be placed on the Table at this particular point of the service is that they may be offered. If this particular ceremony were not intended, then there is no reason why the placing of them on the Table should not have been postponed until the prayer of humble access. A glance at the definition of the word oblation in the Standard Dictionary in its ecclesiastical sense would indicate that the word is applicable to the Bread and Wine.

Geo. S. Holmsted.

The Churchwoman

Huron W.A. Diocesan Meeting Postponed.

Present fuel conditions, rendering it difficult to billet delegates, have necessitated a postponement of the annual meeting of the Huron Diocesan Branch of the W.A. The meeting was originally scheduled to be held in Cronyn Hall, London, during the month of March, but arrangements are now being made for the last week in May.

New Westminster W.A.

The monthly meeting of the Board of the W.A. of New Westminster was held in St. George's Parish Hall, Vancouver, on Tuesday, February 5th. The lectures on New Thought, Theosophy and Christian Science, which were given by the Very Rev. C. S. Quainton, D.D., Dean of Columbia, last month, were found so very interesting that numbers had to be turned away, and he has been asked to repeat them. The largest hall in town has been secured, and a big meeting is being arranged. This will be held in April. The Literature secretary, who has the cause much at heart, appealed very earnestly for the blind school at Palamcottah, India. Fifteen dollars supports a child there for a year, and the work is strongly recommended by the Indian Government officials. The report of the convener for work among the Chinese was most interesting. The Rev. N. L. Ward is training a Chinese catechist, Mr. Mah Yick, who is making splendid progress. There is a strong, though at present small, body of Christian Chinese in Vancouver. There are seventeen communicants, and celebrations are held regularly in the Mission building in Georgia Street. This has only just been completed, and hangings and altar furnishings are badly needed. At the Epiphany there were two baptisms. The work is going on steadily in the kindergarten, and the children wish to help to support a baby in the Bird's Nest Orphanage, Honan, China. They are learning to sew, and hope to hold a little sale of work later. The Japanese convener appealed for money to put the Holy Cross Mission building in a thorough state of repair before the arrival of a Japanese catechist and his wife, who are shortly coming from Japan to work here. It is hoped to form a Candidates' Committee at our next annual meeting in order to help girls in this diocese who are anxious to offer themselves for service in the mission field. A most interesting paper of the life of William Carey was read by a member of the All Saints' Branch. The Rev. H. R. Trumpour, in his address, emphasized the necessity of both Bible study and mission study. Men from the times of the apostles have imagined a Christ, each according to his fancy. The need for all is to find the real Christ in the story of the Gospels. Of all the opportunities which are opening out in our day before the Church, there is none more splendid than that of winning the women of India to Christ. All Christendom will one day be astonished at the beauty and strength which they will add to the Church of Christ.

Toronto Diocesan W.A.

According to what is now an established custom, the February Board meeting was called to order by Miss Cartwright on the 7th at 5.15 p.m., instead of 10 a.m. This change of hour was for the benefit of the many members of the Girls' Branches, who find it impossible to attend day meetings, and evidently many took advantage of the change. After a few words of welcome from Mrs. Blachford, of the Trinity W.A., and from Rev. R. Sherman, the new Rector of Holy Trinity, in whose parish house the meeting was held, the corresponding secretary reported two new life members and one new branch, and the re-appointment of last year's Nominations Committee. The treasurer's receipts were \$2,883.83 and her disbursements \$888.66. The Dorcas receipts were \$108.19, and the expenditure \$118.07. Three Communion sets and 21½ bales have been sent out, including the sixth fur coat contributed during this cold winter. An interesting new Junior Branch has been organized amongst the child patients at Weston Sanitarium. The Juniors contributed \$93.75, and \$39.27 has been expended. There are seven new members of the Babies' Branch. Its receipts were \$6.42. There are nine new books in the library, and the literature receipts were \$118.10; expenditure, \$24. Mrs. Carlisle, 73 Bernard Avenue, is the secretary of the new department for distributing magazines, and last month sent out 55 to 49 recipients. The "Leaflet" receipts were \$76.91, and expenditure \$91.40. Mrs. Clark asked for volunteers for the North-West Missions, where several "mothers are needed for large families." The hospital visitors made ten visits. Mrs. Bigwood being away from home, Mrs. Reeve announced the amount of the E.C.D.F. (\$205.75), which was voted towards the purchase of the National Mission House for work amongst the Jews of Toronto. After tea and a "social hour," a representative of the War Lecture Bureau explained how that society engages to provide speakers to give five-minute addresses on the war whenever and wherever requested. They speak at entertainments, between the acts of theatres, moving picture shows, etc. Rev. Mr. Broughall, of Grace Church, made some comments on Luke's brief, graphic story of the raising to life of the widow's son at Nain, which showed Christ's thought for the mother, and His absolute mastery over death. Rev. Mr. Trivett brought, he said, "news from the front," as Honan is about the centre of China, and a leader amongst the provinces. He spoke of the perseverance of the Chinese, but of their being "most proficient liars," and contrasted their civilization with one based on Christianity, which seems to be slowly, but surely, gaining ground.

Saskatoon Deanery W.A.

The executive of the Saskatoon Deanery W.A. has arranged the following special Lenten services: On Friday, February 15, service in St. John's W.A. parlors; Thursday, February 28, in St. James' Hall; Thursday, March 14, at St. George's; Wednesday, March 27, at Christ Church Hall; Wednesday, April 10, at St. Matthew's Church, Sutherland. Mrs. E. B. Smith, the president, conducted the meeting and routine business was dealt with at length. Mrs. J. W. A. Jarvis, secretary-treasurer, gave a most satisfactory report. The resignation of Mrs. W. B. Pullinger was received with regret and Mrs. J. E. Purdie was elected first vice-president in her place. Mrs. E. Hodson, who has held the appointment of third vice-president was made second vice-president. The annual bale was arranged for, also. Resolutions considered by the local council were presented and discussed.

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Church News

Preferments, Appointments and Inductions.

Love, Rev. A. T., Incumbent of Marbleton, elected Rural Dean of Cookshire. (Diocese of Quebec.)

Mills, Rev. J. H. N., late Rector of St. Paul's, Stratford, inducted Rector of St. James', Grand View, Brantford. (Diocese of Huron.)

Foreman, Rev. A. C., Assistant Curate St. Paul's Cathedral, London, Ont., to be Chaplain Overseas.

Renison, Rev. Dr., Rector of the Church of the Ascension, Hamilton, to be Chaplain Overseas.

Masters, Rev. C. K., M.C., Rector of St. James', St. Mary's, to be Rural Dean of Perth. (Diocese of Huron.)

Hockley, Rev. E. F., Incumbent of Kinmount, to be Rector of Streetsville, Ont. (Diocese of Toronto.)

Changing Conditions in Prison Life.

