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Personal & General

The Rev. F. A. Hefler, Rector of Grafton, Ont., lost his mother and twenty-five other relatives in the Halifax disaster.

On Sunday, December 9th, the only two services held in the city of Halifax were in St. Paul's (Anglican) and St. Mary's (Roman Catholic).

Word has been received that the Rev. S. E. McKeagney, formerly of Brantford, Ont., now acting as Chaplain at the front, has been sent to France.

The Bishop of Toronto held an Ordination in St. Alban's Cathedral, Toronto, on Sunday, December 23rd. The Rev. Canon O'Meara, Principal of Wycliffe College, Toronto, preached the Ordination sermon.

The Albert Medal of the First Class has been awarded to Doreen Ashburnham, aged 11 years, and Anthony Farrer, aged 8, at Cowichan Lake, Vancouver Island, in recognition of great bravery shown by them when attacked by a cougar.

Private J. E. Ward, a returned wounded soldier at the College Street Military Hospital, Toronto, was confirmed by Bishop Reeve in St. Stephen's Church on Monday, December 3rd. Private Ward lost one of his legs at the front.

In the C.M.S. Mission, in the Ellore district of Southern India, during the first two months of the present year nearly 1,000 new inquirers into Christianity placed themselves under instruction with a view to baptism. In one month 469 persons were baptized at Ellore.

St. John's, Buffalo, has shown a very patriotic spirit. The congregation had on hand a sum of \$30,000 for the purpose of building a new church, but they were forced by war conditions to postpone the building, and instead invested their money in Liberty bonds.

Dr. Samuel Thornton, formerly Bishop of Ballarat, Australia, died in England recently, aged 82. He was consecrated first Bishop of Ballarat in 1865, and he retired in 1900. Since that date he has been assisting in the Dioceses of Manchester and of London, respectively.

The Rev. James Andrew Miller (a graduate of Trinity College, Toronto), for the past eight years Rector of St. John's Church, Lancaster, Ohio, has accepted a call to the rectorship of Trinity Cathedral, Michigan City, Indiana, and will take up his work there immediately after Christmas.

Major the Rev. G. A. Wells, a clergyman from Winnipeg, who is serving as Chaplain at the Front, has been appointed Senior Chaplain of the 2nd Division, C.E.F., in France. He has been recently serving as Senior Chaplain of General Hughes' division at Witley, in Surrey, England.

Before leaving the parish of Fordwich, Gorrie and Wroxeter for that of Mitchell (Diocese of Huron) the Rev. W. H. Robarts and Mrs. Robarts were the recipients of many beautiful presents at the hands of their parishioners. Among these were three pieces of Jacobean drawing-room furniture.

Canon Gould gave a most interesting address to the members of the

Empire Club, Toronto, on Thursday of last week, his subject being "The Imperial Significance of the Capture of Jerusalem." Canon Gould lived for fifteen years in Palestine, and for one-third of that time he resided in the Holy City.

Dr. John R. Mott, in addressing the members of the Canadian Club in Toronto on December 19th, made an impassioned plea for faith and hope in Russia. Dr. Mott has travelled extensively in Russia and knows the people of that country at first hand. He has visited Russia since the outbreak of the war.

In connection with the jubilee of St. John's Church, Newtown, Leeds, which has just been celebrated, it is interesting to note another instance of long service. Mr. T. W. West, who has been churchwarden for fifteen years, has also been superintendent of the boys' Cunday School for nearly forty years, and began to teach in the Sunday School a few months after the church was consecrated.

Seven thousand men who have gone overseas from Canada have up to the present time been decorated for valour on the field of battle and for other important services rendered. Several nurses from Canada have been decorated for their valuable services at the front. Nineteen members of the Canadian Expeditionary Force have so far gained the coveted Victoria Cross; seven officers and twelve of the rank and file.

Profound regret is felt in the Diocese of Rochester at the announcement that Lieut.-Colonel the Rev. Percy W. Beresford, D.S.O., has been killed in action. In 1905 he was ordained by the Bishop of Rochester to the curacy of Westerham, where he remained until the outbreak of war, when he decided to enlist as a combatant. He was offered a commission, and some time ago was awarded the D.S.O. for conspicuous bravery.

A transfusion of blood has been successfully carried out at the General Hospital, Toronto, from a veteran of the war, Lieut. Allan F. Lynch, to his father, Rev. F. J. Lynch, who has been in poor health for some time. Mr. Lynch's condition is greatly improved and he is able to be removed to his home. His son suffered no ill effects and has resumed his work as machine gun instructor at Exhibition Camp. The Rev. F. J. Lynch is the Rector of the Church of the Advent, Toronto.

Instead of having the annual Christmas entertainment, the scholars of Lucas S.S. are giving an equal amount of money as has been taken in on former years, to the local branch of the Red Cross. Besides this, the pupils were asked for a special collection on Sunday, December 23rd, for the above object. We ought to teach the children in our Sunday Schools that "It is more blessed to give than to receive."

The late General Sir Stanley Maude, who died lately from cholera in Mesopotamia, says the "Church Family Newspaper," "was a devout Churchman. He was a member of the congregation of St. John's, Watford, and when at home never missed the early Morning Service. On active service he made a strong point of attending Holy Communion every Sunday morning if possible. From 1910-12 he was Vicar's warden at All Saints', Carshalton. The atmosphere of the Church has been familiar to him since his early days. His mother was a daughter of the Very Rev. Sir Cecil Bisshopp, and several of his relatives held positions in the Church."

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IN ANSWERING ADVERTISEMENTS, PLEASE

Canadian Churchman

Toronto, December 27th, 1917.

The Christian Year

Editorial

THE EPIPHANY, JANUARY 6th, 1918.

TAKING A LONG VIEW.

Who does not know the Epiphany picture—the mysterious men from the East, the guiding star, and the costly gifts? The Church's Year has brought us once more to the contemplation of the old picture of childhood. It comes to us at the beginning of a New Year of War, with its old sweet messages of hope, peace, and the triumph of goodness. It tells us that the Child of Bethlehem is King, and that always and everywhere He has His worshippers, and those who delight to do Him honour. It foretells the coming of the Gentiles to Him. It speaks of representatives of every nation falling down before Him and offering their gifts.

Throughout the nineteen centuries which have passed since the Wise Men from the East worshipped the Child Who was born King of the Jews, there has been a great gathering of the peoples about that King. In spite of much apparent failure, grievous backslidings, and hypocrisies, neglect of his first principles, blasphemous distortions of His teachings, in spite of War and its indescribable horrors—in spite of all, there has been a great, noble, and varied assemblage of the nations of the earth about Him. In villages, in cities, in valleys and upon mountain sides, on continent and island, in the first few tragic years of the Church's life—the time of fire and blood, in the age of heresies and questionings, in the age of prosperity and temporal power when the world was with the Church, in the time of Reformation, the breaking up of the old order, in our own age with its many and distracting forces, with its complex organization, with the stain of the most awful war of history upon it—in every age, under every condition, there have ever been those who have joyfully worshipped the Child of Bethlehem, who for His sake and in His Name have been ready to do and to suffer, to deny themselves, to shun sin, and to take up His Cross.

There has been a great gathering of the nations there. *In part* what that first Epiphany foretold has been fulfilled. Yes, *in part*, but in part only. Even in the midst of War the Church cannot forget the Missionary Work which presses upon Her in all ages and under all conditions, even under War conditions! There are places about that Throne which never have been filled, there are gifts which never have been offered. Those places must be filled to make clear the meaning of the Epiphany picture.

Every missionary appeal is an appeal that those empty places may be filled, that those gifts may be offered. The nations of the Earth need Him desperately. They need Him nationally, socially, individually, need Him as men who sit in darkness need the Light—in their hands are priceless treasures, in their natures is an unknown, unfathomed capacity for holiness and righteousness, worship and service. We are entrusted with the responsibility of helping to fill those empty places about the Redeemer's Throne, and so fill up the number of His Elect, and hasten His Kingdom.

The talent of penitence is the brand of God's saints.

We are all inclined to look at things at too close range. The present has so great a fascination for us that we forget to place it in its proper place in relation to the past and the future. What the average person lacks is what is sometimes called the power of perspective or the long view.

We had an opportunity last week to hear Dr. John R. Mott speak on Russia and it was certainly a speech that will live for a long time in the memories of those who heard him. He has had a good opportunity to study Russia at first-hand not only as head of the great International Student Movement and as International Secretary of the Y.M.C.A., but also during the past summer as a member of the diplomatic mission sent to Russia by the President of the United States. He has watched the changes that have taken place there since he first visited Russia twenty years ago, and what he has seen, supported by his study of the character of the people, leads him to believe firmly that there are bright days ahead for that great nation. "I hear," he said, "much that distresses me in the hasty judgments regarding the great Russian people to-day. The time to stand by an ally is in the darkest hours of that ally. This Bolsheviki party no more represents the great Russian people than a small faction in New York can be said to represent the people of the United States." Russia is undergoing, at one and the same time a threefold revolution, political, social and religious. She has swung in an incredibly short time "from an extreme benighted and cruel autocracy" to the opposite extreme. She held alone for three long years a line 1,200 miles in length. She has buried over 3,000,000 of her sons and brothers and fathers, while over 2,500,000 more have languished in horrible prison camps and millions more are suffering from the diseases inseparable from warfare. In the words of the great Russian writer, Andreyev, "How weary and fatigued are our soldiers. Behind them are three years of joyless war with scarcely a gleam of hope to relieve the gloom; a mendacious autocracy with its Sovereign Leader holding the illustrious sword in one hand and the sharper's reserve card of a separate peace in the other; commanders greedy of gain and of honours; constant whispers of treason and treachery! How we have wearied of these abominations!" And then came the possibility of peace, of freedom, and plenty. "Why should they face bullets, lose their life, their sole, precious life, when perhaps to-morrow this longed-for peace will come and bring all its gifts?" To intensify this longing, thousands of German propagandists, with millions of dollars at their disposal, have been working day and night poisoning the minds of the illiterate masses against the other members of the Allies and holding out false hopes for the future.

Dr. Mott did not minimize the seriousness of the crisis, but he did not hesitate to urge in the strongest possible language that the Allies should stand by Russia in her hour of trial. She has strong leaders, and a wonderful peasant class and "will come back." "She will rise because of her wonderful physical vigour and vitality, and because of her penetrating mentality, her great courage and con-

structive power." There must be a counter-propaganda, and there must be sympathy. The principles of the present revolution are sound and, although there will probably be darker days yet, if we will but "take the long view" and remain true to her, she will not disappoint us. "Some day this terrible war will be over, and the spectre and nightmare will be behind us. The ships will come home with our soldiers and the lanes of the sea will give place to peaceful commerce. Then the family of nations for which we are fighting will be a real family, and I prefer with you to have Russia in that day sitting at the board."

For the first time since the outbreak of the war the King has issued a call to prayer. Let us answer the call in a whole-hearted manner. It is time that we realized the part that God must play in the war if we are to reap satisfactory results from it.

We have received so many requests lately to publish appeals for worthy objects that we have been compelled to refuse all except those that come with the endorsement of one or more of our Bishops. The Free Hospital for Consumptives, the Hospital for Sick Children, sufferers in France from the war, Italian refugees, etc., are among the many such. We regret exceedingly that we cannot open our columns to all these, but if any of our readers are anxious to contribute and wish to obtain the name of the treasurer of any one or more of these we shall be glad to do what we can to help secure it.

There has been confusion in the minds of some of our readers regarding the Treasurership of the Committee formed in the United States for the purpose of sending relief to Armenians and Assyrians. We therefore wrote to Mr. Woodbury G. Langdon, New York City, Treasurer of the Assyrian Relief Committee, for some information, and in reply he states that the two treasurerships are "one and the same thing, since I turn over all the money I collect to Mr. Dodge, the treasurer of a much larger committee, although much more recently established than our own, for the reason that Mr. Dodge has discovered some method of sending money safely to Europe which is unknown to me." The committee of which Mr. Langdon is Treasurer "is a special committee for the relief of the Assyrian Christians, generally known as the Nestorians."

The Anglican L.M.M., under its new Secretary, is already making plans for the future. Taking advantage of the visit of the Primate to Toronto early in January in connection with the meeting of the Committee on Prayer Book Revision, a United Service of Intercession has been arranged for, when it is hoped to fill the Church of the Redeemer with men. The address of the Primate will be on "The Care of the Hour to Canada," and one cannot urge upon the Anglican laymen of Toronto too strongly the advisability of being present. The quotation on the notice being sent out is very much to the point, "When members of our Churches, and laymen especially, give themselves with as much effort and purpose to prayer as they have done to other forms of helpful service, the Kingdom of God will come in the world."

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Thoughts for the Thoughtful

The coming of the kingdom waits for us to do our part.—J. M. Spears.

Because Christ's love for us never fails, our love for Him and for others need never fail.—Exchange.

It is almost as presumptuous to think that you can do nothing as to think you can do everything.—Phillips Brooks.

We treat God with irreverence by banishing Him from our thoughts, not by referring to His will on slight occasions.—Ruskin.

'Tis always morning somewhere, and above the awakening continents from shore to shore, Somewhere the birds are singing evermore.—Longfellow.

No man is born into the world, whose work is not born with him; there is always work, and tools to work withal, for those who will; and blessed are the horny hands of toil.—Lowell.

We may judge of whether we are going upward or not by the views we are getting. "Do your thoughts range more widely from year to year, and is your life filled with more and higher interests?"—Selected.

I believe there is nothing more wanted among our Church people than the touch of service; not asking for public notice, but the simple belief that "I am among you as He that serveth."—The Bishop of London.

Wouldst thou share the triumph of thy Lord, This simple task fulfil; Enter the hamlet lying close at hand, Forgetting self, do there thy Lord's command.—Bishop Boyd Carpenter.

When from our days of feverish, anxious toil we come home at night too tired to pray, we have doubtless defrauded God of a part of His resources upon which He depended more than upon our direct activity.—N. R. Best.

Whoever would learn the mystery of Christ, our peace cherished in a life of daily conflict with sin, will never learn it but by bearing with good will the discipline of every day, and faithfully resisting evil within and without in the power of the Spirit of Christ.—Congreve.

Love is and was my King and Lord, And will be, tho' as yet I keep Within His court on earth, and sleep Encompass'd by His faithful guard, And hear at times a sentinel, Who moves about from place to place And whispers to the worlds of space, In the deep night, that all is well.

An artist once drew a picture of a wintry twilight—the trees heavily laden with snow, and a dreary, dark house, lonely and desolate in the midst of the storm. It was a sad picture. Then, with a quick stroke of yellow crayon, he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and cheer. The birth of Christ was just such a light in a dark world.—The Sunday School Chronicle.

Some Questions and Answers ON The Canadian Standard Efficiency Tests

Q. Of what value is the setting up of a standard?

A. It has a twofold value, viz.:— I. It gives something definite to strive for.

II. It serves as a test to progress and development.

Q. How far can the principle of standardization be applied to character?

A. As far as character expresses itself in action. "By their fruits ye shall know them."

Q. Has Christianity set up any such standard?

A. Christianity has set up a standard in two ways, viz.:—

I. In the life of a Person—Jesus Christ.

II. In definite precepts. Compare, for example, the Sermon on the Mount.

Q. What are the Canadian Standard Efficiency Tests and what is their relation to the Christian standard?

A. The Canadian Standard Efficiency Tests are simply a programme of mid-week studies, activities and tests, to help to develop the boy in his physical, mental, social and spiritual life so that he may daily grow more like unto the Christian ideal as set forth in the life of the Master and in the Standard which He has left us.

