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No. 34.

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Personal & General

The Bishop of Niagara and his wife and daughter are spending their holiday on Toronto Island.

* * * *

His Grace, the Archbishop of Rupert's Land, has been spending his summer holidays at the Lake of the Woods.

* * * *

The Queen acted as sponsor to the infant daughter of the late Major William La Touche Congrave, V.C., whose christening took place recently in St. Paul's Cathedral, London.

* * * *

The Very Rev. F. S. White, Dean of St. Mark's Cathedral, Grand Rapids, Mich., has been elected Coadjutor-Bishop to the aged Bishop Williams of Marquette.

* * * *

Miss E. B. Ridley, a graduate of Trinity College, Toronto, has been decorated with the Royal Red Cross of the First Class, for bravery in removing patients from a hospital which was under fire.

* * * *

Canon Dixon, the Rector of Trinity Church, King Street East, Toronto, has been made a notary public, which will enable him to add to his many services to soldiers' families in his section of that city.

* * * *

We regret to announce that the Rev. Canon Howitt, of St. George's Church, Hamilton, Ontario, is lying very seriously ill at the residence of his son, Rev. Arthur Howitt, St. Mark's Rectory, Orangeville.

* * * *

A Chaplain writing from the French Front comments upon the curious fact that in the country recaptured from the Germans despite its fearful desolation almost without exception in every village some figure of the Christ is left. It is the one strange feature amidst all the ruin which has been accomplished that impresses even the most callous spectator.

* * * *

Trichinopoly College is the largest which is affiliated to the Madras University, and is the largest College supported by the S.P.G. in South India. The number of students in the College is 619, in the College High School 980, and in the suburban Secondary Schools 529-2,128 in all. Of the 619 students in the College 78 are Christians and 425 are Brahmins.

* * * *

In the Niger district the Mission at St. Stephen's Bonny, which is not supervised by any European missionary, reports a decrease in the number of Christian adherents during the past year from 4,633 to 1,123. It is suggested that the decrease is in part accounted for by the propaganda of the African, who recently announced himself as the successor of the prophet Elijah.

* * * *

The marriage of Charlotte, youngest daughter of his Grace Archbishop Worrell, and N. R. Desbrisay, district passenger agent of the C.P.R., with headquarters at St. John, will take place in All Saints' Cathedral, at 1 o'clock on the afternoon of September 18th, and will be a very quiet one, the bride and groom being unattended. His Grace the Archbishop will perform the ceremony, being assisted by the Dean.

* * * *

The greatest sympathy will go out to the Bishop of Liverpool and Mrs. Chavasse at the present time. All three of their sons have been for some time past at the front. A few weeks ago they received the news that their

youngest son, Lieut. Aidan Chavasse, was wounded and missing, and now in the recent fighting in Flanders their medical son, Captain Noel Chavasse, V.C., M.C., has died from wounds, and their other son, Captain Francis Chavasse, has been wounded.

* * * *

One of the most remarkable burial services ever held on a European battlefield is described by the Chaplain of a western Ontario Battalion. It was that of an Indian killed by a bomb. Sixty Indians, commanded by an Indian lieutenant, attended the funeral. They represented the Mohawks, Oneidas, Onondagas, Cayugas, Mississaugas, Delawares, Iroquois and Blackfoots. The dead soldier was a Presbyterian and the service was conducted according to the rites of that Church.

* * * *

The King lately gave his special permission for the colours of the 122nd Overseas Battalion of the Canadian Expeditionary Force, to be placed in St. George's Chapel, Windsor, and a detachment of the Battalion deposited there on a recent Sunday. Canon Dalton, in the course of a short address, reminded the congregation that among the banners suspended above the Knights' stalls were those of the present Governor-General of Canada, as well as of past Governor-Generals of the Dominion.

* * * *

Out of 4,502 Toronto University men who have been on active service, 255 have been killed, 385 have been wounded, 29 are missing or are prisoners of war, 112 have been mentioned in despatches and 205 have won decorations. Of the last number one, Major T. W. Macdonell, has won the Victoria Cross, 28 have been awarded the D.S.O., and 112 have been decorated with the Military Cross. Four have received the bar in addition to the Cross and three have been awarded the Distinguished Service Cross.

* * * *

Under a recent agreement between Russia and Britain a Jewish corps is being organized in London. There are 20,000 Jews of military age in London alone. There are now 40,000 Jews in the British army, 32,000 of whom are English Jews, and 8,000 from the Empire abroad. The leader of the new corps was commander of the Zion Corps, composed of Russian Jews recruited in Alexandria, which corps gave a fine service at Gallipoli. Eight thousand Jewish soldiers now in Britain will probably form a stiffening corps.

