



Where Honor is Due

ONE of our Ontario Hospitals has lately erected this beautiful memorial in honor of former members of the staff who lost their lives overseas. Being made in bronze, it is an everlasting record of faithful service and heroic sacrifice.

It has been our aim to make the designs of our memorial tablets worthy of the records they contain. The above illustration is shown as one proof of how well we have succeeded in our efforts.

Believing we can be of useful service, we invite correspondence with those who intend to erect memorials in brass or bronze.

Ryrie Bros., Limited

134-138 Yonge Street
TORONTO

GAMBLING WITH DEATH

HON. LLOYD GEORGE said: "The willingness to take risks is, in the great merchant or capitalist, a virtue; but in the salaried man it is a vice. The contrary of the vice of gambling is the virtue of thrift, and Life Insurance gives the thrifty man his opportunity to develop systematic savings."

Every virtue has its contrary vice, and the man who in good health neglects to secure protection for his family and his old age is guilty of gambling—with death. Life Insurance is a supreme benefit to the capitalist, the manufacturer, or man of fixed income, but it is absolutely essential to the salaried man. It is the only means of making sure of an Estate. Trying to "get rich quick," too, is a form of gambling,—but you may *safely* combine savings, investment and protection in a *Continental Life Insurance Policy*. Write for booklet, "OUR BEST ADVERTISERS," and see our nearest agent *now*, or write to Head Office for full particulars, stating your age at nearest birthday.

CHAS. H. FULLER,
Secretary and Actuary

GEORGE B. WOODS,
President and Managing Director

THE CONTINENTAL LIFE
INSURANCE COMPANY

HEAD OFFICE . . . TORONTO, ONT.

FROM WEEK TO WEEK

"Spectator's" Discussion of Topics of Interest to Churchmen

HAS not Professor H. Mitchell gone just a little too far in scoring the Anglican clergy for things he thinks they will not do, and imputing motives for the presumed abstention that are neither just nor justifiable? He has read with pleasure and satisfaction an article in the *Churchman*. So has "Spectator," but there seems to be no ground therein for the unkind remarks that mar the appreciation of it. The article of which he speaks is stated in general terms. Its subject matter is such that probably ninety-five per cent. of the clergy would wholly assent to it. Should, however, the professor and the author of the article undertake to apply the principles contained in that article, they would probably soon find themselves at variance. What is more, that body of intelligence to which comfort and conviction is hoped to be brought would rise up and have something to say also. It is one thing to agree in negations, it is quite a different matter to agree in affirmations.

One wonders if the Professor has found in the whole range of history or literature a single man who has fully and satisfactorily stated his spiritual aspirations or met entirely the cravings of his spiritual hunger. Christ was not devoid of courage, of devotion, of wisdom, of persuasiveness, of spiritual power, and yet there was a pitifully small group of people who in his day openly acknowledged his leadership. Two thousand years have since passed, yet with all the efforts of saints and martyrs and prophets, only a fraction of the human race has been drawn into fellowship in his doctrines. When we think of these things, can we lightly assign a remedy that will set all things right? Is it just to censure men of no exceptional gifts when the great in mind and heart, through the ages, have been baffled in their efforts, and disappointed in their hopes? These things ought to suggest humility in our recommendations on so great a subject, and charity in our judgments. They ought further to indicate that, after all, teachers of spiritual things are but one element in the problem.

Let us try to understand one another. Many of us can surely be pardoned for growing somewhat impatient at the abounding advice that from day to day is offered to us, out of inexperience or very doubtful experience, as the remedy for all our troubles. If the fundamental principles are sound and true, of course we should act, whatever the source or whatever the results, but we should "take heed upon what we enter." The Church and the clergy are not the only people who have their difficulties. We are all looking eagerly for men who can establish education on true and world-convincing principles, for statesmen who will lead the way to domestic and international peace and prosperity, for the prophets of society that shall usher in a reign of industrial justice and contentment. Here are opportunities for the whole range of human genius and not for the Church alone. Does any one see the end so clearly in these less difficult matters that he feels justified in dogmatizing in the more delicate and complex problems of the spiritual redemption and edification of mankind. Christianity is not merely a pleasing scheme of ethics to smooth down the asperities of life and to make things more comfortable to the inhabitants of the earth, it implies and involves a spiritual union and fellowship with God, the focus of eternal virtue, into whose divine com-

pany we shall ultimately be received. It is in the consciousness of that mastership and commission that his servants must work. If that Divine will can be fully interpreted to men according to their requirements, that is our complete, our sufficient authority. Who is capable of these things?

Once more, "Spectator" desires to repeat until it sinks into the minds of his readers his objection to the character of an appeal that in some form or other is dangled before the clergy in these latter days. In plain language it is an appeal to crude selfishness. Preach the social gospel and labor will crowd your churches. Preach the topics of the hour and the man on the street will run after you. Preach the rational gospel and scholars and students will sit at your feet. The essence of that appeal in its ultimate analysis is that such things are good business. Surely no one undervalues the importance of a hearing or spurns the opportunity for the wider reception of the truth. Neither are the clergy so buried in the clouds of idealism that they would reject the comforts and influence of "success." Such motives, however, do not constitute the spring and source of activity of those who are sound of heart. They are not in keeping with the orders of the Master they serve, or the end to which they devote their lives. The one sufficient appeal is the truth, the rightness of any given course. Let us hear more of truth and less of presumed results in the future. We do not ask the writer or the interpreter of history to modify his teaching to gain the approval of a wider clientele. We do expect him to be faithful to facts and sound principles. The writer is most sympathetic with the broadening and deepening of the message of the Church for the souls of men. He desires that time should not be wasted on things that are trivial in their import. There are many things necessary for the teacher that are not required by the taught, and we should discriminate in these matters. The essential thing is that beneath and around what we do teach there is conviction and there is truth.

"Spectator."

INDUCTION AT RIDGETOWN, ONT.

On Tuesday evening, October 26th, the Ven. Archdeacon Richardson, M.A., D.C.L., of London, inducted the Rev. P. G. Powell, as Rector of the parish of Ridgetown and Highgate, at the Church of the Advent, Ridgetown. Mr. C. W. Scherer, Rector's warden, Mr. Alfred Spencer, people's warden, of Ridgetown, with Mr. R. Lambert, Rector's warden, Highgate, received the Bishop's mandate and declaration of oath, and presented the Rector with the key of the church. The Rev. R. J. M. Perkins, M.A., Rector of Christ Church, Chatham, preached an inspiring and instructive sermon, choosing for his text St. Luke 6: 13. The Rev. J. C. McCracken, Rector of Blenheim, and the Rev. W. J. Jones, of Morpeth, assisted with the service. Mr. Whitney Scherer presided at the organ.

The word "Warrior" is to be inscribed on the coffin of the unknown British soldier who is to be buried in Westminster Abbey on Armistice Day instead of "Soldier." The coffin is to be draped in a Union Jack which was flown at Ypres during the defence of that city.