Q. Where can these tests be found?

A. They are printed in a neat booklet entitled "The Canadian Standard Efficiency Tests," which may be ordered from the Sunday School Commission, 134 Confederation Life Building, Toronto. The price of the booklet is 10 cents, postpaid.

Q. Where did these tests originate?

A. The tests originated with the Boys' Work Committee of the National Council of the Y.M.C.A. and were first published in 1912.

Q. Under what auspices are they now being promoted?

A. Under the auspices of the Canadian National Advisory Committee on Boys' Work, consisting of official representatives from all the National Denominational Sunday School Boards, the Canadian Council of Provincial Sunday School Associations, and the National Council of the Y.M.C.A.

Q. What are the chief methods of promotion?

A. The methods of promotion are chiefly two, viz.:—

I. Through co-operative leadership and boys' work conferences, held in all parts of Canada.

II. Through the various denominational Sunday School Boards working through their own channels in their own constituencies.

Q. What are the principles which underlie these tests?

A. There are five principles underlying these tests:—

I. The Principle of Grouping or Grading. Boys naturally form into groups.

II. The Principle of Organization and Self-Government. All such groups organize and are self-governing. They are valuable as a means of developing self-initiative.

III. The Principle of Hero Worship. The boy welcomes leadership if it is of the right kind and comes from the right source. Strong, Christian manhood will make the right appeal.

IV. The Principle of Growth and Development. The adolescent boy is ever looking forward—always reaching out. There is no standing still.

V. The Principle of Four-fold Development. The development aimed at should be an "all-round" development with no part of the boy's nature left unprovided for.

Q. Explain what is meant by the "fourfold development."

A. By the fourfold development is meant the physical, intellectual, spiritual, and social development of the boy. It is based upon the statement regarding the development of the boy and Jesus—"And Jesus increased in wisdom and stature and in favor with God and man." (St. Luke 2:52.) Compare also St. Luke 10:27.

Q. What steps would you take to introduce the C. S. E. Tests into a Boys' Sunday School Class?

A. Four steps:—

I. Chart your boys in order to show them where they stand—how far their lives measure up.

II. Give them a vision of the ideal as presented in the life of the Boy Jesus.

III. Show them how the C. S. E. Tests will help them to measure up where they are weak.

IV. Organize your class for week-day activities as well as for the Sunday session and draw up your seasons programme.

Q. What is meant by "charting" a boy?

A. Questioning him along the lines laid down in the tests as set forth in the fourfold standard with a view to helping him find out where he stands in relation to the all-round development of his life. Chart forms are provided so that a record may be made and kept for reference.

Q. What is the value of "charting"?

A. Its value lies in four things:—

I. It helps the boy to understand where he is weak.

II. It helps the leader to understand the boy and his needs and so to be of real service to him.

III. It helps the parents to know how best to help their boy.

IV. It leads the boy to demand the sort of training and study which will enable him to measure up.

Q. How often should a boy be charted?

A. Quite frequently in the earlier stages of the work—say every three or six months.

Q. Where can I get a constitution for an Organized Boys' Class?

A. A suggested constitution is given in the Canadian Standard Efficiency Tests Booklet, pp. 27 and 28. You will also find a similar constitution in a pamphlet issued by the Sunday School Commission, entitled "The Organized Junior Bible Class Department." Copies of this pamphlet may be obtained free on application to the Commission.

Q. Where can I get help in drafting a season's programme for such a class?

A. On pp. 20-22 and pp. 29, 30 of the C. S. E. T. Booklet you will find just the help you need. Further help can also be obtained by writing to the Sunday School Commission.

Q. What is the relation between the Sunday session of the class and the mid-week session?

A. The mid-week session:—

I. Provides activities which cannot be provided for on Sundays.

II. Links up the recreational and service side of the boy's life to the religious side.

III. Provides for further religious study to supplement the all too short teaching period of the Sunday.

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Q. What is the relation of the C.S.E.T. Movement to existing boys' organizations?

A. The C.S.E. Tests are a programme which can be adopted by any boys' organization. The C.S.E.T. Movement is not an organization and so is not in conflict with existing organizations. As a recommended programme for an organized boys' class it renders unnecessary a multiplication of organization.

Q. Why should this movement commend itself to the Anglican Church?

A. There are at least five reasons why this movement should commend itself to the Anglican Church:—

- i. It has a scriptural basis, (Cf. St. Luke 2: 52; 10: 27.)
ii. It aims to simplify organization and to link up the boy's week-day activities with his Church through the Sunday School Class.
iii. It is in harmony with those principles governing the religious development of the adolescent boy which are so strongly emphasized in the Anglican Church, viz.:—
(a) That early adolescence is the natural period for the public confession of allegiance to Christ and hence the period of Confirmation.
(b) That the ratifying or confirming, by an act of will or deliberate choice, his childhood's relation to God, should be a natural step—not necessarily a break with his past but as the normal act of a healthy boy in his normal religious development.
iv. It preserves the right of each co-operating unit to control its own work in behalf of boys and to adopt the methods and plans suggested according to its needs.
v. It provides a practical method of meeting the present need for the development of a strong, Christian manhood and of bridging over the great gulf which so often exists between the adolescent boy and the Church.

Q. What literature should one read to become fully acquainted with this work?

A. The following literature should be read carefully. It may be obtained from the Sunday School Commission, 134 Confederation Life Building, Toronto.

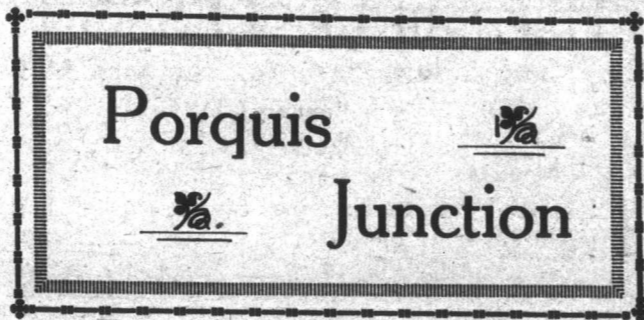
- i. The Canadian Movement for Co-operation in Boys' Work.....Free
ii. The Junior Bible Class Department.....Free
iii. The Canadian Standard Efficiency Tests..... 10c.
iv. The Canadian Boy Builder, a magazine devoted to the interests of the C.S.E.T.25c. per year
R. A. Hiltz.

A PRAYER IN TIME OF WAR.

"He shall be our Guide unto death."

Almighty God, Thy blessing send
To those upon the sea,
Make Thou their journey ever safe—
They have no help but Thee.
Their dangers now are numberless,
And most they cannot see;
But, Lord, Thou seest all things here,
Guard those upon the sea.
Be Thou the constant Friend and Guide
Of those in foreign lands—
To help and comfort in distress,
O Lord, stretch forth Thy hand.
Naught is too hard for Thee to do,
Thou whom the Heavens command,
So this, O Lord, we ask of Thee,
Guard those in foreign lands.
Thy blessing also give to those
Who still at home remain,
Treading the same dull, weary path,
Again and yet again.
Hasten the time of joy for all,
The news of peace proclaim,
Softens the blow of those bereaved,
And with Thy strength sustain.
F. H.

A life need not be great to be beautiful. There may be as much beauty in a tiny flower as in a majestic tree—in a little gem as in a great mountain. A beautiful life is one that fulfils its mission—that is what God made it to be, and does what God made it to do.—James R. Miller.



THE first of the churches destroyed by the disastrous forest fires that swept Northern Ontario in July, 1916, to be rebuilt and reopened is St. Stephen's, Porquis Junction, of which Archdeacon Woodall is the Incumbent. Although the church has been in use for some time past the official opening and consecration took place on the Second Sunday in Advent. The day was stormy, but good numbers attended all services. The Bishop of Moosonee officiated and after the dedication preached powerfully a practical sermon from John 6, on "Feeding the Hungry." The evening service was of a missionary character, and the Bishop impressed all his hearers by relating what he had witnessed last summer of the "wonderful works of God" among the Indians in the Far North. The story will bear telling and retelling, for it is unique. The Bishop said: The first Mission visited was Waswanopie, in Northern Quebec. Ten days by rail and canoe down the Bell River, accompanied by two large freight canoes and 26 other passengers, —a "brigade" of 27 brought them to this settlement where are 185 souls, of whom 75 per cent. are Anglican, the rest Romanist. The Bishop stayed here a week with Rev. H. Cartlidge, who had accompanied him thus far. In this time he baptized eight and confirmed 20 candidates, while ministering the Holy Communion to 57.

Leaving Waswanopie the Bishop proceeded northeastward to Mistassini, which he reached in 7 days. At Mistassini were camped 200 Indians, with Charles Iserhoffe, Catechist, as their guide, philosopher and friend. He presented 25 candidates for baptism and 37 for confirmation, while 74 received the Holy Communion. After four busy days here the journey was resumed for Rupert's House, on James' Bay, down the Rupert River. During the 14 days of travelling the Bishop conducted daily services with the brigade of fifty in five canoes. He was specially impressed by the demeanour and conduct of the "brigade," which was markedly improved since his last visit in 1912. Two days of the Rupert River trip were spent at Namiska, where Wm. Wapachee is Catechist. Here there were 4 baptisms, 14 confirmations and 25 communicants. Rupert's House was manned until recently, by Rev. P. C. Howard, who was obliged to resign owing to ill-health, and is now under doctor's orders to rest for a year. Evidence of his good work was forthcoming in the remarkable service which the Bishop conducted. Over 200 Indians crowded into the little church and 96 received Holy Communion. Besides this the Bishop baptized 5 and confirmed 34 candidates and administered Holy Communion to nine British communicants. The visit to Rupert's House occupied nine days. Rev. P. C. Howard will be succeeded there by Rev. H. Cartlidge. Having reached James' Bay the Bishop was able to change his mode of travelling from canoeing to sailing. A day of favourable wind and tide sufficed to bear him to East Main, where another important work is ripe for a suitable labourer; 14 baptisms, 26 confirmations and 66 communicants were registered here. After five or six days at East Main the Bishop took ship and sailed on to Fort George, a voyage of four days. Here the Rev. W. G. Walton has laboured since 1892, and it was fitting that the richest harvest should be garnered in the senior clergyman's parish (a parish almost like another world). Three services were conducted by Bishop Anderson for men and boys, women and girls, and for British-born; 118 candidates were confirmed and 253 persons received Holy Communion at Fort George in the five days of visitation. A special service for Esquimos was also held. From there to Moose, which was the last point visited, was a journey of seven days. At Moose Rev. J. T. Griffin is the missionary until Rev. Haythornthwaite resumes his duties after a year's vacation in England. Here the Bishop baptized three and confirmed 25 candidates, while 68 received Holy Communion. After a week's stay at Moose, canoes were sought again and travelling up the Moose and Missanabie Rivers to the Transcontinental Railway, the Bishop reached Cochrane nine days later. The total registration of "those who are being saved" made in the Bishop's diary in this remarkable journey was: baptised, 59; confirmed, 274; communicants, 648.

Horatio Bottomley

By JOSEPH FREEMAN TUPPER

HORATIO BOTTOMLEY believes in God. He not only believes there is a God, but believes in Him as "the Source and Essence and the Ultimate End of what we call life." I have quoted his own words.

He also believes "there is another and a subsidiary Power—Evil, or Devil." Again I quote his words.

He opposes those whom he terms "learned Rationalists and Agnostics," and wishes that some of them could have been with him during his recent visit to the front.

He believes in the life beyond the grave. "You dare not tell me," he says, "that these men have died like slaughtered cattle—the mere sport of human devilry—to become the prey of putrefaction and decay, the food of worms; and that that is the end—Dead? They are not DEAD. True, I saw them 'die'—Yet I know they are not DEAD."

He believes in Faith, Prayer and Practise. Speaking of the religious devotions of the French peasantry, he says, "As they bow their heads in prayerful homage at the ringing of the Angelus bell, I sometimes think that there, in that simple pastoral scene, rather than in learned libraries or in ornate churches, is to be found the true gospel of human destiny—aye, and the clue to the mystery which we call Life and Death."

He believes in the Sovereignty of God because he considers "the true gospel" is "an unquenchable belief that when God has completed His mighty work and fashioned the edifice of His Majestic Purpose, all will be well with the storm-stressed souls of honest men."

He believes in a God of Love, Whose loving kindness blesses man, but realizes it "is but one of His manifestations." Continuing, he says: "There is the other aspect—the angry God, the God of Battles, the Devil's antagonist."

He has stood before great realities and boldly declares that "philosophy breaks down," and with equal boldness shouts in the next breath as it were: "After all, Faith is the only panacea for human woes—Faith and Understanding."

Who is it who says these things? It is one who says of himself: "I am not, as I have said before, a religionist. I subscribe to no creed; I mutter no incantations." He does not stop there. He tells us that he returned from the battlefield not only having seen its horrors, but "with a burning impression of having also seen the Glory of God."

He says frankly that the phrase, "the Silence of God," once haunted him, and as he listened to "the devil music of war," and saw destruction on every side, it came upon him with "redoubled force." But read this: "Then something happened—something which illumined the inmost places of my being and altered the whole current of my thought; a sudden access of spiritual insight, helping me to realize that I had cherished a fallacy. Verily, God was not silent. Now that my ears were attuned to His message, the still air, as I stood on the Somme battlefield, and in those desecrated cathedrals, was vibrant with 'silent' voices. I suddenly realized that what I had mistaken for silence was the perfect Harmony of Heaven."

He states in another place: "I am more than ever convinced that in this vast tempest of human strife God controls the whirlwind and 'rides upon the storm.' Much, I know, remains unexplained. Many questions must go unanswered. But remember this—that any theory which shuts out God leaves everything unexplained."

He comforts the sorrowful by saying: "God had need of these valiant souls. Without them—as the world is to-day—He could not have achieved His purpose. Partners in His effort, they shall be sharers in His glory."

The article, which is one that ought to be read by all who can read, concludes thus: "I can say no more. To the relentless sceptic I can offer no concrete 'proofs.' I can only relate a wonderful experience that has been mine—a vision of apocalyptic glory. I have been in Hell—and from its depths have seen the shining splendour of Heaven. In the scorched and blackened track of the Devil—I have met with God."

Now then ye millions—timid of speaking about the higher life—who have applauded Horatio Bottomley, editor of "John Bull," for years past, and rejoiced in the power of his pen—follow him in the wonderful patriotism he has shown during this war, and come out boldly like him and declare your belief in God.

Somewhere in France.

October 20th, 1917.

NEW BOOKS

A Churchman and His Church.

By Canon A. E. Barnes-Lawrence, M.A., Vicar of St. John the Evangelist, Boscombe. Longmans, Green & Co., New York. (131 pp.; price, 40 cents.)