Canon Greene's work among the children at the Creches and the Sick Children's Hospital in Toronto, has been faithfully carried out, while at the two jail farms, one for the men and one for the women, his influence among the prisoners continues as helpful as ever. A testimony to the appreciation of his work among the men was given not long since—the Canon had given a lantern lecture on a trip across Canada, which he followed with some views illustrating the Nativity and Childhood of our Blessed Lord, no sooner were the views concluded than both turnkeys and prisoners burst forth with the song, "For he is a Jolly Good Fellow." An incident, not only complimentary to the Canon, but an evidence of the changed conditions of prison life, that to-day we are recognizing that life in prison must be made reformatory in character and not for the meting out so much punishment for so much wrong doing. No longer does the turnkey sit with loaded weapon ready to suppress the slightest sign of movement on the part of the men committed to his charge, but is ready to enter into and join with them in their expression of appreciation of the work of our Chaplain. It is interesting to note that, on this occasion, the lantern was managed by one of the prisoners, and also that, when the picture of the city of Jerusalem was thrown upon the screen there was a general cry, "Now Jim, the Holy City," and "Jim" thus called upon, sang the well-known song, "the Holy City."

Bishop Strachan School Presents Excellent Programme.

An interested audience filled Columbus Hall, Toronto, Friday evening, the 8th inst., to enjoy a demonstration of physical education by the pupils of the Bishop Strachan School, under the able direction of their instructress, Miss Ruth Harvey. The programme represented the regular work of the entire school, and the demonstration given by each form included all its members. Miss Harvey did not resort to fancy costumes, whirling scarfs and flags, but each number depended for its success on the very real development in strength and grace which it revealed—"life dominant, life exulting with quick-coming breath." Every feature of the programme was most successful, from the merry games and folk dances by the younger pupils—"Little feet that hardly know if on earth or air they go," up to the highest forms, with their intelligent interpretations and sympathetic response to the suggestion of the music. The dumbbell and Indian club drills won deserved triumphs, carried out as they were with a fine seriousness and rhythmic

precision, and the group of free-arm exercises, depicting such diversity of movement as swimming, rowing, chopping wood, fencing, teamsters' warming, etc., showed charming symmetry and poise. The programme closed with the Latin song, "Gaudemus," sung with fine spirit by the assembled school.

Rev. A. C. Foreman to go Overseas.

The Rev. A. C. Foreman, for two years Assistant Curate at St. Paul's Cathedral, London, has been appointed overseas Chaplain, and expects to leave shortly. He is a graduate of Huron College, Western University, and has been serving for a number of months with the Army Medical Corps. Mr. Foreman's home is at Lucan.

St. James' Cathedral, Toronto, to be Temporarily Closed.

Canon Plumtre announced on Sunday, the 10th inst., that owing to the general fuel shortage and to co-operate with the city the church would be closed for a fortnight. This will involve the postponement of the Lenten noonday services till Monday, February 25.

Installation of New Organ.

The new organ which has recently been installed in Christ Church, Deer Park, Toronto, was dedicated on the evening of February 12th, by the Vicar, Rev. H. A. Brooke. The dedicatory service was followed by an organ recital by Dr. Albert Ham, the organist of St. James' Cathedral, Toronto. There was a large congregation present. The organ, which is a beautiful instrument, was built by the well-known firm of Messrs. Casavant Brothers, of St. Hyacinthe, P.Q.

Lenten Services Abandoned.

Twice over the Fuel Controller at Kingston, Mr. A. W. Nickle, has ruled that Anglican Lenten services in that city should be called off in order to save fuel. First an Ash Wednesday night service was advertised for the City Hall, but the Fuel Controller had this cancelled. The service was then transferred to the Cathedral, and again Mr. Nickle requested that it be withdrawn.

The Rev. G. W. Tebbs in Charge.

A largely attended meeting of the congregation of the Church of the Ascension, Hamilton, was held on February 11th, to consider Rev. Dr. Renison's request for leave of absence to go overseas as Chaplain. Dr. Renison explained to the meeting the consideration he and the wardens had given this matter during the past week. He had assured himself that the call that had now come to him was "genuine," in the sense that he was to go almost direct to France. After a dozen or more of the congregation had expressed their views, a resolution was carried unanimously, granting Dr. Renison leave of absence for as long a time as he found necessary, and that his salary be paid in full for such time. The Rector, however, refused to accept his full salary, and will insist on the wardens deducting the amount of his military pay. Dr. Renison is now in the service of the militia department, and is likely to leave for England this month. During the Rector's absence, Rev. G. W. Tebbs, the Rector of St. James', Hamilton, will take charge of the parish, assisted by the Curate, Rev. Henry Roche. Over 250 members of the congregation have already gone overseas, so that the unanimous feeling of the meeting was that Dr. Renison being

willing and anxious to go, the people here must not stand in his way, but must "carry on" to the utmost during the Rector's absence.

Mission at St. Margaret's, Hamilton.

The Rev. R. P. McKim, of St. John, N.B., conducted a mission in this parish, from February 10th to 17th, both days inclusive.

Canon Vernon to Manage King's Advance Movement.

At a special meeting of the council of the Church of England Institute, a year's leave of absence from March 1st, from his work as secretary of the institute, was granted to Canon Vernon, in order to permit of his taking up at the request of the Board of Governors of King's College, special work as managing director and organizing secretary of the King's College Advance Movement, the object of which is to complete the raising of a sum of \$125,000 to pay off the College overdraft and to place it in a satisfactory financial condition. Thus far about \$36,000 of the amount needed has been subscribed, mainly as the result of the campaign held in Halifax and Dartmouth last October, under the leadership of Canon Vernon. The raising of this amount is regarded as vitally necessary to the very existence of the College, and in view of the fact of Canon Vernon's previous experience in organizing the campaigns which cleared the Church of England Institute and All Saints' Cathedral from debt, it was felt that every effort should be made to allow of his devoting himself for the ensuing year to the leadership of this work. The council of the institute appointed a small committee to make the necessary arrangements to secure the services of an acting secretary during Canon Vernon's absence.

Kootenay Notes.

The Rev. C. G. M. Littler has been appointed to the parish of Golden and has commenced his duties. Mr. Littler was formerly stationed at McGregor, in the diocese of Rupert's Land.

The Rev. G. Larder has been appointed to Revelstoke to carry on the work until the end of the war.

During Lent a course of sermons will be preached by the Bishop in the parish church of Armstrong.

A beautiful stained glass memorial window has been unveiled and dedicated by Archdeacon Green, in the Mission church, Kelowna.

Marriage of Miss Hilda Kennedy.