* * * *

A memorial to Mrs. Handley Moule, wife of the Bishop of Durham, who died just about two years ago, has been placed in the private chapel in Auckland Castle under the Bishop's superintendence. It consists, as to the main feature, of a picture (in the south window of the ante-chapel) of the Risen Lord's interview with the Magdalene. In the small lights above are figures of three Marys: the Virgin Mother with the infant Lord, Mary of Magdala and Mary of Bethany. The cost is defrayed by contributions given last year by women of the diocese to provide a memorial of their devoted friend.

* * * *

An honour unprecedented in the annals of the British Army, so far as shown by available records up to date of February, has been won by Major C. W. Weldon McLean, of the 50th Brigade, Royal Field Artillery, son of Brigadier-General H. H. McLean, of St. John. Major McLean was awarded the D.S.O. in September, 1915, and for his deeds in the battle of Arras was awarded an additional bar in May of this year. Word has now been received that, for further services he has been awarded one more bar. So far as can be learned three D.S.O. awards to one man form a unique recognition.

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Canadian Churchman

Toronto, August 23, 1917.

The Christian Year

The 13th Sunday after Trinity, Sept. 2, 1917.

THE GOOD SAMARITAN.

This Sunday brings before us the familiar parable of the Good Samaritan.

The parable had its occasion in the question of a certain lawyer, who said, "Master, what shall I do to inherit eternal life?" Our Lord replied by unfolding the law of love: "He said unto him, What is written in the Law? How readest thou? And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?"

Who is my neighbour? It has been pointed out by a great teacher that this is the wrong question. There are questions which ought never to be asked; this is one of them. This is a question which cannot be answered, because it ought never to have been asked. The assumption in the lawyer's mind must have been: There is a class of persons who are in line for friendly acts and there is a class who are not. How can I distinguish between the two? "Who is my neighbour?" Now, one of the prominent points of the parable is that there is no neighbour class. The fact that it was a Samaritan who succoured the Jew in his distress shows this. It is a most striking illustration, because the Jew would have despised the Samaritan, and would have been the first to deny that he had a claim upon his helper. It takes great love to render kindness to those who think they are above us. But this the Samaritan did, and, therefore, stands for all time as the personification of that Divine Law, "Thou shalt love thy neighbour as thyself." "Who is my neighbour?" There is no neighbour class, there is no group to whom I may be expected to extend kindness, but at the same time may be excused from helping another group. It is upon the Jew the Samaritan's compassion is lavished, upon the Jew who had no claim upon him according to the standards of man.

In this story Our Lord is leading the mistaken lawyer and all of us away from the wrong question, to which there can be no answer, to the right question, to which there is a Divine answer. *What is it to be a neighbour?* That is the question for us all. I have no business setting apart myself chosen groups of people, saying, "Such a one is in line for my friendly acts." I must stand ready to help wherever there is need if I can. The thing with which we should be concerned is not "Who is my neighbour?" but "How best can I play the neighbour's part to anyone who crosses my path of life and needs me?"

The Good Samaritan is that One Who came down to do good to those who set Him at naught, Who "was despised and rejected of men." He is Himself the answer to the question, *What is it to be a neighbour?*

* * * *

There is no surer remedy for desponding weakness than, when we have done our own parts, to commit all cheerfully, for the rest, to the good pleasure of Heaven.—R. L'Estrange.

Editorial

The Returned Soldier

HIS DUE.

"Three cheers for the boys! Hip, hip, hooray! Tiger! Hooray! Nothing's too good for boys." And for the first month that is true. Our hearts are saddened when we see a man with an arm off, a leg off, or hobbling with a locked joint. We pay his fare, take him motor rides, treat him to the best of things. He is our honoured guest. Gradually it dawns on us that he has come to stay. On such terms he cannot be a guest. We get tired of feting him, and he gets tired of being feted. Welcomes are good. It would be a shame if we did not welcome the boys home again. But the welcome of too many citizens is exhausted in the emotional outburst. The test of a real welcome comes later.

Restoration is the due of the Returned Soldier. He wants to get in touch with real things again. He wants to take his place in the workaday world. He cannot without our help. Some citizens are giving that help and some are withholding it. One estimable head of a large firm is taking half a dozen returned men, willing to learn office work, to train them in a business college and employ them at one hundred dollars a month, their wages to start as soon as they go to college. Another firm down town was willing to give a man work as a janitor. He had lost an eye, had a silver plate in his head, and his left hand was partly paralyzed. They offered him sixty dollars a month and suite of rooms. The rooms were on the roof of a down-town building. The firm refused to put up a fence to protect his little child of two years. They came close to doing a good thing.