This is a most welcome treatment of several topics which are agitating the Church of England at this time. It is scholarly in outlook, temperate in statement, definite in issue. It can well be taken as the best expression of the Churchman's position, in distinction from the sacerdotal and ritualistic extremes which have a limited vogue in this country. It is a book which will be well thought of by the layman because it is couched in untechnical language. Canon Barnes-Lawrence writes on "The Church and the Bible," the Church, the Christian Ministry, Holy Baptism, Holy Communion, the Prayer-Book and the Relative Importance of the Means of Grace. The position which the writer takes is in the very nature of the case nothing new or novel, and those who read expecting such will be disappointed. He states with needed clearness what the New Testament, the Church of the early centuries and the scholars of the Reformation taught about the Church and the Ministry. He quotes the views of Westcott, Lightfoot, Hatch, Gwatkin, Sanday and others, and besides this he shows that there is a decided tendency to relinquish the doctrine of "Apostolic Succession" as untenable, while holding to the Historic Episcopate. He brings under review the neo-Anglican doctrine of Holy Communion and shows that its condemnation lies in the "neo" or new. His work will be welcomed as a popular statement by Churchmen who take the Bible and Prayer-Book as their guide, and it ought to be examined by those who may be inclined to leave the old paths.

Letters to Mr. Britling.

By Capt. the Rev. F. W. Worsley, M.A., B.D., C.F. Robert Scott, London. (87 pp.; 2/-).

Judging from the way Mr. Worsley has answered some of his critics in times past you might expect that these eight letters in reply to Mr. H. G. Wells' books would be rather ironical in tone and trenchant in language. But Mr. Worsley has done an admirable bit of work in reviewing the main positions of Mr. Wells' "theology." As our readers have observed, Mr. Wells makes considerable capital out of the difficulties which the war has raised in the conception of God. Mr. Worsley would be the last to say that they are answered in his book, but he urges considerations which relieve the problems to a great extent. It is interesting to notice the way Mr. Worsley has reacted to war conditions, for he has been at the front for two years. It suggests that the man who is in the thick of it gets a viewpoint which eases his difficulties. We wish that this little answer to Mr. Wells' challenge might be read by every one who dwells in the twilight of "Mr. Britling."

Spiritual Fundamentals.

By Rev. J. Lionel Homer, Cargill, Ont. Elliot Stock, London. (139 pp.; 3/- net.)

Mr. Homer has made a volume of nineteen sermons on general subjects throughout the Church year. He has stated religious truths in a simple, wholesome fashion. This first literary effort will be welcomed particularly by those who know Mr. Homer as their Rector. The Bishop of Thetford writes an introduction.

WHEN AUTUMN CROONS THE WORLD TO SLEEP.

By M. N. LEVICK.

And now the sunny summer-tide has sped,
Leaving behind its track, the slumbrous haze
And lingering beauty of the autumn days,
Like glowing embers whence the flame has fled.
The far-off hills lie purple, fold on fold,
And in the open glades the sumachs burn,
While bronzed oaks, and russet chestnuts turn
The woods to symphonies in brown and gold.
Asters and golden-rod their largess fling,
The milkweed's blossom bursts its shrivelled coat,
Letting a wealth of baby sunbeams float
Like fuzzy, fluffy, little sprites awing.
The twilight's calm falls earlier, and the nights
Throb with the passion of the hunter's moon,
While 'mid the sombre pines the breezes croon
A requiem to summer's dead delights.
It is not Death which cometh, dark and sere,
Only a folding in, a slumber time,
When Nature chants with solemn voice sublime
The grand recessional of the closing year.

THE BIBLE LESSON

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

The Epiphany, January 6th 1918.

Subject:

Christ Manifested to the Gentiles.—St. Matt. 2: 1-12.

THE story of the coming of the Magi has captured the imagination of many Christian minds. Paintings, poems, hymns and stories have shown various conceptions of this interesting event. Longfellow's poem, "The Three Kings," gives a very Scriptural presentation of the story in verse. A more elaborate traditional account is to be found in the opening chapters of "Ben Hur." A charming story closely related to this subject is Henry Vandyke's, "The Other Wise Man." Everyone should read it.

1. **Wise men from the East came.** They were guided by a star. It was no ordinary appearance but a miraculous light which finally "came and stood over where the young child was." It was, therefore, Divine guidance which brought them through their long journey into the presence of the infant Saviour. Hope, courage, perseverance and faith are seen in the character of these men. They were wise men, were instructed in the lore of their eastern lands, but they never showed their wisdom more than in following God's guidance and in finding the Saviour Christ.

2. **One kind of aid leads to the discovery of other means.** First the star, like the finger of God, pointed out for them the general direction to the land of Judah. On arriving there they sought the King. Tradition tells us they were Kings themselves. They naturally thought that Herod would be able to direct them. King Herod was surprised and alarmed, but he knew more about Jewish hopes and Hebrew Prophecy than they did. He called the Chief Priests and Scribes and asked them what place was indicated by the prophets as the birthplace of the long-expected Messiah. They, unhesitatingly, declared that Bethlehem was the place and quoted the prophet Micah (ch. 5; v. 2). Think of the different kinds of help these wise men found—the Star, Herod, Chief Priests, Scribes, the Holy Scriptures. They were wise enough to make use of every available means in their great search.

3. **The wise men found the King.** When they left Herod they were made glad by the re-appearance of the star. Like the pillar of fire before the Israelites it led them to the place where their journey ended. There they found the King. Herod and his learned men did not know about Him, but God revealed Him to these earnest seekers. The Judean shepherds before this had found Him. Now He was made known to these wise men from Gentile countries. This was the Epiphany—the manifestation of Christ to the Gentiles. In later years, through the apostolic labours of St. Paul and others, many Gentiles were brought to Christ. The work of the Christian Church has been mainly among Gentile peoples. The Golden Text for this lesson (St. Luke 2: 32) quotes the prophetic words of Simeon, "A light to lighten the Gentiles, and the glory of thy people Israel."

4. **The Magi presented their gifts.** Very kingly and Oriental was the action of these wise men when they came into the presence of the infant King. They gave Him adoration, and they presented gifts. These gifts were the very best which they could give. They have always been regarded as significant and symbolic. Gold was offered as to a King, frankincense as to one Divine, and myrrh, the emblem of death, as to a sufferer. They are also symbolic of the gifts that we may offer to our Lord. Gold represents the wealth, power and energy of our life, frankincense our adoration, and myrrh our self-sacrifice.

5. **Divine Providence** is seen at work in all the unfolding of this interesting story which St. Matthew has preserved for us. We see it in the leading of the star, and more especially in the fact that God put it into the hearts of these men to understand what the far-gleaming of that star meant. This is more wonderful still if we believe, as tradition indicates, that these men started out from different countries and that their ways converged until they met in their journey and discovered in one another a common purpose. Helps presented themselves one after another as God led them, and finally God warned them not to return to Herod.

The lessons are many and obvious. Some of them may be stated thus:—(1) Jesus is our King. (2) We are called to know Him. (3) If we are wise we shall use every means of grace. (4) God's Providence will guide earnest seekers in the right way and will reward them. We must offer to our Divine King our best gifts—the energy of our life, our worship and self-sacrifice.

The World Conference on Faith and Order

BULLETIN No. 15.

AS previous bulletins have reported, the work of issuing invitations to the various communions throughout the world to co-operate in the World Conference on Faith and Order has been prosecuted as far as the war permitted. Sixty-one such commissions have now been appointed, representing almost all the leading communions of the world and, more or less completely, every country in the world except the continent of Europe.

The commission of the American Episcopal Church had expected to send a deputation in August, 1914, to explain the matter to the European communions, including the Roman Catholic and the Eastern Orthodox, and ask their co-operation. The war prevented the deputation from sailing, but correspondence has been continued and extended with eminent individuals in every country which could be reached, and very many cordial letters of approval have been received.

It had seemed possible to send deputations last summer—one to Russia and one to Rome—each to approach such communions as it could reach in other countries. The deputation appointed for Russia was in position to act quickly and had, as its members thought, arranged for their passports and had engaged passage, but, at the last moment, the State Department expressed a strong wish that the deputation should postpone its visit, for fear that it might be misunderstood as having some pacifist motive which might interfere with the prosecution of the war. At that time, it was supposed that the two deputations should start as nearly simultaneously as possible, in order to ensure that all the communions which could be reached should be invited as nearly simultaneously as possible. At the time of the suggestion by the State Department that the Russian visit should be postponed, Dr. John R. Mott was on his way back from Russia, having been sent there by the President of the United States as a member of a mission to express the sympathy of the United States with the new Russian Democracy. Dr. Mott was seen as soon as he arrived in Washington, and reported that he had found the World Conference very generally understood in Russia and meeting with cordial approval, many eminent members of the Russian Church having assured him of the co-operation of that Church as soon as the official invitation could be issued. Dr. Mott, however, advised waiting for some months until the Russian Church had settled some, at least, of the numerous and difficult problems arising out of its new relation to the State, but he was quite confident there would be no jealousy on the part of the Russian Church if the formal invitation were issued first to Rome. The visit to Russia has therefore been postponed.

It seemed wise to write to Rome to a very eminent Roman Catholic, who is deeply interested in the question of Reunion, and who is familiar with the World Conference Movement, and thoroughly in sympathy with it, and ask his private and unofficial advice as to whether or not it would be expedient for the deputation to proceed to Rome the coming winter or next spring. That letter has been written and is perhaps now reaching Italy, but an answer can hardly be expected much before December first.

So far as possible, correspondence will be continued with Roman Catholics in various parts of the world and, especially, in Italy with members of the Russian and other Eastern Orthodox churches, and of Protestant communions in all the countries which can be reached, where commissions have not yet been appointed.

When thou prayest, remember to say little, and to mean every word. Rather do not pray at all than pray without thinking. Ask for the Holy Spirit, that He may never leave thee. Pray as if Jesus stood beside thee listening; pray anywhere, and at any time, especially at evening and morning, remembering that prayer from a pure heart is sweet as the fragrance of flowers.—Robert Bird.

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These set he in the midst of them,
And as they drew back their garment's hem
For fear of defilement, "Lo, here," said he,
"The images ye have made of me."

J. R. Lowell.

The Communion of Saints

By the Rev. F. J. MOORE, B.A., C.E.F.

EVERY Church in Christendom holds, in one form or another, the doctrine of the Communion of Saints. To some, doubtless, it is little more than an article of faith; to others, it is a living experience of infinite worth. And it is in the Catholic churches (so-called) that the largest measure of this experience is found. Nor is the reason far to seek. In Maeterlinck's "Blue-bird," the lesson of the Kingdom of the Past is that the dead live unto them who keep them in remembrance. Commemoration is the secret of Communion; and it is the daily commemoration of the Saints that keeps the flame of fellowship continually alive.

Protestantism, doubtless with some reason, but nevertheless to its loss, has been rather afraid of adding to its slender Calendar of Saints. And the effect has been to deprive it of one of the very elements which make Catholicism so attractive to the simple and mystical mind. In the Roman Church, it is scarcely too much to say, the Calendar of Saints has been one of the most potent forces in creating and keeping alive that profound and beautiful sense of the nearness of the "other world" which is always found with the devout. It has built a perpetual Jacob's ladder between earth and heaven, and filled the world with the spirit of the Saints and the Angels of God.

It is not likely, however, that the entire Roman Calendar would be acceptable to many of us, even if there should be an increased desire for daily commemoration; nor would there be much enthusiasm for creating a full Calendar of Protestant Saints. The ideal can only be attained by those whose faith and love have lifted them out of the close confines and blinding atmosphere of denominational loyalties, and who own the kinship of all who name the name of Christ.

Nor need we call our chosen ones Saints. That is probably the last word they would have dreamed of having associated with their names. Sainthood and women they will be, whose lives have witnessed to the grace of God, and whose spirits have been instinct with the sweetness and power of Christ.

And a choice should not be difficult. Christian history is studded with sacred names whose devotion to the faith and the cause of freedom in the faith will stand as an inspiration for ever. And to bring them to remembrance in a solemn hour will help us to believe that they are with us still. . . . working together with us and with God. And in what more fitting way could we bring them to remembrance, and we and they commune together, than in the Holy Sacrament of the Mystical Body? There we would meet them, with our Lord, in solemn and sweet communion, refreshing our souls, and renewing our hope and vision for the way.

SIR ERNEST SHACKLETON AND HIS BIBLE.

During the Antarctic Expedition Sir Ernest Shackleton, C.V.O., was obliged to reduce his luggage to the smallest possible amount. He states that the Bible given by Queen Alexandra to the Ship's Library (provided by the British and Foreign Sailors' Society) had been carried with the party until it became impossible to do so. Eventually it was decided with reluctance that this also must be abandoned. As the Bible contained on its fly leaf a message written by Queen Alexandra, the fly leaf was cut out, also the page containing Psalm xxiii. and the chapter in the Book of Job which speaks of the sea being frozen. These three pages were carried to the end of the journey and brought back to this country. Sir Ernest has promised to present the three pages to the Society to be sold on behalf of its funds.

Shell-Shock

THIS unsettled state of things is getting on everybody's nerves. After three years of the melting-pot you might think that we should be getting reckless. But a great many people find themselves increasingly fearful of any change. Like a man suffering from shell-shock they "duck" at the slightest bang. They imagine that every change is going to "get" them.

This attitude is easily understood. Enemies and disasters at home and abroad create apprehensions which even a victory like the capture of Jerusalem relieves only temporarily. The values we had thought permanent have been challenged and changed. But the dread of change is not commendable, though it may be natural. It springs from a timid or selfish outlook, and either one is a sin against the highest.

Some people would rather be chloroformed than awakened. They want to feel easy at any rate. Change is unwelcome because it means disillusionment and adjustment. Truth is what we clamour for until the spot-light touches us and then we find the absence of shadows uncomfortable. To-day is revealing the unmet necessities of yesterday. Some of our old institutions have not the life and elasticity to meet new conditions because they have never filled the real needs of the old conditions. We are a lot of lobsters. We are used to crawling backwards over rocks and weeds and we resent any change in our little world.



Funeral Service for Unidentified Dead, Halifax.

But a measure of re-construction in the political and social world is bound to come, however people dread it.

Not the same Canada, the same England, the same Empire shall we have after the war. It would be a sin against our "glorious dead" if they were the same. We dare not settle back to where we were. Think of the injustice and crime of the old world before the war. In England alone there were one million persons destitute, four hundred thousand below the starvation point, nine hundred thousand imprisoned or summarily convicted in one year, one hundred thousand prostitutes, and the same number secretly adding to their wretched earnings. (Impurity has increased appallingly during the war). What would be the record of injustice and crime for all the countries of Europe? Add to that America's contribution and you have in the so-called Christian lands, without a thought of the lands of "heathen darkness," a total which staggers the imagination and flaunts defiance in the face of God. These are some things which must not be built into our new world.

The spirit of revolution is a precious breath of life in the valley of dry bones and death. We should be thankful that the war has led men to examine the foundations of life. The oppressed have found a voice. The weak have become strong enough to strike. The world's poor will demand their share of the world's bread. And every brave man would have it so. The process of adjustment will be painful, but that is because injustice is so deeply rooted. The cancer demands radical treatment if life is to be saved.