A very pretty wedding was solemnized at St. Paul's Church, Vancouver, on February 6th, when Miss Hilda Anderson Kennedy, only daughter of the Rev. and Mrs. F. Cassillis Kennedy, late of Matsumoto, Japan, became the wife of Lieut. Charles James Garrett, only son of Mr. and Mrs. Charles Garrett, of South Norwood, Surrey, England. The ceremony was performed by the father of the bride, assisted by the Rev. H. G. King, Rector of St. Paul's. The chancel had been beautifully decorated by the Altar Guild with palms and white flowers, and a great many friends were present, both in the church and at the reception at the home of the bride's parents. The bride wore a dainty dress of white net and taffeta and her mother's wedding veil. The honeymoon will be spent in the south, after which Mrs. Garrett will return to her parents, while Lieut. Garrett will report for duty.

St. Luke's, Burlington.

In the recent Sunday School Commission examinations, four medals were awarded to St. Luke's School as follows: Charles E. H. Hovey, gold medal for highest standing in the diocese; Grace W. Donkin, gold medal for highest standing among the girls; Margaret E. Coleman and Phyllis P. Donkin (equal), silver medals for the second highest standing.

Brockville Congregations Unite for Worship.

The war is accountable for many things, some of them not altogether evil. One of these is the amalgamation, owing to the scarcity of fuel, of the three Anglican congregations of Brockville township. The services alternate from church to church. On February 10 the Bishop of the diocese preached most inspiring and helpful sermons to congregations which packed St. Paul's Church to the doors and at the evening service confirmed 13 candidates who were presented by the Rector, Rev. L. E. Davis.

St. Paul's, Lindsay, Loses Faithful Members.

Mrs. T. C. Patrick, who has been a communicant of St. Paul's Church since services were first held at Lindsay, died on January 21st, in her 83rd year. Her husband was secretary at the vestry meeting held after the appointment of the first clergyman to Lindsay in 1856, while her son, Mr. G. S. Patrick, was for over 30 years the efficient vestry clerk of the church. She was a life member of the W.A.

Mr. C. A. Hooper, vestry clerk and treasurer of St. Paul's Church, Lindsay, died suddenly on January 20th. For 25 years he has been a faithful communicant and worker, and since the death of Mr. G. S. Patrick in May, 1914, the very efficient vestry clerk. The body was taken to Napanee for interment, accompanied by two church officers, and other Lindsay citizens.

Mrs. Robert Thorn, wife of the churchwarden at Reaboro, was lately called hence. Many visiting clergy and others have been entertained at their hospitable home.

Nova Scotia Notes.

The Archbishop has just completed a Confirmation tour of the parishes in the Deanery of Lunenburg. Large classes were presented and the general condition of the church affairs appeared satisfactory. Notwithstanding the bitter cold the churches were well filled and great interest was shown. The parishes visited were Lunenburg, Blue Rocks, Bridgewater, Upper La Have, New Dublin, Petite Riviere, St. Martin's, Mahone, New Ross and Chester.

Churchmen of Nova Scotia are looking to the Government to reconstruct the churches of Halifax damaged or destroyed in the recent explosion. They consider it is only an act of justice which they demand and they hope the Church throughout the Dominion will back them up in this demand.

There are several interesting Shore parishes vacant which offer a fine field for active men.

Rev. Paul Maxwell is acting locum tenens at Christ Church, Sydney.

The Archbishop leaves for New York this week, where he is to give a week of addresses at Trinity Church, beginning on February 17th. He has also been invited to preach at the Cathedral of St. John the Divine and to speak to the students at the Gen-

eral Theological Seminary. He has also been asked to address the meeting of the Brotherhood of St. Andrew, which commences on Washington's birthday. As soon as he returns the Archbishop leaves for Newfoundland to consecrate Canon White, Bishop-Elect. He will be accompanied by Canon Lockyer as his Chaplain. Canon Lockyer is a brother-in-law of the new Bishop. The Bishop of Quebec will be the preacher and the Bishops of Toronto and Montreal will present Bishop White.

Rev. N. LeMoine now wears the uniform of a Major in his capacity as Chaplain of the forces in Military District No. 6. Major LeMoine will endeavour to revive his parish of St. Mark's, which had such a terrible experience in the late disaster.

It is hoped that shortly a new parish will be formed from the congregation at the N.W. Arm and those between Halifax and Bedford.

The annual parish meeting of St. Paul's Church, Halifax, was held in the Mission Hall, on Monday evening, February 11th, at 8 o'clock, Archdeacon Armitage, Rector of the church, presiding. The Rector's report covered especially the spiritual work arising out of the great Halifax disaster, which brought in its train so much sorrow, suffering and bereavement. During the year there were 129 baptisms, 87 marriages and 188 burials. The number confirmed is 71. Archdeacon Armitage has entered the 21st year of his rectorate, and he gave the following statistics from the parish register of work performed during that time—2,468 baptisms, 1,131 marriages, 1,682 burials and 1,396 persons confirmed. Churchwarden Owen presented the financial statement. The total receipts were \$13,673.66, to which must be added the contributions from various parochial organizations connected with the church. The churchwardens elected for 1918 were D. M. Owen, K.C., and William L. Payzant. Twelve members of the vestry were elected as follows: C. C. Blackadar, H. P. Bezanson, Arthur Boutillier, W. J. Clayton, Chief Justice Harris, Charles A. Evans, Major J. Plimsoll Edwards, James C. Jones, W. A. Major, George E. Mahon, Andrew MacKinley and C. A. Prescott. A resolution was passed setting apart a sum of money for the training of a juvenile choir both boys and girls. A resolution of congratulation was passed to Chief Justice Harris upon his appointment to the high judicial position, and also to the Hon. Mr. Justice Mellish upon his appointment to the supreme court. Both are members of St. Paul's congregation. Lay representatives were elected to the Diocesan Synod: Chief Justice Harris, D. M. Owen, K.C. Substitutes: C. A. Evans and James C. Jones. The meeting was one marked by a spirit of harmony and good will. St. Paul's enters upon the 170th year of her existence full of hope for the future and with splendid opportunities for the highest service.

The Church of England Men's Society

This Empire-wide society, which has enlisted almost to a man, has also collected \$130,000 so far for huts for the soldiers on the Western front, Egypt, and others in England. This great society has had a very rapid growth and in 1915, its membership was 133,000, with branches in every quarter of the globe. It was founded under the authority and guidance of the late Archbishop Temple in 1899, and has at the present time the active help of the Archbishop of York and the Bishop of London. Its branches number some 4,750, with over 319 federations. Two simple rules are asked of its members: First, to pray

Marriage Settlements

At the time of one's marriage the new responsibilities call for an adjustment of finances. The formation of a Trust, the income from which becomes permanent, unaffected by any adversity, is a wise provision, protecting wife and family against possible misfortune.

Literature Explaining the Services Rendered by This Corporation Sent on Request

THE **Toronto General Trusts** CORPORATION

ESTABLISHED 1882 HEAD OFFICE: TORONTO
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to God every day; and second, to do some work for the Church. In pre-war times over 1,200 delegates used to assemble at its annual conferences, which were usually held in some provincial city. Amongst its members was the late Lord Roberts and our present Governor-General is a member. The simple bronze badge may be seen all over the world. Any parish desiring to start a branch may communicate with headquarters, Church House, Westminster, London, S.W., or to Mr. A. Collicutt, hon. secretary Winnipeg Federation, 99 Newton Ave., at West Kildonan, Man.