Here is a man who was a stonemason for thirty years before he went overseas, earning between four and five dollars a day. He had his left leg amputated at the thigh. He cannot carry on. He is too old to go to school again. He has not the head for contracting. He must "scrap" his experience of thirty years. What can he do? He can get absolutely nothing which will pay him one hundred and twenty a month. He may get something at sixty. That man's sacrifice will last the rest of his days. Here is another man who was an expert accountant for fifteen years. He lost his right arm at the shoulder. The artificial limb can be of no service. It will fill an empty sleeve—that's all. He has got to start life again. Another man, who had been a bush ranger, inspecting timber limits, lost his left arm and got a gun-shot wound through the right lung. He cannot do any heavy lifting. He cannot paddle. City life is a prison for him. Many men, who love the sweep of the prairie and have homesteaded and have their patents, have come back minus an arm or a leg. They are going back to farm. With a brave heart they make light of their loss. But they know, better than we, what such a loss means. And their position is not made the easier by the sight of foreigners, who have never lifted a finger for the country, and whose silence is their best loyalty, enjoying the fat places of the West and going through life in a double-six. (Read Miss Newnham's article in this issue about foreigners in the

West.) "It's no good going in for a Government job," said one man from the West, "for the Germans have bagged everything that's any good around my town."

These actual cases are good types. But they do not present the greatest difficulty of all, which the unskilled labourer has to face when he comes back with a disability which prevents him earning his livelihood by physical strength. There is a decided limit to the "fetch-and-carry" jobs that can support a man and his family. After two years' soldiering many men want work out of doors, and it is difficult to find light work out of doors.

The war has awakened some men. One said: "This war was the best thing that ever struck me. I want to make something of myself." But this effect is practically confined to the man under twenty-five years of age. Over that age the problem of readjustment is too pressing to be stimulating, particularly when there is a wife and family in the question.

Co-operation there must be on all hands to assist the returned man to employment useful to himself and the country. Some manufacturers are already awake to this, and are taking men into their plants to train them for specific work. The Soldiers' Aid Commissions in the various provinces are exploiting various occupations on behalf of the returned man. All kinds of societies, professions and trades must bear their part in this refitting men for life. Such work must be remunerative, and have a future. The Government gives six months' pay and training to a man who cannot carry on at his former work. We think that this should be extended also to the man who wants to better his former work. This Government pay of one dollar a day ought to be raised, particularly for men in the West.

Pensions.—Some may think that the pension which a man gets places him on Easy Street. Scarcely. Eight dollars a month for the locking of elbow, knee, shoulder, wrist or ankle joint; \$16 a month for the loss of one eye, one foot, or total deafness; \$24 a month for the loss of one hand, one leg, or the nose; \$32 a month for the loss of one hand and one foot, or both feet. Which would you sooner have, the disability or the pension? These pensions make good nest-eggs, but a nest-egg is no good unless the hen is laying. We should like to see the pensions raised. Our Pensions Board has taken one step towards justice when an order-in-council was passed, declaring that "no deduction shall be made from the amount awarded to any pensioner owing to his having undertaken work or perfected himself in some form of industry." After the South African War we heard of the Government taking away a man's pension because he was running a tobacco shop. Such an injustice at least won't occur again.

Convalescents ought to get the squarest of square deals. When a man gets home after service abroad he wants to see his family and his family want to see him. But he must wait in Toronto two or three months until his artificial limb is finished before he can go home. It is the man's due to be given an extra trip if necessary. The country can stand the expense after he has stood the risk. Another thing that strikes us as hardly a square deal is that when a man has been discharged

he is sent home second class-transportation (officers, first class). That is army regulations. It may be all right for England. But everybody, except foreigners, travels first class in Canada, and the distinction between officers and men we simply take no stock in. We know of nothing more creditable to a man than going over as a private instead of waiting for a commission. A man's a man. A grateful country, for whom he has done all he could, dismisses him with a class of transportation that he would never think of buying for himself. Too often the man leaves the hospital with a grouch after fighting for leave, etc. As individual citizens, we must leaven public opinion so that a square deal all along the line will be demanded and gained for the returned man. And the time to do it is now.

Thoughts for the Thoughtful

A PRAYER FOR REPENTANCE.

O God, the Father of all,
O God, the Saviour of all,
O God, the Comforter of all,
Turn our hearts to Thee.

From greed and covetousness,
From pride and boastfulness,
From hate and violence,
Deliver us, good Lord.

From love of comfort and ease,
From desire for the praise of men,
From fear or hatred of the Cross,
Deliver us, good Lord.

The minutes treasured are worth more than the hours wasted.

* * * * *

All lives are beautiful in which the sovereign thought has been for others.—Carmen Sylva.

* * * * *

Nothing dissipates cobwebs like active service and we all occasionally weave cobwebs of some sort or another.—Bishop Thorold.

* * * * *

That instrument will make no music that hath but some strings in tune. If when God strikes on the string of joy or gladness we answer pleasantly, but when He touches upon that of sorrow and humiliation we suit it not, we are broken instruments that make no melody unto God.—Rev. Richard Owen.