The attitude of the awakened mind to every institution of man is the continual questioning "Why?" That attitude is the progressive force. We need not be afraid of it carrying us too far. We have the natural balance-wheel of conservatism. We ought to be merciless in "scrapping" everything which is not justifying its existence. Efficiency is the watchword, the efficiency of all for all.

Already efficiency has led to some changes. Russia has "scrapped" her reigning house and nobility and is likely to "scrap" her ecclesiastical outfit. Two years ago France "scrapped" vested interests. A bit late in the game as usual, England is going to control exactly what the individual citizen shall do, shall wear, shall eat, and someday what he shall drink. Conscription is the announcement in the most radical form that the State is worth more than the individual. Co-operation is a necessity for the existence of the State. The emergency demands that it be not left to the impulse of the individual. In all this England has "scrapped" for the time her ideal, "individual freedom," to save it from extinction. This involves a change in the very genius of the nation.

More changes are bound to come. Our ideas of a nation's responsibility for its citizens have been enlarged and those ideas will eventually find expression in our national institutions. First of all our eyes will behold the grievances of our fellows and we shall "scrap" the parasite and the profiteer. Then we shall realize our impediments and we shall "scrap" the professional politician and his ilk. It is not inconceivable that our new ideas will modify our present political organization, as it will our social.

Germany, no doubt, will "scrap" her Kaiser and the Junkers. The world's scrap-heap will be a museum of the swaddling clothes of civilization and a chamber of horrors of the instruments which have distorted man's free spirit. Not all at once will the changes come. There will be the inevitable compromise between the ideal and the possible. But men have more than once shown themselves capable of loyalty to an idea at the cost of life itself.

The world will run amuck again unless the idea which commands men's minds is the highest. Efficiency must be defined in the worthiest terms if it be our watch-word. It must be a moral and social efficiency. Germany has given us the spectacle of a militarist and industrial efficiency. She conceived her mission in terms of man's body and mind. She officially forgot that man had a soul. By her near success God has shown the inevitable failure of such a programme. The stars in their courses fight against such a violation of God's image in man.

The British Empire and our allies must give allegiance to the highest Efficiency. Our "ultimate belief" must be definite and spiritual. Germany has won what she has because she believed something with all her might. That was that everything, a man's mind, talents, money, body, should be for the State. As Mr. Clutton-Brock has been dinning into our ears, she has failed because she had a false absolute. The Germans accepted that false judgment of values. Hence they in their docility of belief have committed more crimes than other nations have in sheer lawlessness. The definiteness of their wretched belief gave them cohesion.

If we are going to accomplish anything we must frame and teach insistently a definite ideal. That ideal to be worthy must be not the ascendancy of the British Empire, but the ascendancy of Righteousness and Truth, that means efficiency in the highest sense. This must be the spirit of our national life, the voice of our statesman, the burden of our education, the "motif" of our existence. The future belongs to the nations which so do.

If this be the spirit of change, we need have no fear. It is no will-o'-the-wisp but a beacon set by God's hand. Not easy will be the road home because we have strayed so far. But it will be glorious when the warmth of the Father's welcome shining in a brother's face cheers every heart. Our buildings of wood and stubble will be swept away by the oncoming storm. Do not let us huddle within awaiting the downfall, but like brave men let us breast the elements drawing courage and vigour from the storm. We are not a salvage corps. We shall build better things, gold, silver, precious stones, on the sure foundations of God's truth and love to all mankind.

Shell-shock cases are sent away from the sound of the guns to recover tone. We shall get the right attitude of confidence and co-operation if we spend some time each day away from the changes and try to realize more of the love and power of Him Who is the same yesterday, to-day and forever.

MARCUS MANN.

Prayer Book Studies

By
Dyson Hague.

THE HOLY COMMUNION

THE opening of the Communion service in the Church of England is unique. If the service, as a whole forms a striking contrast to anything that had been found in England for a thousand years, the opening part from the medieval viewpoint was certainly a surprise of novelty. Not only the title of the service, and the names in the title, but the first four rubrics, the recitation of the ten commandments, the prayers for the King, and above all the offertory, were the most distinct signs of the absolute break from the ancient service. As a whole, the ante-Communion proper is intended to embody the threefold preparation demanded in the Catechism, and emphasized in Articles 25 and 28, the three great requirements of repentance, faith, and love. The note of **Repentance** is struck in the preliminary rubric, and emphasized in the opening collects and the ten commandments. The attitude of **Faith** as the indispensable preliminary to worthy acceptance is stirred up and confirmed through God's Word and the Creed. And **Love**, the supremest necessity of all, is set forth as the beginning and basis of all in the opening collect, and exercised and manifested in the alms and oblations of the offertory. The stranger, who studied for the first time the Anglican service, would be struck with the fact that the two longest preliminary rubrics are of a moral and personal character. They concern conduct not doctrine, or ritual. The approach to the service is through the portal of the heart.

The First Three Rubrics.

In other words, the entrance to the service is through the lowly door of heart searching and of penitence, and the main thing at the outset is the appeal for consistency of character and anxiety with regard to the spiritual state of the recipient. The quintessence of the whole reformation is here. Everything at the start emphasizes the originality of the Church of England, and its contrast to the Church of Rome.

The preliminary planks of the Roman service were auricular confession and the opening of the Mass Ritual. Both of these were swept away by the compilers of our Communion service. As a matter of fact, the first ante-Communion rubric, now regarded as an antiquarian curiosity, was really the somewhat clumsy substitute of the Church of England for the Roman system of auricular confession. Those two little preliminary lines are of infinite meaning from the historical standpoint. They stand to-day as an everlasting sign that shall not be cut off, that that abominable system of auricular confession is for ever abolished from England's Church. The second and third rubrics are the Church's reversion to 1 Cor. 11: 27-28. They show that the thing of primary importance, according to the teaching of the Church of England, is the spiritual and moral character of the communicant. A great English preacher used to affirm that he would rather have a church with ten men in it right with God, than one with five hundred in it, at whom the world laughs in its sleeves. And a great American preacher often used to say that no blessing can be expected to come to the church as long as men come to the Lord's Supper and have open quarrels. These two rubrics are terribly practical, and if enforced might considerably diminish the number of our communicants. And really it looks almost as if the standard of the Church of England were contradicted by the practice of its representatives, for judging from our Christ-

mas and especially our Easter efforts, the desire of the clergy nowadays seems to be an anxiety to secure quantity, whereas the order of the Church seems to be that we should endeavour to secure quality. We clergy seem to go on the principle that we should endeavour to get anybody and everybody to come to the Lord's Table, while the rubric and exhortation of the liturgy seem on the contrary to get everybody to stay away, that is not worthy to come.

The fourth rubric has been the occasion of innumerable volumes of ecclesiastical controversy. It stands in its noblest simplicity as a monument of the originality and independence of conviction of the reformers of the Church of England. Instead of injunctions with regard to the gorgeous trappings of the altar, and an excessive multitude of ritual ceremonies, the Church of England simply says: There shall be a Table; it shall stand in the body of the church, or in the chancel (that is, it is to be a moveable table, not a fixed altar); it shall have upon it a fair white linen cloth; the priest shall stand at the north side of the table. That's all, that's all. It's so simple. It's so clear. It is such a wonderful contrast to the complex directions in the Mass. In Rome, the Church's purpose is so clear. It is so unmistakable. The Church's ritual is the main thing of the service. Everything turns upon the posture of the priest and the ritual of the altar. In our Church it is so different. So far from providing elaborate preparations for the offering of the Eucharistic sacrifice, the washing of the priest's hands, the swinging of incense, the vestments of the celebrants and the preparation of the altar, the preparation of our Church is with regard to the state of the heart of the people; and rubrics, prayers, exhortations, and invitations all turn attention from an external altar offering by the priest, to the internal state of the receiver's heart.

The opening collect leads us to pray for the cleansing of the thoughts of our hearts, and the ten prayers that follow, plead that our hearts may be inclined to keep God's law. Though it has passed out of custom, there can be no doubt that it is perfectly rubrical for all the people to join in the opening Lord's Prayer in the Communion office. The fifth rubric in Morning Prayer distinctly legalizes this, and it would lend a power and congregational vigour to the service if this were universally done. The opening collect is one of surpassing tenderness and power. It is based upon the thoughts of Psalm 19: 12, 2 Cor. 10: 5. It is said to be a product of the later Anglo-Saxon Church, and was perhaps written by the famous Albinus Alcuin, a great Yorkshire Churchman, and friend of Charlemagne. Why do we have the ten commandments, and where did Cranmer get the idea of having them at the beginning of the Communion? A great deal of learning has been expended by Anglican scholars upon this question of the source of suggestion of the ten commandments, and Bishop Dowden in his "Further Studies," gives a series of possible origins, inclining himself to the theory that the placing of the ten commandments in our service was due to one of the German service books. But one feels inclined to ask: Why should our reformers have gone to Germany for what they could get from Englishmen at home? Cardinal Gasquet suggests that the insertion of the commandments and the Kvirie was not due to the influence of either of Valerandus or Luther, but of our own Bishop Hooper. Another has suggested that they were possibly due

to our own English Bishop Coverdale. But the suggestion of origin is a matter of secondary importance. The thing that we, as Churchmen, ought to be thankful for, is that the great Ten Words of God are so frequently and solemnly recited in the hearing of every worshipper in the Communion service in the Church of England, and that from Sunday to Sunday the great teaching of St. Paul in the 8th chapter of the Epistle to the Hebrews and the 10th verse, is perpetually emphasized. Canon Fausset has beautifully said that the law acts as our schoolmaster bringing us to Christ, and in our Church of England Communion service, the law is put first and the Gospel follows as its fulfilment; and, according to the teaching of Rom. 8: 2-4, the commandment is changed from the law of condemnation to the gospel law of life and liberty as we claim God's promise in the New Covenant. There is good reason to believe that the constant repetition of these great bulwarks of the moral law, has contributed in no small measure to that world-wide reputation for truth and honour that in every part of the world (save by the German and in Germany) has been attributed to the British name, and has been wrought in the fabric of our national character.

Brutal Treatment of British Prisoners in German East Africa

From the Church Family Newspaper

ARCHDEACON Woodward, who was among those who were kept in captivity, appealed for better treatment on behalf of himself and his fellow-prisoners. The petition was dated from Tabora, and stated that "the prisoners of war (all civilians being absolutely debarred from leaving the colony at the outbreak of war, being taken prisoners and subsequently treated in the same manner as service men) . . . apart from all hardships, insults and privations that they have suffered at the hands of the guards, have been purposely subjected to cruelties and such a course of treatment as is calculated to lower the prestige of the British race in the eyes of the natives of the said colony; and further, on an appeal against such treatment being made, the prisoners were informed that they had no rights, and that any further appeals would not be entertained, and if made the parties making such appeal would be severely punished."

The White Paper gives many details of the treatment meted out to the prisoners. The women of the party were subjected to the same rigours as the men, and the ordinary decencies of life were ignored.

"As a result of our treatment by the Germans," says another prisoner, the Rev. E. F. Spanton, "we were generally spoken of by the natives as slaves; the Swahili word *mateka*, which they used, is never used by one African to another unless he wishes to violently insult him."

The Rev. J. T. Williams, of the Universities Mission, tells how "one hundred and ten prisoners were lodged in native huts, which had been freshly built and were very damp. Mahenge is at an altitude of 6,000 feet, and the whole encampment was ill with colds and fever. I know as a fact that the German Mission (as I was told by one of the fathers, Eustace Fuchs) had offered their buildings for the use of the prisoners. He told me that the commandant, Major von Graviet, had answered that anything was good enough for British prisoners. The food the whole time was scandalously short."

The whole document is a plain and unvarnished record of the brutality of German methods.

Downeaster

Thoughts of an Eastern Churchman

When you think of it, how easily and cheaply you can do another a kindness by saying a good word for him in print. "Personals," about almost anybody, are always "good copy," and most newspapers are eager for them, if not too lengthy. There isn't a decent living man or woman of whom something kind cannot at times be written. Why keep all our kind words for the obituary column. Ink is nearly as cheap as talk and it sticks and stays. A kindly worded paragraph may light up a darkened life, hearten a fainting soul, give many a halting, travel-worn, dispirited plodder a new start. For at least seven-eighths of us are largely made or unmade by what other people say of us.

* * * *

Here are a few lessons that I have learned from the war: (1) The pettiness and unimportance of our everyday troubles, as compared with the terrible sufferings, and the innumerable bereavements sustained by those engaged in, or directly affected by it; (2) the equality of all races of mankind in the matter of courage; (3) the absurdity of the cry of "national degeneration," especially as levelled at England, France and Belgium; (4) the comparative unimportance, except perhaps in a very few cases, of the individual leader; (5) the enormous capacity for self-sacrifice inherent in mankind; (6) the vast staying power of England; (7) our own commercial and financial stability in Canada; and lastly, the wonderful capacity for liberal giving in our Canadian people.

* * * *

A great deal of nonsense is talked about the "failure of the Church." Of course the Church has "failed." It has failed to change human nature, and to transform the world in the time it has had at its disposal. But it has "held the fort." It has maintained in the world those ideals of truth and righteousness which Jesus Christ came to proclaim and bear witness to, and it has kept alive in the human heart the hope of a better life beyond. It is easy to pick holes in the Church, for on its human side, it is just as fallible as any other organization of men and women. But it witnesses to eternal truths. It is organized righteousness. It is a pity that people who talk so glibly about the "failure" of the Church (or Churches), do not sometimes pause and consider what kind of a hell of a place the world would be without the Church. How many of such people would like to live or own property or do business in any community without a Church?

We must accept facts, but we need not lie down to them.

* * * *

Humanity has hypnotized itself into the belief that seventy is the last "dead line," and that after that age, you cannot take a man seriously. You may accept his work, no doubt, for what it is worth, but at best the active, energetic septuagenarian is tolerated. There may be, or seem to be, exceptions here and there, but this is the general attitude of mankind towards the individual who has "passed the allotted span." He is not taken seriously. He is accepted and tolerated on sentimental grounds. Millions of people die in the seventies from auto-suggestion. They keep telling themselves that their "day is gone," that they are of no particular importance in the scheme of things, and that they are only existing on sufferance, and finally nature takes them at their word.

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Correspondence

WHO WILL HELP?

Sir,—A girl who has been a cripple from her birth, and has never had a special chair of any description, now pleads for a little help. Her parents are aged and unable to provide the same. Will any one desirous of assisting this worthy cause, send their subscriptions to J. R. Bythell, Rector, St. Thomas Church, Granton, Ont.?

VESTRY MEETINGS.

Sir,—I have enquired of a great many people, both lay and clerical, and cannot get a satisfactory answer, whether the vestry meetings in the diocese of Toronto should be held at the beginning of the year, or at the usual time on Easter Monday.

As you know that this is a matter of importance, I would be glad if you would answer my letter in the next issue of the "Churchman."

A Country Churchman.

[We have consulted with the Chancellor of the diocese and the following is his opinion: "The changes affected are all amendments of the Constitution or Canons, and cannot, therefore, be legally effected until or unless they are confirmed at the Session of 1918." This means that the new rule of holding vestry meetings on the 4th Monday in January cannot legally come into effect until after the next meeting of Synod. In the meantime, however, the Chancellor states that he does "not suppose that much harm will ensue if some few congregations choose to experiment."—Editor.]