An Exceptional Opportunity.

Attention is called to a meeting of very rare interest. Arrangements have been made by the Missionary Education Movement for an exhibition of missionary pictures in Toronto, on the 26th inst., in the Metropolitan Church, with lantern lecture, illustrating a trip around the world, to be given by S. Earl Taylor, LL.D., of New York, secretary of the Foreign Mission Board of the Methodist Episcopal Church of the United States. No such missionary pictures have ever before been shown in Canada. They are in the same class as the famous Roberson pictures. Dr. Taylor is not only one of the outstanding missionary leaders of our continent, but is an enthusiastic believer in the value of the pictorial in missionary education. Every parish in the city should take advantage of this opportunity.

Keewatin Notes.

On Sunday, February 10th, the Rev. Canon Lofthouse, the General Missionary of the diocese, conducted services at St. Mary's, Sioux Lookout, diocese of Keewatin, and at the evening service dedicated to God several handsome gifts of the people. These consisted of a Communion rail which had been given by Mr. and Mrs. James White as a thank-offering for restoration to health; two brass offertory plates, being a memorial to John E. Spahr, who was killed in action in France, the same being given by his mother; a Bishop's chair, given by the Junior W.A.; and a clergy seat, a gift from Mrs. Hill in memory of her parents, Robert and Sarah Clark.

The Rev. A. A. Adams, Incumbent of St. Mary's, being in poor health, has resigned the charge to seek rest and change.

At the annual meeting of St. John's, Fort Frances, the congregation, under the Ven. Archdeacon Maltby, undertook to become self-supporting from January 1st, 1918, asking only for a small bonus for this year, which fact is very encouraging in view of the times.

Vestry Meetings at Agincourt and Scarborough Junction.

The annual vestry meetings of the two congregations of Agincourt and Scarborough Junction proved gratifying to all concerned. The Rev. W. G. G. Dreyer, who was appointed to the Mission a little over a year ago, presided at the meeting. The financial statement of St. Timothy's, Agincourt, showed that after meeting the year's liabilities, as well as paying \$500 for a site for a church on Main Street, opposite First Avenue, there was a balance of \$14.65 on hand. Wardens for the new year are Mr. Oakley and Mr. John Steedlock. The financial statement of the Church of the Epiphany, Scarborough Junction, showed that after meeting the year's expenses there was a credit balance of \$190. The Women's Guild had \$187 on hand, the W.A. \$12, the Junior W.A. \$6.40, the Sunday School \$29.40 and the A.Y.P.A. \$20. Five hundred dollars has been paid off the church debt. This amount is made up of two \$100 contributions from two church members, \$100 collected from the congregation by the members and \$100 each from the church funds and the Women's Guild. The churchwardens for the ensuing year are Messrs. W. Fennell and S. Ellis. The lay delegates will be elected after Easter.

Belleville Notes.

Rev. Dr. Blagrave gave a lecture on the evening of February 1st to the Historical Society of Napanee, his subject being "Russia's Fight for Freedom."

At the last meeting of Christ Church A.Y.P.A. the returned soldiers whose names are on the honour roll of the church were entertained. An address was given by Major Ponton. The A.Y.P.A. has fifty members on the roll this year. Services are being held in the Parish Hall because of the coal shortage.

Memorial Services in Trinity East, Toronto.

Memorial services were held in this church on Sunday last in memory of 57 members of the congregation who have fallen in action. Preaching from the text, "Till the day dawn and the shadows flee away," Major the Rev. Canon Dixon urged the necessity of taking the long view of things. He said the pessimist was one who left God out of his reckoning. The God who spoke from the manger and the cross was the same that spoke from the dawn of Easter, and said: "I am the resurrection and the life." Later on, in referring to the large number who have gone from this congregation to the Front, Major Dixon said: "Our choir has gone, our Sunday School and week-day workers have gone, but we are proud to think that this old historic church has done so much, and we are trying to keep the home fires burning. A letter was read

from the Bishop of Toronto, and Major-General Logie was represented by Lieut.-Col. J. George, A.A.G., and Lieut. Christie Clark, A.D.C. "The Last Post" and "The Reveille" were sounded by a bugler, and the "Dead March" in "Saul," was played by the organist. Major Rev. R. Macnamara, recently returned from France, preached at the evening service. The honour roll of this church contains over 500 names.

HAMILTON NOTES.

St. Phillips'.—The Rev. C. B. Kendrick is giving a series of illustrated lectures in the Parish Hall on the Mondays evenings during Lent. The subject of these lectures are "Continental Cities," and the special cities that have been chosen for this particular series of lectures are Rome, Florence, Venice, Lucerne and Geneva.

St. Margaret's.—The various services in connection with the special Mission which has lately been held in this parish by the Rev. R. P. McKim, of St. John, N.B., have been well attended and a great interest has been evinced therein. Large numbers of requests for prayer were sent in during the continuance of the Mission.

Christ Church Cathedral.—Lieut. Eric Machell, the Acting O.C. of the Brant House Military Hospital, delivered a most interesting address to the members of the Men's Club in the Parish Hall on the evening of the 14th at their regular meeting. The subject of the address was: "Impressions Gained at the Front." In opening Lieut. Machell dealt with the strong part all club organizations play in the lives of men, in that it broadens their minds, fitting them for big things. This was to be noticed at the battlefield in that at crucial moments those who were steady and reliable were men who had come in contact with others and not lived lives that took them nowhere but to work and their homes. The speaker also made reference to vocational training system for returned, maimed soldiers, that is now being organized and declared that the idea was a splendid one, and in working out could not have other than the best results. Lieut. Machell went to the front with the 19th Battalion.

St. Luke's.—The Rev. J. W. Ten Eyck, Rector of St. Peter's Church, lectured in the Parish Hall on the evening of Thursday, February 14th, his subject being "The Man of Galilee." About forty slides were used during the lecture.

Rector of Russell, Ont., Appointed Chaplain.

The Rev. H. Bruce, Rector of St. Mary's Church, Russell, Ont. (diocese of Ottawa), has received an appointment as Chaplain, with rank of Captain. Captain Bruce will sail very shortly for overseas, while Mrs. Bruce and family will remain in Russell until his return.

St. Thomas, Trinity, Special Vestry Meeting Held.

At a specially called meeting of the vestry, held on February 15th, which was well attended both by men and women, Mr. W. Swaisland resigned the position of people's warden, after occupying that post for six years, and Mr. W. V. Lattorell was elected until Easter to serve in his place. On motion of Mr. E. G. Kitchen and seconded by Judge Ermatinger, a hearty vote of thanks was tendered Mr. Swaisland for his valuable services. The Rev. J. W. J. Andrew, the Rector, presided and he paid a warm tribute to the retiring wardens' excellent work as people's warden and he further declared that the relations which existed between Mr. Swaisland and himself had always been of the most friendly character.