* * * * *

There is a sense in which the Christian minister is a priest according to any conception of his office; he is also a preacher, and he ought to be more or less of a scribe, or one learned in the sacred writings of Christianity. But all these are merely functions incidental to his ministry. First, last, and all the time he must be a minister, the follower and representative of Him Who came not to be ministered unto, but to minister.—Bishop Hulse.

* * * * *

No ship can tempt the sea and learn its glory so long as she goes moored by any rope, however long, by which she means to be drawn back again if the sea grows too rough. The soul that trifles and toys with self-sacrifice never can get its true joy and power. Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever to the life of other men finds the delight and peace which such complete self-surrender has to give.—Phillips Brooks.

The Power of the Presence and Its Relation to the Holy Communion

By the Right Rev. Handley Moule, D.D.,
Bishop of Durham.

A paper read at the meeting of the London Clerical and Lay Evangelical Union held in the Great Hall, Canon Street Hotel, on Thursday evening, May 24.

WITH a peculiar sense of responsibility I respond to-day to the invitation to address you. Our subject in itself is gravely sacred, to be approached with reverence and godly fear. And it connects itself, particularly at present, with debates and controversies within our Church life which inevitably add anxiety and difficulty to the treatment. In my long lifetime I have had something to do, often and again, with controversies upon doctrinal ideals. I think those efforts were on the whole called for by duty. But I confess that, as the years gather upon me, the fatigues of time, including the experiences of grief, compel me to feel a personal dread of the process of controversy. This does not imply weaker convictions, but it comes of a sense of the inevitable peril which controversy, as such, brings to the soul, and of a growing longing for the needful heart's own help, after the upholding and cheering power found only in the simplest and mightiest certainties of the Word and the Spirit.

But I could not decline an invitation at once so kind and so important, and I am here to do the little that I can upon this great theme. May He Who, beyond a doubt, is present here with some special grace, for we are met in His name, mercifully rule us with the peace and power of His presence.

I.

A little may be said first, in outline only, about the general fact of the Lord's promises of Presence with His Church and with His disciples. The blessing of the personal proximity of the Eternal Friend shines out already, radiant and large, in the Old Testament. "My presence shall go with thee, and I will give thee rest"; "In Thy presence is the fullness of joy"; "Thou shalt hide them in the secret of Thy presence"; "The angel of His presence saved them"; "I will fear no evil, for Thou art with me." One sacred incident after another gives substance to the words: The walk of Enoch with God; the colloquy of Abraham with his Divine Friend; the converse of Moses with Him, mouth to mouth; the visions, pre-luding the Incarnation, granted to warrior or to seer in the temple, by the wine-press, in the field. Everywhere appears a God, infinite and inscrutable, on the one side, but on the other supremely personal and delighting—yes, delighting, out of the inmost secret of His nature, which is love, to focus into companionship His affection and His care. Little do they know the Law, the Prophets, and the Psalms, who say shallow and irreverent things about the God of the Old Testament, as if He were a glorified Sultan, ruthless and aloof. May the Lord of the Fathers, blessed for ever, forgive such talk; for surely they know not what they say.

Then appears, in the fullness of time, the holy Incarnation. For a period of measured years the Eternal gives His presence to man under the conditions of manhood in its fullness, body, soul, and spirit. He walks among men as, indeed, the great Companion. Amidst the pain and burden, inconceivably heavy to Him, of mortal surroundings with their sin and grief, amidst incessant contradictions and

misunderstandings, He yet seeks and loves human company. He not only deigns, but greatly cares to have men about Him; "Will ye also go away?" He lavishes on His disciples His company, familiar and habitual, not least in His own dark hours. Then came the Cross and the Resurrection. And in this respect also it was "the same Jesus" that re-appeared from the unseen. He gravitated to the disciples who had forsaken Him. His first day of supreme victory was spent in free and affectionate fellowship with them, singly and together; in the garden; on the road, in the chamber, at the meal.

He passes at last out of sight. But He leaves a wealth of promises of Presence, perpetual, intimate, ubiquitous. "I am with you all the days," "all the days and all day long," for so we may paraphrase *pasos ras hmeras*, "Where two or three meet in My name, I am there"; "My Father will love him, and We will come to him, and make Our abode with him"; "I will come in to him and will sup with him and he with Me." Mediated by the Spirit, yet none the less personal and near, the Presence is always assured. As Lord of the Church, Christ walks in the midst of the golden lamps. As Shepherd, He is always with the flock. As Bridegroom, He is one in an ineffable intimacy with the Bride, and also with the person of her member: "He that is joined to the Lord is one spirit." He lives and moves only just behind the veil of sense, and sometimes He lifts it, as if to remind the soul that it is so. Saul hears His actual voice, uttering a homely proverb of the farm, from within the sudden glory. Then again at Corinth, and in the castle of Jerusalem, his Lord is with him. And at last, before the bar of Nero, the servant is sensible of the Master's Presence: "The Lord stood with me, and strengthened me."