OVERSEAS SOCIAL SERVICE DEPARTMENT.

Sir,—Will you please give publicity to the following:—The Canadian Chaplain Services, Overseas Military Forces of Canada, have recently organized a Social Service Department. This department stands ready to help the officers and men on the field in many social ways. It is, however, anxious to be of service to the home folk of Canada, whose sons are serving either in England or France, or whose sons have paid the supreme sacrifice on the field of battle.

This department is in touch with the 276 Canadian Chaplains now serving with the Overseas Military Forces of Canada. Every Chaplain is eager to be of every possible service to those

at home and abroad. They are constantly with the troops. Any request sent to this department will be immediately looked after personally by a Chaplain. In the case of casualties the Red Cross and Canadian Record Office generally have wide information, but any wishing special details that may be obtained from the Chaplains at the front in the advanced aid posts, may obtain the same by applying to the Social Service Department of the Canadian Chaplain Services. Photographs of graves are sometimes obtainable.

This department feels, from information received from many sources in Canada, that it can serve a wide field in bringing comforting and cheering information that it may obtain first-hand from the Chaplains or other sources of information. All communications should be addressed: Superintendent of Social Service, c/o Director of Chaplain Services, O.M.F.C., 245 Oxford Street, London, W.1.

Geo. O. Fallis, Major.

CARE OF THE NEWLY CONFIRMED.

Sir,—It is really of great importance to keep in touch with those who have recently received the great blessing in Confirmation; so often after this they are almost left to themselves, as far as watching or further teaching is concerned. Of course, parents ought to be sufficient guardians, but they do not always seem to realize the necessity, and, in days gone by, the candidates were not very carefully prepared. The action of two Rectors I have had the pleasure of knowing have taken steps that I think many would find it most helpful to follow. The first used to present cards to a so-called godmother (perhaps a real godmother, but probably not) bearing the name or names of a few of the candidates, to whom he or she would act as godparent at least for a year or two, giving advice as to daily life, seeing that the Church services, and especially the days for receiving the Holy Communion, are carefully observed, being kind, loving and helpful, not dictatorial, but sympathetic. Such a friend is often a lasting blessing. A book can be given of interest to a young person; and what an opportunity it gives us of calling forth a young person's sympathy in God's work in the world! The missionary call, the call to the ministry—for all Christians are called to serve in some capacity—we are not given these great blessings to wrap in a napkin and enjoy in our own private rooms. More missionary stories for boys and girls would be a great boon to our Sunday School libraries. Would anyone like to give one or two to the Sunday Schools of their particular parish? They are always very gratefully received, and in such cases the child reads them because they may, and not because they must; and they are so bright and interesting, these missionary stories for children. "Paul Rangai," an African story, is very good, I believe. The M.S.C.C. rooms, Confederation Life Building in Toronto, can furnish excellent books of this kind. "Puck's Parliament," or some such name, is a most interesting story for boys. But I am wandering from my theme. May I say once more that the acting as special friend to the newly-confirmed is not a difficult thing at all. Any Church member ought to rejoice in it. The other Rector I know holds a monthly meeting for those recently confirmed, choosing an evening near to the Sunday for receiving the Holy Communion, and thus keeps in touch with his candidates for a year or so. Sometimes it is just a social evening, but it is always an opportunity to influence his young friends, and to keep up a warm bond between them and himself. It

is an excellent plan, and it is the greatest comfort to feel that these young people are thus encouraged in their life of decision for Christ, and I hope so much one of these plans may be adopted, or at least tried by other of our clergy, who, I am sure, wish heartily to help us all to be faithful.

Caroline Macklem.

A PLEA FOR FREEDOM OF SPEECH.

Sir,—The issue of your paper for November 22nd has a plea for the buying of Victory bonds, headed, "Freedom Must by Freemen be Upheld." Does it not strike you or any of your contributors that it is rather inconsistent in the "Win-the-War" party to pose as the defenders of liberty, and yet, for so many of those who compose it to seem to think it quite the right thing for soldiers and others to exercise the most barefaced tyranny on their fellow-subjects, who, to use the modern term, are pacifists? Does it never occur to the so-called liberty lovers that to deny to those who disagree with them the privilege of expressing their opinions is contrary to that liberty of speech which Englishmen profess to hold so dear? Can any true lover of England or Canada read without serious misgivings of the meetings of pacifists being forcibly broken up by soldiers and women? A Canadian newspaper quoted without a protest against the expression used, the words of someone who said that the spirit of pacifism must be "stamped out."

The Win-the-War party seem to entertain the idea that those who disapprove of the prolonging of the struggle should, as a matter of course, be denounced as unpatriotic, or at least be held to be idiots, and this in spite of the fact that there are high thinkers who believe there are other ways of serving their country than by fighting, and who see in the continuance of the war threatenings to their land of disasters fully equal to an invasion by the Germans.

In an issue of the "Mail and Empire" there is implied indignation at the conduct of French-Canadians in banning free speech to English speakers at meetings held in Quebec and Montreal, and yet I have not heard of any prominent member of the Win-the-War party appearing to disapprove of some of its adherents forcibly silencing those who do not think as they do.

Many friends of liberty think that to seek to hinder the free expression of their ideas in those who do not share one's views, however noble the views may be in themselves, is to promote one of the worst forms of oppression.

Mary M. Sibbald,
Care of Mrs. Everest,
Sutton West, Ont.

CANADIAN STANDARD EFFICIENCY TESTS.

Sir,—I beg to occupy a space in your most worthy paper to answer the enquiry made as to the opinion of the Canadian Standard Efficiency Tests in our Church.

My humble opinion is that the superintendent who made the enquiry is not an interested worker of this movement. I can only state that wherever it has been introduced properly it has met with the greatest success by our Canadian boys. I say properly, and mean with the right spirit, for there is a right and wrong way to do it. To force a thing like this upon any boy is but foolishness.

The writer states: "It is five years since this movement was put in opera-

tion," but he is wrong. It has taken five years to put into operation, or rather to introduce this movement in Canada, but now it is on a fair way to a glorious, fruitful future. The thing now lacking is not the interest of the boy, but the interested leader, or the interest in the boy.

We have the Lad's Brigade and the Boy Scouts, and, as an assistant Scout Master, I agree that they are splendid things, but do not cover the ground necessary to make a man, both physically and spiritually. They uphold splendid ideals, but they spend most of their energies on the physical side of the boy.

Moreover, it is not the talk that does the work. It is not the talkers, but the doers. The men who talk are only coaches.

Yes; it is like a powerful machine or a gigantic drydock being used out of and far below their proper proportions, but whose fault is that? The onlooker or the worker? Look into the heart of the boy. Look into the heart of the home. Look into the heart of the Church. Look under the surface in all places, and you will find the hungry, starving soul. And go further. Look for food to feed that soul, and the only place you'll find it is in the Canadian Standard Efficiency Tests. It reaches all these places.

The last remark was as to the boy himself. Again I state, that there is where the earnest worker finds results. It is noticed in the Church. It is noticed in the Sunday School. It is noticed on the playground. It is noticed in the home. The boy himself notices it and realizes it and shows it in his work, play—yes, in his very life. Notices what? The Christ-like spirit of manhood.

J. H. Gibson.

MODERN DEPARTURES FROM THE FAITH.

Sir,—In connection with the subject of modern departures from the Faith, may I draw the attention of your readers to a most useful book, "The Truth of Christianity," by W. H. Turton (Wells, Gardner and Co., London, Eng.). I think the price is 2s. 6d. I see that "The Young Churchman" Co., Milwaukee, U.S., are agents.

Colonel Turton's book is written from the layman's point of view, and deals lucidly and honestly with the various points which are such a trouble to men's minds.

The great remedy, however, seems to lie in the use of the Bible. Believe it, study it, teach it, and its simple messages will reach and hold the hearts of the men for whose sake God caused it to be written.

J. N. Carpenter.

ELASTICITY IN THE EVENING SERVICE.

Sir,—My friend, Rev. R. W. Allen, of Whitby, in your issue of the 6th inst., thinks that I was guilty of too sweeping an assertion when I wrote that "there is a widespread dissatisfaction, not only with the nature of the Evening Service, but with the whole relationship of the Church of England to the mass of the people." When I wrote that I did not have in mind conditions in Ontario, or even in Canada alone, but in the United Kingdom and the United States as well. It is a fact that there has been going on a wide estrangement between Church and people through many years, and the clergy have largely been unaware of it. I will refer to two instances to show how the breach has been gradually created:—

(1) The recent great struggle in England over the licensing bill for

the control of the liquor traffic found a company of clergy and laymen who owned stocks in the breweries and distilleries fighting against it, while labour members to a man fought for its passage.

(2) About five years ago I stood one evening on Broadway, New York. Along with me was a gentleman in whose knowledge and judgment I had confidence. As we stood there, there passed by us a woman to whom he drew my attention. That woman, he said, is one of the fifteen thousand outcasts of this city, some four thousand of whom go annually to an untimely grave. The Socialists of this city have, time and again, fought against the conditions that are producing these human wrecks, but never once has the Church championed their cause.

The attitude of labour has thus been stated by a well-known writer: "Labouring men feel that, whatever

going on at revision. Such revision, with a view to fuller adaptation, is what we desire, and which must come, and is bound to come, because of the yearning spiritual cry for it. But this is only a part of the great movement sweeping over the world to-day. In the east it takes the form of movements in the political, social, religious and economic life of the nations; in the west it has culminated in the great war. But through it all can be heard one great, united cry, Give us life, give us liberty. The world is now in travail to bring forth a fuller realization of what the Son of God brought to us, the right and liberty to come into a greater fullness of life. As Lloyd George has said in his remarkable speech in Glasgow, this war is "one of the stations of the cross on the road to human emancipation."

C. P. Muirhead.

The Rectory, Bowmanville,
December 8th, 1917.

In any relief that might be given from the strict observance of the letter of the rubrics, it should be provided that the main lines of the service should be followed. This, I consider, a point of great importance. Even if the service is to be of a mission or evangelistic character, it should still follow the Prayer Book lines. But having said this, I think large liberty should be given. Thus, if occasion seems to the Incumbent to require it, one short psalm, one short lesson, one canticle and a few prayers would suffice. Observation has convinced me that people do and will continue to go to church largely for the sermon. This does not mean of necessity a disregard of the service. A man may say, "I will go to such-and-such a church to-night to hear Mr. X." He gets the same service in Mr. X's church that he would have in any other. He is not slighting the service, but he is stressing the sermon.

though it may help. What is needed is a general statement by the Bishops. It is true that already considerable liberties are taken with the service concerning which the Bishops, perhaps wisely, say nothing. But an understanding that liberty, wisely restrained, but still liberty, was frankly permitted would be a real relief to some of us.

The subject, though not of first-rate importance, is still one of great interest, and, I trust, many others will contribute to a wide but generous discussion of its various aspects.

H. Symonds.

Christ Church Cathedral,
Montreal.

The Churchwoman

New Westminster Diocesan W.A.

The members of the Diocesan Board of the W.A. held their monthly meeting in Vancouver on December 11th. The Board heard with deep regret of the resignation of the Dorcas secretary. The Victoria Branch wrote asking for the support of the Board in a request to be sent to the East asking that a deputation of two, a member of the General Board, and, if possible, a missionary, might visit British Columbia in order to arouse interest and lead to a closer union of East and West. It was announced that the Very Rev. C. S. Quainton, D.D., Dean of Columbia, has arranged to give his lectures on Christian Science, Theosophy and New Thought on January 22, 23 and 24 in the Labour Temple. The secretary-treasurer of the "Leaflet" reported a balance of \$37.66 and the literature secretary a balance of \$2.41. The Dorcas secretary read an interesting letter from Rev. Mr. Vale, of Hay River, who said the new buildings are practically completed and are satisfactory in every way. The convenor of Japanese work gave a satisfactory account of the work in Cordova St. It was stated that the missionary society had provided funds for the opening of the needed boarding-house in Port Essington. The children of the men employed in the scattered canneries can live there under the care of a Japanese catechist and his wife and attend the day school. A catechist has been appointed who hopes to arrive early in the New Year. He will also do evangelistic work. An address was given on his work by Rev. N. L. Ward. Few people know that missionary work has been going on among the Chinese in Vancouver for twenty years, and that it was begun by the Society for the Propagation of the Gospel in Victoria forty years ago. The E.C.D.F. secretary reported \$61.71, and the appeals, all for the Oriental work, amounted to \$67. The balance was made up by voting for this purpose \$5, the price of a teapot which had been given some time ago, and had found a purchaser within the last few days. A sale of work for the benefit of the funds of the Board is to be held in Vancouver early in February.

At Caledonia on Sunday, December 9th, 1917, Janie, beloved wife of Henry B. Sawle, publisher, of the Grand River Sagem, passed to her heavenly reward in her 56th year. The deceased had been a member of St. Paul's Church, Caledonia, all her life, and was one of the leaders in all church work. She was a woman of wide sympathy and will be greatly missed by the poor and the sick, as well as in church work. Her only son, Kenner, made the supreme sacrifice in France in September, 1916. She leaves to mourn her loss her husband and three daughters, Mrs. L. A. Truman (Hamilton), Mrs. Harrison Arrell (Caledonia), and Miss Emily, of Edmonton, Alta.

THE EXCELSIOR ANGLICAN CLUB

C. S. E. T. 1917-18.

"Jesus increased in wisdom and stature and in favour with God and man."—Luke 2: 52.
"Thou shalt love the Lord thy God with all thy heart, soul, strength, mind, and thy neighbour as thyself."—Luke 10: 27.

Date.	Bible Study.	Practical Talk.	Test.
Oct. 30	Manhood of the Master	Organization	
Nov. 6	"	Health Education—Dr. J. L. Carroll	
13	"	Call of the Ministry—Canon Woodcock	Running & Throwing
20	"	Public Speaking—Mayor Wright	
27	"	Sex Education—Dr. J. L. Carroll	Poetry
Dec. 4	"	"	Ability to Entertain
7	Union Meeting	Art—R. H. Lindsay, Esq.	Wall St. Meth. Ch.
11	Manhood of the Master	Books and Reading—Judge Reynolds	Indoor Baseball
18	"	God's Work in Nature—F. P. Smith, M.A.	
31	"	Watch Night	Observation
Jan. 4	Union Meeting	Choosing a Vocation—H. A. Stewart, K.C.	St. Paul's Church
8	Manhood of the Master	Winners of the World—Dr. Carroll	Jumping
15	"	Annual Banquet	
22	"	Winners of the World—Dr. Carroll	Home Reading
29	Paul the All-around Man	"	Throwing
Feb. 1	Union Meeting	Canadian Democracy—J. Webster, Ex. M.P.	First Pres. Ch.
5	Paul the All-around Man	Winners of the World—Dr. Carroll	Group Games
12	"	Value of an Education—A. J. Husband, M.A.	Basket Ball
19	"	"	
26	"	Missions—Rev. R. M. Hamilton	Debate
Mar. 1	Union Meeting	First Aid—Dr. Mitchell	Baptist Church
5	Paul the All-around Man	"	Jumping
12	"	Team Games—L. S. Beattie	Running & Throwing
19	"	"	
26	"	"	Service
Apr. 5	Union Meeting	Music—Jas. Makepeace, Esq.	George St. Meth. Ch.
May 24			

G. Smith, President.

Dr. J. L. Carroll, Mentor.