FOR SERBIAN RELIEF

THE CANADIAN SERBIAN RELIEF COMMITTEE

Hon. Pres. - SIR ROBERT FALCONER, K.C.M.G., LL.D.

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Anglican L.M.M. Activities.

Three successful meetings from point of view of numbers have been held recently in Toronto under the auspices of the Anglican L.M.M. A conference for the east end of the city was held in St. Clement's Schoolroom, when a number of laymen and clergy met to consider the present situation and ways and means of meeting it. The following Monday evening a service for Intercession was held in the north end of the city in the sister church of St. Clement's, when nearly one hundred men assembled for prayer and to listen to an address from Dr. W. E. Taylor, and on Tuesday evening in St. James' Parish House, the annual meeting, usually held in the autumn, was called and the Executive Committee for the city was appointed. The question of a simultaneous campaign for the city was considered, and while the matter was left for the executive to decide, there was a fairly general opinion that the month of November would be the most suitable time.

Manufacturers Life Report.

The thirty-first annual Report of The Manufacturers Life Insurance Co. shows a record of greater growth than that of any previous year.

The insurances issued and reinstated amounted to the large sum of \$16,485,403, an increase over 1916 of \$2,856,190, while the gain in insurance in force \$9,010,272 was the largest in the company's history.

The Premium income increased by \$208,915, and amounted to \$3,672,513, while the interest income amounted to \$1,436,496, an increase of \$150,453. The total income was \$5,109,010.

Despite war losses the Mortality was again very favourable, being more than 25% below the amount provided for.

Notwithstanding the fact that the Company was a large purchaser of Government Bonds, the average rate of interest earned on its huge volume of assets of \$24,585,783, valued on the stringent basis laid down by the Dominion Insurance Department, was 6.52%. As in previous years great care was taken in the selection of investments. The following table shows the percentage invested in each class of security:—

	%
Government, Municipal, Rural, Telephone and School Bonds	39.89
First Mortgages	35.83
Policy Loans	15.38
Cash	2.28
Other Bonds, Call Loans, Real Estate and other Assets	6.62
	100.00

It will be noted that Government Bonds, First Mortgages, Policy Loans and Cash comprise over 93% of the Company's invested assets.

After further strengthening the Policy Reserves and increasing the Special Reserve to \$300,000, and also setting aside \$357,483, dividends payable to policyholders in 1918 the surplus is shown as \$2,530,054. As an

indication of the conservative method adopted in preparing the balance sheet, it may be pointed out that had the Company complied with the Canadian Government requirements only a surplus of \$3,670,589, would have been shown, an increase over 1916 of \$226,805.

The Recent Collection for the Prisoners of War.

The appeal, which was made some weeks ago by the Prisoners of War Society, asking for aid for the suffering men imprisoned in Germany, has met with a response both disappointing and gratifying. The disappointment arises from the fact that so many congregations have shown that they have no interest in this matter; out of nearly two thousand churches in the Province more than nineteen hundred have taken no part in the effort. On the other hand, those few which have answered our appeal for help, have given with so open a hand that their subscriptions, together with some from individuals who have been touched by the need, and several from different branches of the Red Cross Society, amount in all to nearly three thousand dollars. This is a large sum to come from so few groups. The committee of the Society still hopes to increase it by begging to have the matter considered once more by those who until now have given no help. The men are hungry, some of them starving, and we in Canada have so much. Can we not spare something for them?

A Marriage Anniversary.

The rectory, Point Edward, Ont., was the scene of a pleasant event on February 12th, when members of St. Paul's congregation gathered to offer congratulations to Rev. A. H. and Mrs. Rhodes on the occasion of the 25th anniversary of their wedding. During the evening a short address was read by Mrs. U. Sanborn on behalf of the Church Guild, congregation and friends, expressing best wishes for the future, and, as a token of the high esteem in which Mr. and Mrs. Rhodes are held, asking them to accept an accompanying gift. A substantial sum of money was then presented by Mr. Harry Brand to Mr. Rhodes, and Mrs. Rhodes was presented with a bouquet of carnations by Irene Scott. The Rev. A. H. Rhodes made a suitable response.

Mr. Selwyn to Remain in Toronto.

The Church of the Messiah, Toronto, at its vestry meeting of February 11th, 1918, passed a resolution requesting the extension of the term of the Rev. S. A. Selwyn, as Vicar, for a period of two years from November next. The Bishop has signified his cordial acquiescence with the above resolution. Mr. Selwyn's ministry in the Messiah parish has been greatly blessed. In spite of the difficulties of war time, steady progress has been

made in all departments of church work, and the relations between pastor and people have ever been of the warmest character. At last Sunday morning's service the Vicar expressed his appreciation of the action of the vestry and his glad acceptance of the invitation of the congregation to continue his ministry among them, and concluded with the earnest hope and confident belief that, under the Divine guidance and blessing, and with renewed prayer and effort on the part of minister and flock, the years to come would be even more fruitful than those of the past.

Successful Meeting at Havelock, Ont.

Major the Rev. J. C. Davidson, M.A., of St. John's, Peterborough, recently returned from France, lectured in the Town Hall, Havelock, Ont. (diocese of Toronto), on Friday, the 8th inst., on his experiences at the front. Miss Stocks, of Toronto, also contributed to a programme which was enjoyed by a large audience. A supper, given also under the auspices of the ladies of St. John's Church, netted the sum of \$107.

Induction of the Rev. J. H. N. Mills.

The Rev. J. H. N. Mills was duly inducted into the rectorship of St. James', Grand View, Brantford, on February 10th. The ceremony was performed by Ven. Archdeacon Mackenzie.

Serbian Culture

We are accustomed—those persons who have had any idea at all of the Serbians—to suppose them to be of a low order of mind, as consists with a complexion somewhat darker than is thought proper by English-speaking people. As a matter of fact, the development of Serbian culture suffered an arrest in the fourteenth century when, after long holding back the Turk from over-running Europe, Serbia at last fell into his power and became an absorbent area for Turkish tyranny, rather than a wall against it. Up to that time the Serbians had been in the van of European culture. Their civilization was of the same standard as that of western Europe. They, too, were great builders of churches; in the Romanesque period, before the Gothic Cathedrals of England were begun. In decorative art they seem to have been far ahead of England. What remains of their literature, handed down by word of mouth through four centuries of Turkish oppression, had a note of higher spiritual tone than is to be found in English writings of the same period. But in 1389, at the Battle of Kossovo, the military power of Serbia fell fighting; and the long night of Turkish rule descended upon Serbian culture. A printing press brought from England, soon after Caxton began his work, was destroyed by the Turks, and other efforts of the same kind were treated in the same way. Serbian literature, in written form, became extinct. But the creative power was not destroyed. It lived, and continues to live, in the power of extemporaneous song; a possession of the unlettered ancients, uniquely continued in this people who, because of the suppression by the Turks of the means of publishing the written word, still sing their songs as David sang his psalms.