Take the New Testament as a whole, and does it not shine and move all over with the word *Immanuel*, "God with us"? God, incarnate God, absent normally to sense, is yet always and everywhere present with His Church and people, by the Holy Spirit, Who effects the contact. Inscrutably but surely He is with us.

And this is not fact only. To us it is light and life. To Him it is love and joy. His *delights* are with the sons of men, whom He has redeemed, and to whom He has manifested Himself.

It is to us life. The withdrawal of the Presence would leave the Church a body without a soul, without a spirit. It would leave the disciple unutterably alone, with his enemy and with himself.

It is not too much to say that a sure grasp upon the promises of the Presence of the Lord Jesus Christ with a watchful use of them gives us the inmost secret of peace, patience, and success in the individual Christian life. The often-quoted experience of Brother Lawrence, a precious and luminous illustration of Gospel principles from within the shadows of the Church of Rome, is an experience of the widest application. The deliberately formed and developed recollection that *the Lord is here*, wherever the *here* may be—the temple of worship, hushed and solemn, or the noisy kitchen, with its stir and scolding—was that man's talisman for a quiet and happy state of soul. He lived by the recollection put into use; by the fact of the Presence turned into power through its active application to the heart in faith. That record is a lesson for every Christian man at every turn of his existence. Which of us does not know something of the validity of it? Which of us does not long to know it more, and ever more? The Presence of the

faithful Christ, of the whole Christ, the all-blessed God incarnate, one with the Father, one with us, with me, with thee; never divided, never a part of Himself but always all; this, recollected and used in worshipping faith, transforms the outlook, inspires the surroundings with a breath of heaven. This makes the lonely hour, be the loneliness physical or spiritual, full of infinite companionship. This lays the temptation dead beneath the faltering or the weary feet. This sheds a nameless brightness from beyond the sun on our happiness of heart and home. This can not only soothe and solace sorrow but can transfigure it by giving the stricken soul an initiation into the fellowship of His sufferings, till the heart-broken pilgrim can even love the wound that would be mortal if the Presence did not turn it into an avenue of life hid with Christ in God.

The recollection and application of the Presence will surely prove withal the inmost school of the spirit of Worship, without which true religion can never for a moment be itself. For such is the Lord, the Christ of the written Word and the revealing Spirit, that precisely with the growth of experience of His radiant proximity, with the intimacy of the soul with His love, grows its passion for adoration. The nearer to Him, in spirit and in truth, the more the happy and wondering disciple finds rest only at His feet, under His feet, awed before His unutterable betterness, His absoluteness of goodness and of glory, while yet, and only all the more, he reposes upon His Saviour's heart.

As with the man, so with the Church, the spiritual organism of true discipleship. For it, too, worship, adoration, the holy fear which is holy love upon its knees, is absolutely vital to its true life. Let the Church grow slack and cold in her principle and practice of adoration, and the mischief will be felt through all her faith and all her life. Let the maxim *Laborare est orare* be misinterpreted, as if the mechanism and bustle of Church activities were the main thing; let the simplicity of faith and the liberty of sonship be so travestied as to allow the Bride to forget to adore as well as to embrace the Bridegroom, and experience tells us that disasters to faith itself are sure to follow. The spirit of humblest worship is vital to the Church. And this is best assured by a perpetual recollection of the Presence. A God far off may be talked about, may be an interest, may perhaps be a dread. It is the Lord very near, robed in His promises, laying His right hand upon us, who draws out all the hallowing bliss of adoration.

II.

From these more general reflections on the Presence, and on the relation between the Presence and worship, I pass naturally to some great questions more limited and particular. I mean, as you will anticipate, questions connected with the great Sacrament of our Redemption by Christ's Death; if I may denote the Holy Communion in the words of the 28th Article.

With reverence and fear I approach this theme. With reverence, of course, for here is the holy institution of the dying Lord. With fear, lest words on such a theme should only bewilder, or only divide. But the fear itself prompts prayer and hope.

It is very widely taught and held, and the tradition of the teaching is old, that one supreme purpose and function of the Holy Communion is to effectuate a Presence of the Lord with His Church, peculiar, of its own kind. Whatever else it was given for, it is held that it was given for this. It was to procure and secure, by its due celebration (I omit on purpose all extreme refinements of statement, which would confuse our present quest), such a Presence of the Son of God in His full incarnate glory, in mysterious connection with the hallowing and the presence of the elements, that it should be the believer's duty to think that the whole Christ is then and there present as He is not, not so fully, not so magnificently, certainly in a normal way, otherwise and elsewhere. So strongly by some devout Anglicans is this held that they allow themselves to speak at times as if the glorious Presence were not to be had at all otherwise. One good man, pleading for full provision of great Celebrations for our soldiers when they return, has said that they will think little of Morning Prayer, for they will not find there the Presence of Christ.