H. Davis, Sec'y-Treas.

"DO IT NOW!" Club Motto.

they have gained in Social Reform, they have won not only without the Church, but in spite of the Church. To most of them the Church is merely a great institution, going through the motions, but never actually producing anything." Right in our midst are many—we hardly realize how many—who have been quietly losing faith without saying anything to the clergyman, because, rightly or wrongly, they think that he would not understand. No; it is not a question of the Prayer Book, but the case of a need of spiritual revival as great as that which produced the Prayer Book.

2. I do not think that in fairness it could be deduced from my letter that I wished to "scrap" the Prayer Book. My desire, and the desire of thousands to-day, is to bring this book more into touch with the life, thought and needs of this generation, and the coming ones. After 300 years it is reasonable to expect that there should be need that a book that is to provide a living form of devotion and worship should undergo revision with a view to fuller adaptation. Hence the attempts now

Sir,—It is quite possible to agree with the main principles of Mr. Allen's excellent letter in your issue of December 6th and still remain convinced that greater elasticity is needed in our services, an elasticity which could best be exercised in connection with the Evening Service.

I, unfortunately, missed the letter of Mr. Muirhead, who apparently wants to "scrap" the Prayer Book. I need scarcely say that I have no sympathy with any such proposition. There is, however, a *via media* between what might almost be termed our slavery to rubrics, drawn up in very different times to ours, and absolute license.

The fact is that for reasons which can, in part, be given the Evening Service is losing its old-time popularity in most of our large cities. In Montreal the falling off is so considerable as to be alarming. But, as "Spectator" very truly points out, the churches which have no liturgy and can arrange the service in any way they please, are in no better case. I do not believe that a Liturgical Service is *per se* any stumbling-block.

But if the preacher has a special course of sermons to deliver, requiring for their proper treatment of the subject a longer time than the conventional twenty minutes, it is certain that even with the best preacher they lose some of their force if the congregation has been in the church an hour, or nearly an hour, before the sermon begins. Such a short service as I have described would bring the preacher to the pulpit in fifteen or twenty minutes.

Mr. Allen very truly points out that liturgical worship is beginning to find a place in other churches than our own. This is an undoubted tribute to our service. But there is one point in which we might with advantage imitate them. Some opportunity should be granted us for the use of extempore prayer, or it might be a written prayer, but composed for the occasion. I think there are occasions when an extempore or specially prepared prayer immediately after the sermon would have a powerful effect upon the minds of a congregation.

I do not think Prayer Book revision is going to give us just what we want,

Church News

The Brotherhood of St. Andrew.

There are many chapters throughout the country flourishing and carrying on their work as formerly, notwithstanding the fact that the Brotherhood at the present time, has no employed General Secretary, or head office organization, and also that about 70 per cent. of its membership is on service overseas. At a meeting of representative members of the Brotherhood held a few weeks ago, it was unanimously decided to ask the Dominion Council to consider whether a secretary could not be again employed, in view of the serious problems facing our Church. Among these is the personal visitation in hospital and home of the returned soldier. Thousands of our senior boys are reaching that age when they should be influenced in Church work and trained in the problems of Christian living including the many moral questions accentuated by the war. This work comes directly within the scope of Brotherhood activities, and it was felt that some action should at once be taken to impress on Brotherhood men everywhere the enormous field of usefulness that is opening before them, and to urge the clergy to make use of their man power in the Church in the solution of these problems. It was thought vital to the Church and the Brotherhood that aggressive action should be taken at once, and that there was no other organization so well adapted to this work as the Brotherhood of St. Andrew. On December 11th, the Dominion Council held their annual meeting at Hamilton, and from letters received from council members unable to be present, it was learned that there were many active chapters, notwithstanding the great drain on their membership caused by military service in Winnipeg, Vancouver, Windsor, Ottawa, Toronto, as well as in a number of smaller places. At this meeting, Mr. A. G. Alexander tendered his resignation as president of the Brotherhood after filling this office most acceptably for nine years. The council expressed the great debt of gratitude due from all the members of the Brotherhood to Mr. Alexander for the splendid service he has rendered during his term of office. A president was not elected at this meeting. Mr. Evelyn Macrae, of Toronto, declined a unanimous call, on account of present conditions, but accepted the chairmanship of the executive committee of the Dominion Council. The other members of the executive committee, which comprises the council members in Toronto and Hamilton, are: A. G. Alexander, J. M. Boustead, H. A. McLaren, H. H. Francis, Hamilton, and J. A. Catto, R. H. Coleman, N. Ferrar Davidson, K. C., E. F. Crossland, E. N. Carleton, J. T. Symons and L. S. Winter, Toronto.

United Service of Intercession.

A united service of intercession for the men of the Anglican Churches of Toronto, on behalf of Canada, the Empire and the world, will be held in the Church of the Redeemer (Cor. Bloor and Avenue Rd.), on Tuesday, January 8th, at 8 p.m., the Primate, Archbishop Matheson, will give the address on "The Call of the Hour to Canada." Representatives of all the Anglican churches in Toronto will be present.

Presentation to Retiring Rector.

On Tuesday evening, December 11th, during the course of a very successful bazaar, the Rev. E. Softly, Rector of St. James' Church, Brantford, and Mrs. Softly, were presented with an address appreciative of their

work in the parish. In addition to this a purse of \$100 was given to Mr. Softly, the address accompanying this being read by Mr. Isaac Davidson, the oldest member of the congregation, and the purse being presented by Mr. Henry Wadman, Rector's warden. Mrs. Softly was presented with a handsome gold wrist watch with extension bracelet from the Young People's Chancel Guild and Master Gordon Softly with a gold mounted fountain pen from the boys of the church, the former presentation being made by Miss Riley, president of the Guild, and the latter by Master Herschel Harding. A few evenings previous, Mrs. Softly's Sunday School class presented her with a cabinet of beautiful stationery. In replying, Mr. Softly expressed his deep appreciation of this evidence of love and esteem and declared for himself and his wife that St. James' would always occupy a special place in their affection. Mr. Softly has been compelled to resign owing to ill health.

A Pleasant Surprise.

The members of her Bible Class in St. John's Church, St. Thomas, Ont., gave their teacher, Mrs. Little, a pleasant surprise on the evening of the 11th inst., on her return from a trip taken for the benefit of her health. Assembling at her home, they presented her with a beautifully framed copy of the picture, "After the Storm," in colours. Opportunity was taken of the occasion to express the gratitude of the class to Mrs. Brownlee, the Rector's wife, who took charge of the class during Mrs. Little's absence, and to present her with a novelty vase. Both ladies expressed their deep appreciation of the kindness of the class after which a pleasant evening was spent in games and conversation.

Rector's Work Appreciated.

On Friday evening, December 7, the members of St. John's Church, Lansdowne, Church of the Redeemer, Rockport, and St. Matthew's Church,

Warburton, surprised the Rector, Rev. Cecil Winter, and Mrs. Winter, by assembling in the rectory to spend a social evening and express their thorough appreciation of the work done by both since their arrival in June. After refreshments had been served by the ladies, an impromptu programme followed. The Rector's warden, Mr. E. E. Johnston, gave a report of the financial standing of the church, which is the most satisfactory and encouraging in years. An address of welcome to the Rector and his wife was made by Mr. R. F. Hungerford and short addresses were also given by Messrs. S. E. Johnston and Geo. Phillips. Several solos were given by Miss Gladys Mooney and Messrs. Fred. Mitchell and A. E. Mooney. Mr. Winter made a most suitable reply to the addresses and expressed his earnest desire for continued co-operation in his work, which he had thoroughly enjoyed thus far. With the singing of the National Anthem the assembly dispersed, all voicing sincere regret that even more parishioners had not been able to be present.

An Indian Boy in France Remembers the W.A.

The following letter from Mrs. S. H. Harding, of Port Rowan, Ont., was read at the annual meeting of the Huron Diocesan W.A. Albert Mountain-Horse was a full-blood Indian. His body was brought home for burial:—

"Dear Mrs. Sage,—I was at the Norfolk Deanery meeting on Tuesday and had the pleasure of hearing you speak. You will remember you spoke of Albert Mountain-Horse. Well, I would like to tell you a little incident about him. Perhaps you do not know that he was the adopted boy of the Port Rowan W.A. He was our first boy so, of course, we have always taken a great interest in him. My son, Arthur Harding, who was formerly a captain in the old 39th Regiment, had gone out West and at the time the war broke out was the editor of a paper at Okotoks. He enlisted in the 5th Battalion at once and went with them to Valcartier, where he was ap-

pointed to give instruction in musketry. One day, while instructing his men at the rifle ranges, he noticed a party of Indians, and in the evening he went over to that part of the grounds where they were encamped to find out something about them. Arthur spoke to one who seemed to be a leader and asked his name, and it proved to be Albert Mountain-Horse, our boy. In the course of conversation, Arthur said: 'I am from the West but my home is at Port Rowan.' The Indian said: 'Oh! I know Port Rowan, and I know St. John's Church, and I know the Woman's Auxiliary and Miss Wood.' Then he told my son how much he appreciated all that the W.A. had done for him and asked Arthur, when writing home, to tell the ladies he would never forget them, and especially to thank Miss Wood. These two brave boys went overseas and gave their lives for their king and country. The one lies buried among his own people in the far West; the other in a soldier's grave 'somewhere in France.' Arthur, after being kept about a year in England, wrote home saying he had reverted to the ranks so as to go with a draft of his old battalion to France, where he arrived on October 7th, 1915, and on the 6th of June, 1916, he was killed in action. I thought you would be interested in knowing that the Indian boy remembered the W.A. and appreciated the work they are doing. Very truly your W.A. sister, Etta Harding (Mrs. S. H. Harding)."

The Late Mrs. Bliss.

St. John's Rectory, Smiths Falls, Ont., was turned into a house of mourning on Thursday, the 13th inst., when in the late afternoon the Rector, Rev. Forester Bliss, and his family suffered the loss of the devoted wife and mother. Mrs. Bliss had been in uncertain health for several years, but with wonderful fortitude maintained her place in church and social activities, and by her dauntless spirit minimized her physical weakness and kept almost unimpaired her keen interest in life which she loved. A fortnight ago her illness took on a more acute form, but not until Thursday morning was there cause for special anxiety and then it became apparent that the end was near. It came painlessly and peacefully that afternoon. Mrs. Bliss was the daughter of the late Colonel G. H. Perry, of Ottawa, and for five and forty years had been the loving wife and loyal helpmeet of her husband, Rev. Canon Bliss, in all his labours. She was the very finest type of an earnest, hopeful, helpful Christian woman. Coupled with a keen intelligence and a well stored mind, there was a cheerful temperament and a kindly manner which won for her the confidence and affection of all who knew her. Wherever she went she radiated sunshine and gladness and many a sad and discouraged heart was helped and strengthened by her words of cheer and hope. She took an active part in church work as well as in all allied activities, and from these and from her happy home she will be sorely missed. To the sorrowing husband and family the deepest sympathy of the whole town goes out. The funeral was held on Saturday afternoon and was attended by a great concourse of people from every part of the town, who filled St. John's Church to overflowing. The service was conducted by Bishop Roper, assisted by Archdeacon Mackay and Rev. Canon Elliott. A number of clergy from the surrounding country were also present. The pallbearers were three sons of the deceased, L. E. Bliss (of Toronto), C. L. Bliss (of Nipigon), Vaughan Bliss (of Port Arthur), two brothers of Canon Bliss, Alder Bliss and W. D. Bliss, of Ottawa, and a nephew, R. Dawson,

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also of Ottawa. The surviving members of the family are Rev. Canon Bliss, six sons and three daughters, of whom one son, Captain Hamilton Bliss, and Nursing Sister Bliss are on active service in France. The others are L. E. Bliss (Toronto), C. L. Bliss (Nipigon), C. P. Bliss (Vancouver), Vaughan Bliss (Port Arthur), Stanley Bliss (Fort William), and Clara H. and Kathleen at home.

Bethlehem Tableaux at Brantford.

A large number of people gathered together at the Conservatory of Music, Brantford, on the evening of December 19th, in order to witness a representation of the Bethlehem Tableaux which was presented by the pupils of the Mohawk Institute. The Bethlehem Tableaux, now produced annually by the children of the Mohawk Institute, are probably the first reproduction of the old Nativity Plays in anything like a complete form on the continent of America. They consist of some twenty scenes, and require thirty performers for the different characters and a choir of 20 voices. In accordance with ancient custom, rich hangings takes the place of painted scenery. The costumes and accessories used are copied from the most famous examples of sacred art, whilst the incidental music is largely drawn from the traditional Christmas melodies of a bygone age. The tableaux, nineteen in number were all presented with admirable exactitude and precision, while the spirit of reverence essential to such a theme was never lacking. The intervals between the tableaux were occupied by carol singing, in which the fully vested choir excelled. Too much credit cannot be bestowed upon the pupils taking part, Rev. C. M. and Mrs. Turnell for their pains in training and costuming the performers, and Mr. F. C. Thomas for his services as accompanist during the evening. Mr. Turnell, in addition, read the Bible readings which came as interludes between the tableaux. The scenes were depicted in the following order: The Fall; Paradise Lost; the Promise (a) Abraham and Isaac (b) the Offering of Isaac; the Root of Jesse; the Annunciation; the Salutation of Mary and Elizabeth; the Nativity; the Shepherds in the field; the Angels and the Shepherds (a) the "good tidings" (b) "In excelsis gloria"; the Shepherds at the Manger; the Wise Men before Herod; the Adoration of the Magi; the Presentation in the Temple; Joseph's Dream; the Flight into Egypt; the Boyhood of Jesus; the Christ Child in the Temple; the Workshop at Nazareth; the "Te Deum."

Diocese of Huron Executive Committee Meet.

A meeting of the Executive Committee of the diocese of Huron was held in London on the 13th of December. At this meeting preparations were made for the meeting of the Diocesan Synod, which will probably take place at the end of April next. The Mission of Walpole Indian Reserve was granted \$100 on condition that the parish itself raise the same amount. A grant of \$100 was also made to Teeswater to continue its services, \$200 to Ripley and \$25 each to Revs. H. J. Condell, of Delhi, and T. L. Armstrong, of Sebringville. The Church of the Redeemer, Highgate, was granted permission to use the proceeds of the sale of a church lot at Duart. Delhi was also allowed to sell church lots on condition that the proceeds be paid to the Synod as an endowment to the parish. A commissioner was appointed to inquire into the Romney trust. Rev. W. J. Doherty, secretary-treasurer, reported under

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the will of the late Rev. W. G. Reilly, of Thorndale, a bequest of \$1,000 to the widows and orphans, to be paid on the death of his widow.

Mr. M. G. Bristow Dead.