But for the invasion of the Turks, there might have been a very different state of civilization in south-eastern Europe now. What might have been, and what is still possible for the Serbians, has been exemplified in the one little spot of the old Serbian Empire, which escaped the influence of the Turks. An account of this romance of history will be given next week.

WAITING.

Oh! are ye mindin' the way he went
Over the hill that day?
An' were ye hearin' the song he sent
Bravely along the way?
An' were ye seein' the eyes o' him,
The arms o' him so strong?
An' were ye findin' the world was dim
After he passed along?
Oh! are ye mindin' the word that came
Over the sea to me?
"Oh! I've been learnin' to play the game!
Never you fret," said he;
"Just be waitin' a bit, an' then,
Maybe a month or so,
An' I'll be comin' a-down the glen!"—
That was a year ago!
Oh! I've been waitin' a month or so,
Aye, an' a year or more.
An' oh! the days they are lang an' slow.
Oh! an' this heart is sore.
An' were ye fearin' he's "killed" lang syne?
Never could that thing be,
For I was hearin' this son o' mine—
"I will come back," said he.
Oh! are ye mindin' the way he went
Over the hill that day?
An' were ye hearin' the song he sent
Bravely along the way?
An' were ye seein' his eyes an' all?
Oh! but this heart is done!
An' I am tired, an' the shadows fall—
Will ye not come, oh! son?
—Flora MacDonald.

THE HOUSEKEEPER'S ALPHABET.

Mary Lee.

"Looking over some of grandmother's papers the other day I came across what was called the 'Housekeeper's Alphabet.' It was the most delicious mixture of moralizings and household helps that could be imagined. Let me read it to you," said Mrs. Happy Homemaker.
"I am going to use the idea and manufacture one that will be a little more coherent, but I know it will lack the old-fashioned charm of this one:—
"Always be cheerful and patient as well as industrious.
"Brooms hanging instead of standing will keep them soft and pliant.
"Canning; do in the early part of the season, and early part of the day, to save the fruit and temper.
"Dish of hot water set in the oven prevents cakes from scorching.
"Economize time and health and means and you will never beg.
"Flour—Keep cool and dry and securely covered.
"Glass—Clean with a quart of water mixed with a tablespoonful of ammonia.
"Happiness is not so much in doing what you want to, but in wanting to do what you have to.
"Ink stains—Wet with spirits of turpentine; after three hours rub well.
"Jars—To keep cereals in good condition always put in glass jars. To prevent jars in the family always bring a smiling face to the breakfast table.
"Keep an account of all supplies, with cost and date of purchase.
"Love lightens labour.
"Money—Count carefully when and where you receive change.
"Nutmegs—Prick with a pin, and if good, oil will run out.
"Orange and lemon peel—Dry, pulverize, and keep in corked bottles to use for flavouring.
"Parsimony—Be careful lest what you call prudence and economy is really this.
"Quicksilver and white of eggs destroys cockroaches and bugs.

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"Rise in the morning full of gratitude for a new day.
 "Sunshine within and without is the best medicine.
 "Try again, and conquer all obstacles.
 "Undue haste makes waste.
 "Vinegar never catches flies, but honey does.
 "Wholesome advice is easy to give and hard to take.
 "Yielding gracefully is a fine art.
 "Zest is the secret of success."
 —New York Globe.

Sir Walter Parratt, Mus. Doc., the organist of St. George's Chapel, Windsor Castle, has relinquished his musical professorship at Oxford. From very early days he showed manifest signs of his musical ability, and at the early age of eleven he was appointed organist of Armitage Bridge Church, near to Huddersfield.

A Secret

With complexion like the roses 'mid the snows,
 (Due to Campana's Italian Balm, we suppose),
 She is perfect, say the beaux, from her bonnet to her toes,
 There's "the secret," then, for those with skin woes.

Just a little of Campana's Italian Balm well rubbed into a perfectly clean skin. 35c. at all first-class druggists. —E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

How Long Are Church Papers Preserved?

A sidelight on this question is afforded by the experience of a certain mail order sewing machine concern which advertises in religious publications. Some years ago the name of the company was changed, and the names of the sewing machines offered in the advertising were also changed. Similar changes were of course made in the advertising. Some three years later that sewing machine advertiser sold five sewing machines in one month under the old name, to people who inquired, enclosing coupons from the old advertising which had not been printed for more than three years past.

Those five coupons at least had been preserved for over three years. This is a rather common experience of mail order advertisers, but the church papers are preserved for a long time, and frequently bring results in advertising a long while after the issue might be regarded as having been forgotten.

An editor of a South Carolina church paper once wished to replace certain lost copies of his publication in his office file. The publication was fifty-five years old. He wrote a little editorial in which he asked the subscribers if they could not supply them from their files. Dozens of replies were received, some of them indicating that they had files running back the full fifty-five years with only occasional dates missing. Very few of them were willing to part with their files for any other purpose except to replace the office file of the publisher, but they were willing to sacrifice their files for that purpose and that purpose only. This will give some idea of how much a church paper is valued in many church homes, and also how long it is kept after the date of issue. In thousands of homes the church paper is bound and becomes a part of the permanent library.

The added advertising value resulting from this appreciation on the part of the subscribers of church papers is quite appreciable, and will be readily recognized by wide awake general advertisers.

MONTREAL SYNOD. Business Session.

(Continued from page 117.)

Education and the Jew.

Referring to the question of Jewish representation on the Protestant Board of School Commissioners of Montreal, the Committee on Education "takes its stand strongly and uncompromisingly on the maintenance of the principle of the Christian character and administration of the Protestant schools in this city and province, and regards the separate panel as the only practical solution of the difficulty at the present moment in view."

Regarding its negotiations during the year on the matter, the committee reported:—

"1. A large and influential deputation of leading citizens waited upon the City Council, in May last, and urged:—

"(a) That a Jewish representative could not legally be appointed upon the Protestant Board.

"(b) That it was the desire of the deputation that ex-Alderman Weldon should be reappointed on that board. The result of this deputation was twofold: (1) The official report of the law officers of the Council declared that the appointment of a Jewish representative upon the Protestant Board would contravene the provisions of the Confederation Act, and would, therefore be illegal; and (2) ex-Alderman Weldon was reappointed on the Protestant Board.

"2. A conference was held between a sub-committee of the joint conference and a committee representing the Jewish population, which resulted in three important statements:—

"(a) That the Jewish population have no fault to find with the manner in which the Protestant Board has carried out the compact of 1903.

"(b) That the Jews recommend that, setting aside the legal aspects of the question for a period of ten years, two Jewish representatives be appointed on the present School Board.