A further step of doctrine, as we well know, takes men to the position that consecration so identifies the elements, or the element, with the Lord in His Presence, incarnate and glorified, that the identification lasts while the element is preserved intact, apart from the occasion of celebration and reception. The Presence, in an ineffable speciality, is bound up with the hallowed

(Continued on page 540.)

Archbishop Cranmer

A Study for Churchmen

PART II.

Cranmer as an Anglican Protestant.

AS we saw in our last study, the great impetus to Cranmer's career, was his study of the Word of God. This explains his altered ideals as a Churchman, and from the time he began to understand the Truth, the thing that he lived for was the reformation of the Church, in morals, in doctrine and in worship. His career from this time was one of very steady development, as he gradually emerged from the spiritual bondage of his early training as a Roman. The stages through which he passed in his Archiepiscopate were, broadly speaking, three: First, the political-antipapal; second, the Protestant-doctrinal; third, the Scriptural-liturgical.

The first stage through which Cranmer passed was the antipapal. In the Parliament of 1533 he moved that the usurped power of the Pope was a mere tyranny; that it was against the law of God, according to the Divine Word. This was the national legislative complement of the renunciation of the supremacy of the Pope by the Convocations of York and Canterbury in 1531. The abolishment of the foreign Papal power by Act of Parliament, and the voluntary separation of the Church of England as a particular or national Church, from the corporate unity of Rome, was largely the result of his singularly forceful advocacy. Convocation in 1532, petitioned the King in these memorable words: Forasmuch as St. Paul willeth us to withdraw ourselves from such as walk disorderly, it may please the King's most noble Majesty to ordain that the obedience of him and his people be withdrawn from the See of Rome. Years afterwards when Cranmer was accused of schism, as not only himself receding from the Catholic Church and See of Rome, but also of moving the King and subjects of this realm to the same, he answered: "As touching the receding, that he well granted; but that receding or departing was only from the See of Rome, and had in it no matter of any schism." We have separated from that Church (the Church of Rome), as Bishop Jewel said in his "Apologia," and have returned to the Primitive Church.

Reading through the lines of his after-convictions, we must surely give credit to Cranmer for honesty of purpose in this matter. It was not mere abject subservience to the imperious will of Henry. It was conviction born of Scripture, and fortified by reason. His article on the Catholic Church in the Ten Articles, of 1536, demonstrates this, evidently. Throughout all this initial stage of his reforming career, the character of a liberty-loving and Italian-scorning Englishman comes strongly out. But there was something higher and deeper than that. There was in Cranmer, also, that love of freedom with which Christ makes us free, of which the Lord Jesus spoke when he said: "If the Son therefore shall make you free, ye shall be free indeed." John 8: 32-36. And as the years passed on, this conviction not merely of the tyranny of the Papal authority, but of the unscripturalness of the Papacy as an apostate ecclesiastical system, deepened and strengthened.

2nd. Cranmer as a Protestant Reformer.

The second stage through which Cranmer passed was the Protestant-doctrinal. His progress in the first part of this stage of his career was gradual, and his action correspondingly cautious. But every step shows progress. Cranmer's first action in his career as a Protestant reformer was the most important of all. In 1534 he pressed in Convocation for a translation of the Bible, that the Scripture should be translated into the vulgar tongue by some honest and learned men. It was a significant motion. It showed his master-bias. He regarded the Bible even then with a peculiar affection, and throughout his career he was the unswerving champion of an open Bible. He worked, and worked long and patiently, for his final object: the English Bible to be read in all the English churches, and all the Bible to be put in the hands of all the English people. It was a magnificent ideal, and at last it came. In 1538-39 the Great English Bible now popularly known as Cranmer's Bible, was set up by Royal Command in every church. It was an act that created no small sensation. For it was done, as one his-

torian of the Church puts it, to the confusion of the Romanists, the exultation of the Reformers and the rejoicing of Archbishop Cranmer. Not only so. In spite of the antipathy of the Romanists, who called it the mother of all heresy and the father of schism, and did all in their power to prevent its being read, Cranmer worked for a further concession, and not only secured the Bible for the Church, but procured leave for the people to buy Bibles and keep them in their own houses.