Mr. M. G. Bristow, a well-known citizen of Ottawa, died in that city after an operation, on December 20th, aged 47. He was the son of the late Rev. Ernest Bristow, of St. Paul's Cathedral, London, and came to Ottawa 25 years ago. He has been a member of the choir of St. John's Church for twenty years and was president of the choral society of that church. He was an excellent singer and was most generous in giving his services for patriotic or charitable purposes. He was a prominent member of the Masonic Order. He is survived by his widow and three children, as also by a brother the Rev. Walter Bristow, Chaplain with the Imperial forces in France, and a sister, Ethel, who is serving as a nurse in a military hospital in France.

Purse Presented to Rev. W. Lowe.

The Rev. William Lowe, the Rector of Lucan, was presented with a purse containing \$120, together with the following address at the regular meeting of the A.Y.P.A., which was held in the parish hall on the 10th inst.: "Dear Mr. Lowe,—We, the members of Holy Trinity congregation, Lucan, desire to show you in a tangible way our appreciation of the seven years of your devoted and successful ministry amongst us. We would, therefore, respectfully ask you to accept this purse as a small token of our esteem and goodwill towards you, and we pray that God's blessing may rest upon you and your family and also that you may be long spared to remain Rector of this parish. Signed on behalf of the congregation, A. C. Waring, B. Stanley, wardens." Mr. Lowe suitably acknowledged the presentations. The address was read by Mr. Waring, one of the wardens, and the purse was presented by Mr. Wright, the local manager of the Merchants' Bank.

New Colours Dedicated.

Archdeacon Cody addressed over two hundred members of the Honourably Discharged Soldiers' Association of Canada in St. Paul's Church, Bloor St., Toronto, on Sunday afternoon, December 16th. At this service new colours belonging to the association were dedicated by the Archdeacon. The colours were borne into the church by standard bearers and deposited on the Communion table. The service, which was simple, opened with a dedi-

catory prayer, after which the choir sang the anthem composed by the organist, Dr. Hely Willan, "In the name of our God will we set up our banners."

Chaplain Wins Military Cross.

News has been received that Captain the Rev. P. Hudson Stewart has been awarded the Military Cross. No particulars were given, but it is presumed that the award was made for gallantry at the Bellevue Spur, on the Passchendaele sector, where Captain Stewart's regiment, the First Canadian Mounted Rifles, played a prominent part in the last week of October. Capt. Stewart went overseas with the 81st (Toronto) Battalion, and is a son-in-law of the Rev. Canon Howitt, Rector of St. George's, Hamilton, Ont.

Zealous Churchman Laid to Rest.

Mr. Arthur Wilcocks, one of the oldest and most loyal and zealous Churchmen of the parish of Richmond, diocese of Quebec, passed away on November 13th, after a brief illness. He held many important positions in public life—Church and municipal—in the town of Richmond, Que. For many years he was a lay delegate to Synod, churchwarden, councillor, clerk of the court school commissioners and Mayor. He held the Bishop's license as Lay Reader for a very long period and was untiring in his efforts in assisting the country clergymen in their work. He was most unselfish, sympathetic and generous. The funeral service was held on November 15th in St. Anne's Church, and was taken by a very intimate friend, the Rev. C. T. Lewis, Rector of Bury, assisted by the Rev. H. J. Oakley and Rev. Harold Dunn. The Mayor of Richmond, councillors and school commissioners were present.

Missionary Institute at Aurora.

In the middle of December a Missionary Institute was held for the Deanery of East York, with a registration of thirty. Rev. P. R. Soanes was the organizing secretary. Rev. A. J. Vale, the superintendent of the Hay River Mission, and Rev. W. E. Taylor, Ph.D., the newly appointed secretary of the Anglican L.M.M. were the principal speakers. Rev. S. A. Lawrence and Rev. J. Harvey Colclough took the Quiet Hours. H. C. Priest, the secretary of Missionary Education Movement, took a conference on "How to arouse missionary interest in the parish." Mrs. W. T. Hallam and Mrs. R. A. Williams led study classes in Canon Gould's book, "Inasmuch." The programme was arranged by the Missionary Prayer and Study Committee of the Synod.

The Canadian Methodist Hymnal

THIS hymnal, just published, takes the place of the hymnal compiled forty years ago. Of the 936 hymns in the old collection, only 164 are in the Book of Common Praise, whereas of the 677 in the new book, as many as 330 are also in the Book of Common Praise.

The new book is a fine collection, and such a radical improvement upon the old one that some of the older and conservative members of the Methodist Church may not take kindly to it. The old book selected 530 of Charles Wesley's six thousand hymns, but the new book retains only 88. The Book of Common Praise has 23.

In the selection of tunes, a sweeping change has been made. The old book contained only 139 tunes that may be found in the Book of Common Praise, but the new book has 383. The Canadian Methodist Hymnal contains 627 tunes in all. The Book of Common Praise 916. The tune book of the Methodist Hymnal was published in 1884, when many valuable copyrights were outstanding, which the Methodist Committee was not able to get permission to use, such as the tunes wedded to **Eternal Father; Holy, Holy, Holy; Abide with me**, and many others, the lack of which, perhaps, helped to earn for the Tune Book, the reputation of being one of the poorest collections in existence.

Among the new hymns, is a fine patriotic hymn from the pen of a distinguished Toronto man, Dr. A. D. Watson, whose poetry entitles him to a place among Canadian poets. The hymn is set to "O Canada" and begins: "Lord of the lands, beneath Thy bending skies." It is satisfactory to note that the Methodists have adopted the third verse of **God save the King**, which appeared in the Book of Common Praise, "Our loved Dominion bless."

It is a pity that the Methodists have not yet brought themselves to observe the Church year in the arrangement of the hymns. Christmas and Easter are, however, for the first time, given separate sections. In the latter, curiously, an Ascension hymn appears.

The fine national and missionary hymn, "From Ocean unto Ocean," by the late distinguished Presbyterian divine, Dr. Robert Murray, of Halifax, is included, but not set to the tune used in the Book of Common Praise and the Canadian Presbyterian Hymnal.

The celebrated old hymn, "Must Jesus bear the Cross alone," from which Bishop Williams of Huron eliminated the "cross-eyed bear" ("the consecrated **Cross I'd bear**"), appears as rewritten by him in the Book of Common Praise, set to Houseley's fine tune which ought to supplant the trashy **Maitland**.

Mrs. Plumtre's hymn, "Keep thyself pure," which since it first appeared in Book of Common Praise, has won a permanent place in hymnody, is set to Dykes' tune for **Sun of my Soul**.

The musical editors have evidently taken enormous pains to make the settings and harmonies attractive and correct. They have failed, however, to follow the lead of Book of Common Praise in providing alternative keys for well-known hymns. Nor have they suggested alternative tunes as often as they might. For instance, Whittier's noble hymn, "When on my day of life the night is falling," is generally sung by Anglicans and Presbyterians to **Fleming**, which is not referred to, though it appears elsewhere in the Methodist hymnal. In the old edition, as in many hymnals, "How firm a foundation," is set to **Adesto Fideles**, the tune for "O Come all ye faithful." The latter hymn has now found its way into the Methodist

hymnal, and two new tunes are set (one from Book of Common Praise) to "How firm a foundation." There is no reference under the latter to the old tune, and this is liable to cause dissatisfaction.

Nor is the indexing of first lines as complete as in Book of Common Praise. For instance, "Sweet Saviour, bless us ere we go," indexed in Book of Common Praise also under "O Saviour," etc., occurs only once in the Methodist hymnal. This defect applies to a great many hymns, "Crossing the bar" (Sunset and evening star), "Just for to-day" (Lord for to-morrow and its needs), "Souls of men why will ye scatter" (There's a wideness in God's mercy), "Glory to Thee my God this night" (All praise, etc.), "Thou gavest Thy life for me" (I gave, etc.), etc. The hymnal has a better topical index than Book of Common Praise, but has no index of authors or composers. The tunes are all named, however, and dates of composers and authors appear with each hymn. This work has been very carefully done and the secretary, E. J. Moore, has brought everything up-to-date with scrupulous accuracy.

The committee make generous acknowledgment of their indebtedness to James Edmund Jones, convenor and secretary of Book of Common Praise, who was also a member of the Methodist Committee, and five of whose tunes appear, **Walden** (The Lord's my Shepherd), **Belleville** (Just for to-day), **Recessional** (Kipling's Recessional), **Aura Leo** (a new tune for "O eyes that are weary." This also appears in Novello's new hymnal set to "How firm a foundation"), and a Quadruple Chant, set to Nunc Dimittis. The Canticles and Kyrie have suitable settings which ought to help to bring them more into use among the Methodists.

The words of "Rock of Ages," are not the same as in Book of Common Praise and the Canadian Presbyterian Hymnal. This is unfortunate, for a well-known hymn like this can not be sung at mixed gatherings without hymn books, the variations being so numerous. This hymnal, which is a vast improvement upon its predecessor, is not, we venture to think, equal in words or music to Book of Common Praise, or Canadian Presbyterian Hymnal, but will help us in Canada to arrive at that uniformity of use that may in years to come make it possible to have one common hymnal for Christians in Canada. Fifty-one new hymn tunes appear for the first time in this new hymnal, 20 by Dr. H. Sanders, of Ottawa, and 5 by W. W. Hewlett, of Hamilton, the distinguished musicians who acted as editors. New tunes (of which Book of Common Praise introduced only 32) are always an experiment, and only a small proportion succeed. Yet progress would be at a standstill if editors did not attempt something new to mingle with the old. The Methodists are to be congratulated upon their new book, which will shortly supplant the old, as no more copies will be printed of the latter. The Book Room may be proud of the appearance of the book, which was set up and printed in Canada with new type made for the purpose.

SATAN'S FOUR SERVANTS.

Satan has a great many servants, busy and active. But these four are his best workers:—

- 1. There's no danger.
2. Only this once.
3. Everybody does it.
4. By-and-by.

All four are cheats and liars, full of deception. When any one of them approaches you, there is only one safe answer: "Get thee behind me, Satan."

The Revised Prayer Book

Paper at Archidiaconal Conference.

Cookstown, Ont., Oct. 31, 1917.

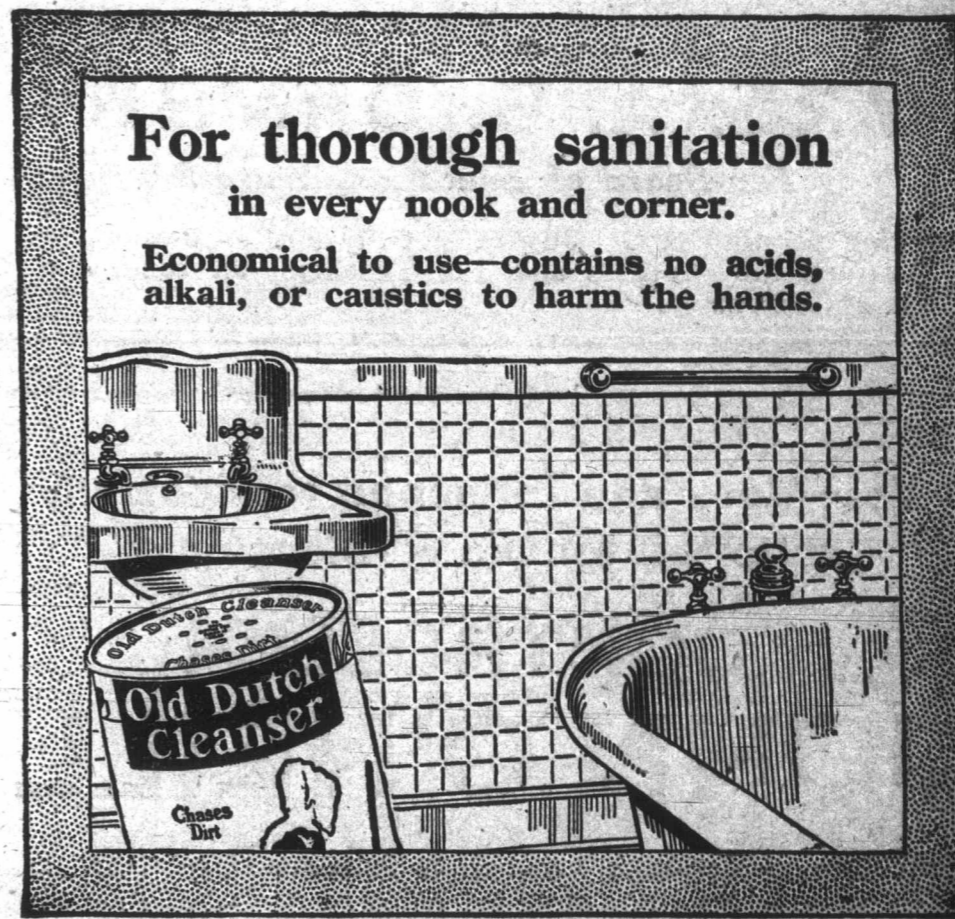
I DID not select this subject. I have no special qualifications to entitle me to dogmatize on the subject of the Liturgy. As a child of quite tender years I was ambitious to be able "to find the places" at service time. Before the lapse of a great many years, I shall be able to say that I have had familiar use of the Book of Common Prayer for fifty years, as a child, as a chorister, as student-catechist, as clergyman. A musician playing on a certain instrument for almost 50 years ought to be tolerably familiar with it and should know its limitations as well as its excellences. He may not know much about the theories of sound, but give him his instrument and he can produce them. Intimacy with the Book of Common Prayer tends to enhance its beauties, and makes one think of its great value to the Church and to Christianity, rather than to gird at its shortcomings. There is too much girding at the Book of Common Prayer of late. Whatever, therefore, I shall say about the subject assigned me, will be from the standpoint of the practical user rather than from that of the theoretical compiler.

Much thought has been expended on the Revised Prayer Book, but as this book is not to be revised again for some time to come (frequent revision not being desirable) it will be wisdom on the part of the Church to take time and continue to invite frank discussion. Why should discussion not be frank? We all have but one object, that is to see our book most helpful to the Church, in Canada, and beyond our bounds.

Now, what is the object of having a Prayer Book? "Is it not to furnish our people with a Worship Book? This idea, therefore, should dominate. I would, then, let the book begin with worship. I would put a list of the services on the page after the title-page, and then have the order for Morning Prayer come next. The moment a person opened the book he would find that its purpose was worship. Let the interesting historical matter now at the beginning be relegated to an appendix. The Calendar with Scripture portions really belongs to the Bible. But as we cannot have Anglican Bibles, it is necessary to have a guide to Scripture reading in the Prayer Book for our people.

The Order for Morning Prayer.