"(c) The Jewish representatives admitted that they thought it quite possible that at the end of ten years the Jewish population would be in the majority, and would have control of the Protestant schools of Montreal.

"3. The joint conference has prepared and issued a folder of information concerning the Protestant schools of this city for the use of its population of the city."

The following clauses in the report also received strong commendation:—

"Your committee recommends that a copy of this report and of the memorandum referred to therein be transmitted to the Lord Bishop of Quebec, with the request that the Diocese of Quebec co-operate with the Diocese of Montreal in the promotion of religious education in the Protestant schools of the province.

"Your committee has also prepared and issued a folder of information for the clergy of the diocese, setting forth the important privileges enjoyed by the clergy in relation to the Protestant schools in this province, and indicating practical ways of using their privileges for the advantage of Church and school.

"Your committee is glad to report that the dual scheme of religious education is being carried out in the Teachers' Training School at Macdonald College, and that the Rev. Dr. F. W. Steacey, a member of this Synod, has been appointed on the staff and placed in charge of this work."

Social Service.

The Synod unanimously accepted the following recommendations of the Social Service Committee:—

"That the Synod direct the incoming committee to continue its investigations with the view of suggesting a satisfactory substitute for the saloon;

"That the Synod authorize this committee to send a communication to the clergy, urging them to bring before the men of their congregations the importance of this new movement for work among older boys; and that in order to meet the appeal from the Council for Social Service and to provide a fund for this local committee, the Synod accept the sum of \$800 as the apportionment for 1918."

With regard to the subject of capital and labour, the committee felt it to be of so large and complicated a character that they felt themselves unable to make any recommendations to Synod, but suggested "that in dealing with this question in a practical way it is of the utmost importance to get rid of the impersonal element as expressed in the terms 'Capital' and 'Labour,' and realize that we are dealing with personalities, living men and women, many of whom are members of the various religious bodies in the community."

Mr. A. P. Willis, in this connection, said that it was important that men should see clearly that both labour and capital were necessary to the community, that they were interdependent, and that one could not do without the other. Speeches had been made by clerical gentlemen recently, not necessarily Anglicans, which were foolish enough to have been made by mere children. It had been stated in a public assembly not long ago that business men had really been conducting their business on the principles of the jungle. That showed the utter incompetence of some public speakers to understand the question. The labourer was a good Churchman, or should be, and the clergyman should speak out to the labouring man

"St. Augustine"

(REGISTERED)

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as to the necessity of looking at both sides of the question. Labour had an organization that was simply marvelous all over the British Empire and Christendom, but it was an irresponsible organization, because it could not be competed with, and was not legally organized so as to be amenable to the laws as other organizations were. Strikes had to be combatted in an indirect way. Labour organizations should be incorporated so that business men and manufacturers would know what they were combating and be able to hold somebody responsible for causing strikes. Many of the leaders were most unreasonable in the way they called strikes. One case in British Columbia recently had to do with the refinement or ores very necessary to the conduct of the war. Matters had been settled apparently between the representatives of the workers and the employers, and yet a strike was called a few months later. Labour was associated with the worst kind of socialism, and it would be just as bad as under the Kaiser to have anarchy and mob rule.

Work of Y.M.C.A.

The Rev. E. Scott, Valleyfield, said that Christ had come to the world not so much as a political reformer as a life-giver. The Church could go into all sorts of activities, such as providing games for the boys, like football and so on, and they would be accepted gladly, but when they began to add religion they would be told it was not wanted. A Y.M.C.A. leader back from the front had recently said that the men did not want religion, so the Y.M.C.A. gave them what they wanted. Admirable as was the work of the Association, he thought the emphasis should be placed on the word "Christian." He feared the result of the Church going into various activities where it would come into competition with agencies which could provide these things far better than the Church could ever hope to do. It was all very well for the Church to insist on making its members and the growing lads into all-round men, but they should be careful that they did not become "all-hollow." (Laughter.)

The Chancellor Mr. Davidson, reviewed the historical attitude of the Synod to show that it was willing to co-operate with every agency for good without sacrificing essential principles.

He also wanted to co-operate, but he wanted them to be warned against going too fast or too far in their efforts for social service.

On motion of the Rev. Dr. Symonds, seconded by Dr. Lansing Lewis, the Synod approved of the suggestion that the Social Service Committee should co-operate with other Christian bodies.

Memorials.

In presenting the memorials to those who had passed away during the year, the delegates standing as the names were read out by Dean Evans, tribute was paid to the life and work of the late Rev. Charles Peter Abbott, who died at Burlington, Vt.; the Rev. Canon Renaud, of St. Thomas' Church; Senator William Owens, Dr. Hannibal Whitney Wood, of St. John's, Que.; the Rev. Henry Plaisted, of Sweetsburg Hospital; Mr. Matthew Strong, of Mellisle; Mr. George Thomas Davidson, of North Ely; and Mr. George Foreman, of Grenville.

A Cry from France

It is a long look backward to the year following the Franco-Prussian War, when Robert McAll, a Congregational minister of England, heard the Macedonian cry of the workman in the Paris suburb of Belleville, "Sir, are you not a Christian minister? If so, I have something of importance to say to you. You are at this moment in the very midst of a district inhabited by thousands and ten thousands of us workingmen. To a man, we have done with an imposed religion. If, however, anyone would come to teach us religion of another kind—a religion of freedom and earnestness—many of us are ready to listen." But, although it is a long look which takes us back to the year 1872, yet that year is strongly linked with these years of the present great war. It is a romantic story which tells of the life-work of Robert McAll. The Mission, with its preaching of love and forgiveness, bright hymn singing and prayers, started work in an empty store. At the present time the McAll Mission has a great number of mission halls in Paris and many other cities and towns of France, two motor boats for use on the magnificent waterways, movable halls for itinerant preaching in country places not accessible by boat service, and a motor used in Gospel preaching and the distribution of Scriptures at fairs and similar gatherings. This work is linked up with Great Britain, the United States and Canada by means of three separate associations of help, each of which is served by auxiliaries scattered over these countries. Dr. McAll's two great principles were "No propagandism" and "No almsgiving." As regards the first, a simple Gospel only was to be preached. There was to be no attempt to take a man or woman away from the Roman Catholic Church. Hence, many appreciative hearers have continued as adherents of their own Churches, and, while some Priests have denounced the Mission, others have even recommended it. Dr. McAll was given the Cross of the Legion of Honour by the French Government as a public benefactor. "No almsgiving" was necessary in order that only earnest, enquiring souls should be encouraged, and the Mission was thus freed from the charge of attracting by "loaves and fishes."