Cranmer then proceeded to a very great work indeed as far as its effect on the future of England's Church history is concerned; the systematized recasting of the Church's doctrine. In 1536 the Ten Articles came out. They were largely due to Cranmer. His speech in Convocation on that occasion showed that he had already grasped in embryo the very kernel and essence of the principles of evangelical religion. While the Ten Articles are, of course, not so clear in their doctrinal purity as the present Thirty-nine Articles of the Church of England, they exhibit a remarkable advance towards the reformed doctrine, and may be said to be the high water-mark of the principles of the Reformation before the days of Edward VI. In another way, too, they were epoch-marking. They were the first declaration of the doctrinal independence of the Church of England. They flung out the banner of England's national Church in the assertion of its right to act independently of Rome. The very opposition they evoked shows the independence of Cranmer, and his determination to set forth what he believed to be truth. Cranmer's hand is also plainly evident in the book that was set forth a little later: the Bishop's Book, or Institution, of 1537, a kind of composite Protestant-Popish, Catholic-Evangelical manual, an evidence of the tangled theological sentiment of the day. The Article on the Catholic Church, which seems to have been Cranmer's, was a remarkable piece of work, for it proves that as far back as 1537 Cranmer had practically arrived at the teaching of our Article 19. It sets forth in unmistakable language the initial concept of the impossibility of the Church of Rome being the Catholic Church, and of the unity of the Catholic Church being a spiritual unity. It distinguishes between the Catholic Church visible and the Catholic Church invisible, and largely teaches the present doctrine of the Church of England upon the subject of the Church.

In fact, we may trace in these early doctrinal formularies of 1536 the rudimentary workings of the master mind which in later years was the inspiring influence of the Articles which have become the formulated teaching of the Church of England: the 39 Articles.

During this period a double process of development was in evolution in Cranmer.

On the one hand there was discernible an increasing antipathy towards the Roman Catholic system. This was more especially against the superstitions and falsities of its worship, though it was conjoined with an antipathy to the Papacy as the representative of spiritual tyranny and ecclesiastical corruption. On the other hand there was a growing sympathy with the Continental Reformers. Cranmer was gradually, perhaps even timidly, stretching out the hand of fellowship towards the Reformers on the Continent. His interest in them had been first awakened through his visit as Chaplain of the English Embassy to Nuremberg in 1532. The fact of his having married his second wife, as a result of this, a niece of the Nuremberg liturgiologist, Oslander, doubtless tended to cement the ties already formed, and it was largely owing to his influence that a deputation of Lutheran divines came over to England in 1538, and that the 13 Articles were published as an *irenicon*. But a change came about at that time, and to the end of the reign of Henry VIII. there was a decided anti-Protestant reaction. Cranmer's position became one of extremest difficulty. Cranmer fell. Gardiner, the Bishop of Winchester, became the man of the hour. Wily, crafty, insinuating, of loose morals, a trained diplomatist, a master of intrigue; he was the unwearied foe of the principles of the Reformation. As a result of his influence on the King, the Six Articles, a set of Roman dogmas of the most definite type, including transubstantiation, private masses, clerical celibacy and auricular confession, were introduced in 1539, as the formulated doctrine of the Church of England, and the laws of heresy were put in operation. Cranmer showed his independence and courage, however, even at this juncture by doing all in his power to prevent the adoption of those execrable penal clauses with regard to the execution of heretics. "The Archbishop did adventurously oppose, standing himself, as it were, post alone against

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THE BIBLE LESSON

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

Thirteenth Sunday after Trinity, September 2nd, 1917

Subject: Daniel in the Den of Lions.—Daniel 6: 10-23

AUTOCRATIC kings have always been assailed by flattery. It was not very subtle flattery with which his courtiers came to Darius. We can hardly understand a king being so foolish as to assent to such a plan as was presented to him. For thirty days no one was to ask a petition of any god or man except the king, under no less a penalty than that of being cast into a den of lions. The king was, apparently, quite unconscious that this was aimed at Daniel. Coarse and simple as the flattery was it was successful in hiding from the king the real intention of the flatterers.

1. The power of habit. Daniel throughout his long life had established the habit of prayer. It was one of the principles of his life that he prayed to God at stated times. Three times a day, with his windows open towards Jerusalem, he made his supplication. The fact of the king's decree made no difference to him. He had never allowed anything to turn him aside from this habit of prayer.

2. The reality of prayer. It was not only habit that made Daniel continue in his daily prayers, but it was that prayer to him was a very real thing. If it had only been a formal duty he might have been willing to omit it for a time. He felt, however, that he ought to obey God rather than man. He had achieved the great triumph of faith in this, that God was just as real to him as was the king. He knew the power and realized the presence of God and consequently he could not forego the privilege of making his daily petitions to God.

3. The accusation. With great satisfaction the accusers of Daniel came to the king. They could prove that he had disobeyed the royal command. They had been moved by jealousy to plan this way of destroying Daniel. The king had appointed 120 satraps to rule over his kingdom. Over these three presidents were placed. Daniel was the chief of these presidents. They were envious because a Jew, exiled from his own land, should have such pre-eminence in their country. Yet Daniel's discharge of his duties was so faultless that they could not find any ground for accusation. They, therefore, plotted to destroy him by the decree of the king. Now they had succeeded and it must have given them great satisfaction. Even the king was helpless to change a decree which he had signed.

4. The failure of the plot. The principal lessons which this story was intended to teach to the Jews were: (1) The lesson of faithfulness to Jehovah; and (2) God's providential care over those who were true to him. Daniel was an example of a man who was true to his allegiance to Jehovah. No temptation or threat could make him fail. Here, also, was a conspicuous example of Providence. In the den of lions God gave him safety. "He sent His angel and shut the lions' mouths."