Let me recognize the value of the list of combination services. The additional sentences for the great festivals is a decided enrichment, as are also the Proper Anthems. Of course, it will take time to get into the way of using these. A simple chant, yet tuneful, and a natural division, so that there shall not be a mouthful of words after the accented syllable. Enrichments as a rule mean complication. I notice that every one does not always light down on the Easter Anthem very readily. I cannot think of a more appropriate place for the Proper Anthem than alongside the Collect. But, possibly a quiet announcement from the Prayer Desk of the page on which the anthem for the day may be found will reduce the confusion. And as the pagination of the Revised Prayer Book is to be uniform, there should be no more sensitiveness in an announcement of this sort than in telling the number of the Psalms or hymns. It is well to have the Venite ordered to be used in its place and omitted in the Psalms for the 10th day, because in such a large number of churches the Psalms are not sung, and the Venite is. I am unable to understand the grouping of the Bene-



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dicite. The grouping in the Hymn Book, set as it is to Chant 34, is splendid. My people love it. Instead of it being a bugbear in Lent and Advent, it is now enjoyed. One may be permitted to express great satisfaction over the prayer for the King, Royal Family, etc. I wish it were possible to distinguish it by a different type, so that the eye might quickly catch it at the time of taking service. And further, a break in the type between the Royal Family and what follows, of a change of the next word, "Endue," because one's tongue runs, "Endue them with Thy Holy Spirit." In the prayer for the Clergy and People, the basis of the prayer: "the Giver of all spiritual gifts" (Why not a cap G?), is far better than in the English book, "Who alone workest great marvels." Why not Bishops and Clergy? The insertion of "other" is so ultra accurate. If I say on Saturday, "To-morrow is Sunday," my accurate friend says you should say "will be," because to-morrow is future. I am glad to see the prayer For all Sorts, etc., and the General Thanksgiving inserted in Morning and Evening Prayer. It is a simplification.

I fail to see why permission to have a sermon and take the offertory should be given at the close of Morning and Evening Prayer. It is a recognized practice, and does not require a rubric.

About the only thing I would note in the Evening Prayer is that we are retaining the superfluous "both" in the second Collect, and so many will continue to pray the both our hearts may be set to obey the commandments. There has been much discussion about popularizing the evening service so as to get a better attendance. In many churches it is the best attended service, as so many lie abed

on Sunday mornings. We ought to try and make the morning service more attractive, so as to get some out of their beds to worship at the best part of the day. It has been proposed that extempore prayers be allowed to get "the crowd." Does anybody suppose that the spectacle of an Anglican clergyman praying in extempore will get people out to church? Are the places where extempore prayer is practised better attended than the Anglican churches? I suppose, if a local calamity took place and the clergyman prepared a prayer that he felt ought to be used under the circumstances, no Church Court would likely proceed against him. The Prayer Book has a greater hold on people than we sometimes give it credit for having.

The Litany as being more used than the Athanasian Creed should come after Evening Prayer. The proper place for the Athanasian Creed (I give in all these suggestions merely my humble opinion) is alongside the Thirty-nine Articles, without a rubric, or at most a permissive rubric. I feel that Churchmen should be thankful to have a document like this alongside the Articles, to guide them in thinking rightly about the Blessed Trinity and the Incarnation of our Lord.

The Litany.

We are still keeping the old scholastic distinction between venial and deadly sin ("from fornication, and all other deadly sin"). It is a relief not to have to pray for "the nobility." The word "magistrate" has to be extended quite a bit to take in courts of justice. A suitable word is not easy to light upon. "Judiciary" is more comprehensive. We are hoping that this war may soon be over, and that a long period of peace will come in. Is it not a pity to have a suffrage for

Advertisement for a competition with three prizes: \$50, \$30, and \$20. The subject is 'The Mission of Religious Journalism and How to Make it Effective.' Competition open to all subscribers. Essays to be typewritten and about 4,000 words. Competition closes January 31st. Names not to appear on essays but sent to Editor. Address: Editor of Canadian Churchman, 613 Continental Life Bldg., Toronto.

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the King's Forces inserted? It might be appended to be used in time of war. But we shall want to put out of sight, when peace comes, that which stands for force.

I cannot see why we should pray that those who serve mankind by learning should be protected. I hope the suffrage may be deleted. Why should not Prayers to be used upon Several Occasions be separated from Thanksgivings, and a good space and large type heading for Thanksgivings used? This is so in the American Prayer Book. Should not a prayer for vestry meetings be found here? There is a prayer to be used during a vacancy. Why not provide a prayer when the people are assembled to fill the vacancy, and for other meetings of the people? We must be thankful for the added prayers and thanksgivings. While making verbal alterations, would it not be better to change the word "suddenly" in the Ember Collect to "hastily," a more appropriate one? Page 123, "For fruitful seasons" (Fr. Scottish Prayer Book). What is the use of mixing up prayer for a good harvest and the spread of God's Word? Let us have a prayer that God's Word may have free course and be glorified, but, when we pray for a blessing on the seed sown in the ground let us keep to our object. The Litany is consistent: "That in due time we may enjoy them." Here is the prayer in the American Prayer Book: "Almighty God, Who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we gather in the fruits of the earth, and ever rejoice in Thy goodness, to the praise of Thy holy Name; through Jesus Christ our Lord." This prayer ends with its object in view. I do devoutly wish it were possible to have that beautiful prayer "that may be said after any of the former" placed before any of them: "O God Whose nature and property is ever to have mercy and to forgive." It might well precede, as Confession begins our services. It is a most appropriate prayer for a Lay Reader to use after the Confession. I frequently use it in case of a very shortened week night service.

The Holy Communion Order.

Why should this office be pushed away at the end of the Collects, Epistles and Gospels? These are a part of the Office. Why should they have precedence? It is a long hunt for the beginner to locate the Holy Communion Office. This would simplify the book. In the Offices Book for many years we have had the Holy Communion Office printed first. It can hardly be too often stated that our Book of Common Prayer is for the use of the generality of the people and not for the initiated few. Thank God for the cultured men and women who love our way. But we want all the wayfarer, tho' fools that we can bring in. After we have done everything and tell our Lord so, He still knows, "Yet there is room." And we must "Go out again," simplify, simplify, simplify. I cannot but express my gratification that the Office remains. To me it is beautiful beyond words. Let us hand it on to the coming generations as it is. A verbal alteration as our language changes here and there makes it all the more helpful. We can now pray for "impartial" justice. Why not speak of God's Word as "living" implying possessed of vitality, instead of "lively," implying skittishness? Now is the time for verbal changes that are of value. Why in the Gospels must we call a fishing smack a ship? Would it not be a good thing to put an asterisk beside the Collects for the 2nd, 3rd, and 4th

Sundays in Advent with footnote to repeat Collect for Advent Sunday? And do the same in the case of the Sundays in Lent. It would ensure the use of the Collects which are to be repeated. This would help Lay Readers and those who are beginners at taking services. In the Morning and Evening Prayer, after the Second Canticle, the rubric reads, "Then shall be said the Apostles' Creed." Why not make the rubric before the creed in H.C. Office read: "Then shall be sung or said the Nicene Creed"? If I ask a class of young (and even older) people where is the Nicene Creed found? the answer is not often readily given; why not name the Creed in the Holy Communion Office?

The Baptismal Offices.

Not many changes have been made. They were not required. We might express our thanks for the permission to take a baptism after the 3rd Collect. It is so much more reasonable there than to break in after the 2nd Lesson with your organist squirming in case she should start the Benedictus chant and "make a break." But what a weariness of the flesh is it to wade through all the articles of the Apostles' Creed, after having just recited it or, just before reciting it (if baptism is taken after the 2nd Lesson). Why not let us have permission to ask: "Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed, teaching as they chiefly do, faith in God the Father Who made the world, in God the Son Who redeemed all mankind, and in God the Holy Ghost Who sanctifies all the elect people of God"? In the closing Exhortation and in the added charge about Confirmation an omission has been made about teaching the Creed, etc., "in the vulgar tongue." I cannot reconcile myself to the omission. We have ceased to speak in ordinary parlance of the tongue of the vulgar. There are no common people in a democracy. Was it found difficult to get a good substitute? I have so often heard the late Archbishop Bond say, "in the common tongue." The knot is cut by omission. Was the Church not wise in the olden days? Speaking of the Prayer Book of 1662, Bishop Barry says: "Thus preserving throughout the main characteristics, both of substance and style, which marked it at its first compilation in 1549, the Prayer Book has exercised a most powerful influence, not only as determining the tone and character of English devotion, not only as forming a standard of faith and of religious thought, but also as affecting the whole development of English literature, of which, after the English Bible, it was the first great monument. Nor has its effect been confined to the English Church itself, the sister communions in Ireland and Scotland, and the daughter Churches of America and the Colonies. There can be little doubt that it has told on Christian bodies separated from the Church, wherever the English language is spoken, and even beyond this limit, wherever its numerous translations have penetrated. For the two great trophies of the Reformation, the English Bible and the English Prayer Book, we may well thank God." It was not for nothing therefore that it is laid upon the sponsors that the child be taught in the mother tongue the essential knowledge which a Christian ought to acquire.

(To be Continued.)

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CHAPTER XX.

A Night of Suspense.

"Gone, and the light gone with her, and left me in shadow here!
Gone—flitted away,
Taken the stars from the night and the sun from the day!"
—Tennyson.

IT was past midnight when Hilda awoke, startled by a loud peal of thunder. A vivid flash of lightning lit up the room, then faded to an inky blackness, while another deafening peal, mingling with the rumbling echoes of the last, made the windows rattle. A gust of wind shook the house to its foundation. Then came a quick pattering of raindrops upon the roof, like the marching of a mighty army.

A cold fear clutched at the heart of Hilda. She sprang tremblingly out of bed, and in dread of she knew not what, hastened to June's room. The door stood ajar, and she went in. June was not there. The bed was rumpled up, and one pillow suspiciously damp, but it had not been slept in.

Hilda then went to Brownie's room. Brownie was sleeping peacefully, but June was not there.

With trembling limbs and chattering teeth Hilda visited every room in the house, from attic to basement. June was nowhere to be seen. At last, white with a nameless fear, she roused Robin. He sat up in the bed, startled by the vision of her ghastly face in the lamplight.

"Aunt Hilda, what ever is the matter?" he cried.

"June is gone," she almost gasped. "I've looked all over the house, and can't find her anywhere. There's such an awful storm. If she's out in that—O Robin, hurry and help me find her!"

Robin dressed quickly, while Hilda went to her own room and did likewise. Then together they searched the house once more, calling June's name over and over. But no answer came, except the echo of the thunder and the roaring of the rain. Fortunately Brownie slept soundly. They left him alone in the house by-and-by and, lantern in hand, sallied out into the darkness and the storm.

In a very short time the island had been thoroughly searched. Not a trace of the missing girl could be found, and only the shrieking winds answered mockingly when they called. But when at the Haven they discovered that the canoe was gone, their forebodings took a new and definite shape. That frail little canoe could never weather such a gale as this. What madness could have possessed June to go out alone at night in such a storm. Yet in their hearts they knew.

There was not a moment to lose. Rapidly Robin unfastened the boat, pushed it off, and stepped in. Hilda, dumb with grief, was about to follow, but Robin said, "Hadn't you better stay and take care of Brownie, Aunt Hilda? I can manage the boat alone all right, and there's nothing that two can do."

The wisdom of the suggestion was apparent even to Hilda's numbed senses. It would have been easier to go out and share the peril with Robin, but her evident duty was with the one child remaining. "Yes, it will be best," she answered meekly; and, guided only by the incessant flashes of lightning, retraced her steps up the well-known path.

Brownie was still sleeping, and in her dripping clothes Hilda wandered again from room to room, wildly calling June's name, but all to no avail. Then she went again to the little wharf and, heedless of the storm,

waited and watched the wavering light upon the water. The suspense was almost unbearable, and at last she dropped upon her knees and sobbed out a little heart-broken prayer: "Oh, God, take anything I have—anything—only give me back my little girl!"

Once more she climbed the dark pathway to the quiet house, and once more returned to the Haven, always keeping in view the moving light upon the water. At last she saw that the light was returning. In breathless suspense she waited, and the last hope died within her when in the ghastly gleam of the lantern light she saw plainly written upon Robin's face the failure of his quest.

In silence he moored the boat, and in silence she waited, not daring to speak, until he turned toward her. "Aunt Hilda," he said in a hoarse, broken voice, "I didn't find her—but—I found the canoe. It was overturned—against the farther shore."

A little moan of anguish broke from Hilda's white lips, and she dropped her face into her trembling hands. Then broken-heartedly, she told Robin the whole bitter story—his father's anger about the children's coming, her difficulty about the dress, and the pain that had maddened her at last.

As Robin listened, his bitter reproach of Aunt Hilda softened to a great and tender pity. He had not guessed how deep, how strong was her love; and keen as was his own painful suspense, he knew that if anything should happen to June, his sorrow would be nothing to hers. Cold and undemonstrative as she had been, Aunt Hilda was all the mother he had ever known, and in her way she had been kind. Now he felt that whatever happened, he must stand by her. In that hour of bitterness Robin put away childish things and became a man. Putting his arm around Hilda's drooping, rain-drenched shoulders, he kissed her quivering lips. Afterward, the memory of that kiss was to her like the healing touch of balm.

"Aunt Hilda," he said, "you musn't blame yourself so much. Lots of people in your place would have punished her a whole lot worse. If she had been like most girls it wouldn't have mattered, but—June is different. We won't give up hope yet. You go back to Brownie, and I'll go over to Thompson's. The storm is nearly over, and it'll soon be light. Maybe we'll find her in the morning."

Cheered and strengthened by Robin's sympathy and manly dependableness, Hilda yielded to his persuasion, and returning to the lonely house, watched and waited for the dawn.

The next few days were like a hideous dream. Unfamiliar faces came and went; unfamiliar voices spoke words of condolence and sympathy. But faces and voices were alike unheeded, and Hilda was conscious only of one great hopeless heart-hunger for "The touch of a vanished hand, and the sound of a voice that was still."

(To be Continued.)

At Bangor Cathedral on a recent date a large tablet, erected through the munificence of the Bishop of Bangor to the sons of clergymen in the diocese who had fallen in the present war, was unveiled by his Lordship. The tablet, which is of white marble, framed with black Belgian marble, occupies a place in the north transept.

The Very Rev. J. Halahon, Dean of Ross, is the senior clergyman in the Irish Church. He is ninety-four years of age, and was ordained seventy-one years ago for the curacy of Berehaven, County Cork. When his Rector died he was appointed to suc-

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ceed him, and has been there ever since. He has never served in any other parish. Surely a remarkable record!

There was ample proof of interest aroused by the Bishop of Peterborough's "pilgrimage" to a number of the rural parishes in his diocese. The illustrated papers were prompt to portray the Bishop, robed in his purple cassock and bearing the six-foot staff which the Bishop had specially prepared for this pilgrimage from old oak out of his cathedral. Upon this he intends to carve the names of all the parishes thus visited. "Special correspondents" described with enthusiasm a sight which they termed "medieval," and expatiated on the scene at the boundary-line of a parish when the Bishop thanked the Rector for his simple hospitality to a pilgrim, and bestowed his benediction on the throng which had gathered to bid him farewell. These unconventional visits, with special services of intercession, stirring addresses, and friendly after-talks, have, it is believed, greatly strengthened friendly relations between Bishop, clergy, and people.

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Mrs. Wm. Shantz, 155 Albert Street, Kitchener, Ont., writes: "For several years I was troubled with bleeding piles. I tried different remedies for relief without success. I read in Dr. Chase's Almanac of the benefits other people were receiving from Dr. Chase's Ointment, so I sent to your office for a sample box. I found it gave me such relief that I went to a drug store and purchased a full-sized box. I have used several boxes since, and have derived more benefit from its use than any remedy I have ever used."

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