But at the present moment bodily relief has become the greatest work of the Mission in poor, suffering France. In addition to its usual support of the Mission Halls at Javel and Grenelle, Canada has each year, since the commencement of the war, sent over a winter offering of a large sum collected by the association and its auxiliaries. Can any estimate be made of what this money has meant to the poor and suffering? Think of the numbers of women and children to whom gifts of a little chocolate, a scrap of meat, and small quantities of coal and raiment, represent a little mine of wealth in these dark days. Think, too, of the French soldier in the trenches, whose people are themselves too poor, too needy, to send parcels, and who yet receives from the hands of the Mission the article he so much desires. Then the soldier on furlough or the wounded man, who goes to the Foyer for help and consolation, receives, to his surprise, some gift of socks or a meal from "the dear friends in Canada." Hundreds of refugees, especially those who in happier days attended the Mission Hall in Lille, turn to the various McAll centres for aid, as well as for information concerning their loved ones at the front, from whom they have not heard since the German invasion. The touching letters of appreciation for help given are too long to quote.

Reader, will you help? Please note that the fund is administered by the workers in France of this old-established Mission with the greatest care, while Mr. Reginald McAll, a relative of the founder, is now in France, seeing the actual conditions and reporting on them. He is appalled at the need. There are no working expenses to be deducted. Contributors can be sure of every amount, whether great or small, reaching France in the near future, as the association transmits the sums as promptly as possible.

The Canadian Association Board is thoroughly representative of various Churches, and, therefore, ventures to ask aid of all the Churches for the France which we all love and desire to serve.

(Mrs.) Alice Griffith Thomas,
President.

(Miss) Mary M. Caven,
Treasurer of the Canadian McAll Association, 53 Farnham Avenue.

Boys and Girls

Dear Cousins,—Who got drowned in a thaw-puddle last week? I almost did, and after my first adventure in that direction, I began to be a little more careful about the way I walked. I never knew anything so treacherous as a thaw, and it was almost a relief to find that we are having hard snow to walk on once more. In days like those we had last week, we had to remember very hard that if it was horrible under foot, yet the sky was still beautiful—except the day when it rained all day! Even that day, I heard, seemed lovely to a friend of mine, who is very anxious for spring and the real end of winter, and who thought he recognized in that rain a promise of better times. They are beginning to have spring flowers in the shops already, too, and when Mrs. Cousin Mike presented me with a beautiful yellow narcissus one day to wear in my coat downtown, I was almost ready to believe it was April instead of February.

I haven't much to talk about to-day. I've not been about very much lately, except one night, when I went to hear an orchestra play some beautiful music. They played two lovely old tunes that used to be played many, many years ago for country people to dance to in England, and they were so merry that they just made me laugh all the time they were being played. Do you know any music like that? Tunes that make you happy, just like friends? If you don't, try to get your ears unbuttoned quick, and see if you can't catch a few and keep them with you all your life. Lots of you collect stamps. Try collecting tunes, too, and you see how interesting it is, and how happy it makes you. It's a great idea, and I leave it with you.

Your Affectionate Cousin,
Mike.

F. M. BELL-SMITH, R.C.A.

Artist, Lecturer, Dramatic Reader
Interpreter Charles Dickens' Works
Studio, 336 Jarvis St. North 6314

pennant "breaks out" from the mainmast in a position above the Stars and Stripes. This church pennant is a long, white, triangular flag, with a blue cross in the centre. It is the only flag that is allowed to be placed above the Stars and Stripes. Do you know why? It is because we Americans revere God above everything and recognize that the nation is under His direct guidance. When this flag is flying no one is allowed to approach the ship, not even officers of the navy. After service it is "run down," and rolled up and placed away in the chart house.

The minister, or chaplain, as he is called, conducts the service and preaches a short sermon. If it is on a flagship the marine band furnishes music for the service, but on other vessels an organ, played by one of the sailors, is used. Music is a feature which all seamen enjoy. They have strong voices and join heartily in a familiar hymn. How would you like to hear two or three hundred sailors sing "All hail the power of Jesus' name"? Well, if you have never heard them sing, go on board the next warship that comes into your harbour and attend service. You will need weights to hold you down. It is the grandest singing I ever heard.

—From an American Paper.

Could Not Lift Stick of Wood

Would Almost Faint From Severe Pain in Back—Doctors Could Not Get the Kidneys Set Right.

A great many people suffer the results of deranged kidneys and do not understand the cause of trouble or the way to obtain cure. The writer of this letter suffered excruciating pains in the back and in vain his physician tried to cure him. For some reason or other his medicines did not have the desired effect.

Mr. Olts' brother was a merchant selling, among other medicines, Dr. Chase's Kidney-Liver Pills, and he heard his customers telling about how they were cured of kidney derangements by their use. This led to Mr. Olts putting them to the test, with the splendid results reported in this letter.

Mr. E. C. Olts, Benton, Carleton County, N.B., writes: "I am glad to let you know how much your medicine has done for me. I suffered from my kidneys, which at one time were so bad I could not lift a stick of wood without getting on my knees, and then would almost faint from the pain in my back. I consulted a doctor about it, and he gave me some medicine, but it did not help me. My brother, who is a merchant, and carries all your medicines, advised me to try Dr. Chase's Kidney-Liver Pills. I got one box, and they helped me, so I got another one, and kept on until I had taken five boxes, which cured me. I have had no trouble with my back since, and am never without Dr. Chase's Kidney-Liver Pills in the house. Last summer I also suffered from piles. I used three boxes of your Ointment, and it cured them. I can certainly recommend Dr. Chase's Pills and Ointment."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c. a box, 5 for \$1.00, at all dealers, or Edmanson, Bates & Co., Limited, Toronto. Do not be talked into accepting a substitute or you will certainly be disappointed.

SUNDAY ON A MAN-OF-WAR.

I wonder how many have heard the expression "rig church"? Well, this is what the boatswain on one of our battleships calls out every Sunday morning just before the hour for service. The sailors, or seamen, as they are called, have to respond as quickly as if the command were, "Clear the ship for action," an order given before a ship enters a battle. The boatswain and his four mates stand in the "waist of the ship" and blow their whistles to call attention. No matter what a sailor is doing, he must drop everything and run to where the signal was given. The chief boatswain then orders one of his mates to "rig church." The mate in turn transmits the order to the sailors. The blue-jackets immediately begin to get everything in readiness. They first "reverse buckets," and place them in rows amidships and between decks, where the service is to be held. One squad brings the capstan bars, while another places them upon the reversed buckets for use as benches, on which the sailors are to sit during service. Some ships have benches made for the purpose. One or two sailors collect chairs for the officers. Then they bring the pulpit or altar, as the case may be, and place it facing the benches. The seamen are not obliged to attend service, but most of them do. Only the apprentices, or boy sailors, are compelled to be present.

The beautiful feature in "rigging church" is the use of flags. The quartermaster decorates the pulpit with the American flag. He spreads it over the table, allowing the large number of stars to hang down in front, facing the benches or pews. The Bible is then placed upon this emblem of national liberty. When all is ready a sailor is stationed at the bell, which he rings at the hour for service. As the sailors come marching in and take their seats the church

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