5. The deliverance of the faithful man. Daniel was a man whose character and whose faithfulness were to stand for examples to the Jews and to mankind. Noah, Daniel and Job are spoken of in the Scriptures as men of faith whose fidelity to God was to serve for the strengthening of the faith of others. The character of Daniel particularly appeals to us. In prosperity or adversity he is always the same man of calm, courageous faith. God was with him at all times and in the hour of danger and defeat, God's deliverance was granted to him.

6. These lessons appeal to the universal conscience. We admire courage and faithfulness. Trustworthy people are those with whom we like to deal. The very foundation of common honesty depends on what we call faithfulness. The man whose word is as good as his bond wins our approval. In the most ordinary affairs of life faithfulness between man and man counts for much. Faithfulness to God is a higher quality than honesty in word and deed. It does not supersede these, but it is faithfulness upon its highest plane. So true is this that it may be said that the man who is truly faithful to God will never fail in his duty to his fellow men.

7. Providence. The Bible is replete with examples of this attribute of God. It is true that God rules. He ruled in the kingdom of Babylon in spite of the vagaries of the kings. He rules in the war-stricken world to-day. He is interested in our individual lives. If we do not see the working of His Providence, let us become men of faithfulness and prayer as Daniel was and we shall see as he did, that God is near.

When is a Church Catholic?

Rev. Professor HAIRE FORSTER, B.A., B.D.,
Toronto.

THE word Catholic is one which needs to be recovered from base uses. It is now claimed by the followers of a neutral-tinted Bishop of Rome and the claim is weakly allowed even by those who call themselves Protestants, and who, therefore, should understand the duty of protesting.

In the catechetical lectures of Bishop Cyril, of Jerusalem, 348 A.D., there is an explanation of the word. The Church is called Catholic, because it extends over all the world from one end of the earth to the other; and because it teaches universally and completely one and all the doctrines which ought to come to men's knowledge concerning things both visible and invisible, heavenly and earthly; and because it brings into subjection to godliness the whole race of mankind, governors and governed, learned and unlearned and because it universally treats and heals the whole class of sins which are committed by soul or body, and possesses in itself every form of virtue which is named both in deeds and words and every kind of spiritual gift." Lecture 18, section 23.

A Church, then, is Catholic: (1) When it is for the whole world; (2) when it teaches the whole truth; (3) when it is a guide to all classes; (4) when it is organized to promote every virtue; and (5) to root out every vice.

The Church is for the whole world, therefore when a Church ceases to be missionary, it ceases to be Catholic. The Church is to teach the whole truth, therefore if a Church confines itself to one special doctrine and fails to reflect the manifold wisdom of God, it ceases to be Catholic. The Church is to be the guide to all classes, therefore if a Church is the Church of the rich only or the Church of the poor only, if a Church is the Church of the educated only, or of the uneducated only, it ceases to be Catholic. The Church should be organized to promote every virtue, therefore if there be any virtue, any real value outside its interest, it has become uncatholic. The Church is to root out every evil, therefore if any evil, physical or mental, is outside a Church's concern, that Church is no longer Catholic.

The title Catholic, then, is an ideal for the Church. Strictly speaking, there is not and never has been a Catholic Church and the Church is in need of constant reformation in order that it may become more Catholic. The Church is in perpetual danger of becoming uncatholic. Many sects and denominations separated because the Church was uncatholic. In the 18th century, the Church of England was the Church of the "upper classes" only, it was neglecting Bishop Cyril's third point, it was becoming uncatholic; Methodism was the result. The Christian science sect is due to the Church's neglect of Bishop Cyril's fifth point, the duty of curing physical evil by spiritual power. Modern doubt and indifference is due to the fact that the Church has been only too content to be the Church of the unlearned only, by neglecting learning, it grows uncatholic.

If "Catholic" be the ideal of Bishop Cyril, perhaps no Church is in a better position to realize it than the Church of England. First of all the Church of England has a history, it is older than the English monarchy, hundreds of years older than the English Parliament. It derives its origin from two sources which supplement each other. From Rome it learned the necessity of organization, the freedom which careful organization releases; from the Celtic missionaries from the north, it learned humanism, the conviction that theology is most Divine when it is most human and most sympathetic to all other studies. Then the Church of England is open to reform. The tragedy of the Church of Rome is the tragedy of Germany, in every conflict, the extremists have won, and so the path of reform has been closed. The Church of England has never been captured by extremists and reform is always possible. And, thirdly, the Church of England realizes that a Church is a means and not an end. Here again, the Romanist and the German have made the same blunder, one regards his Church, the other his State as an end in itself instead of as a means for producing something higher. The Church of England, on the other hand, has learned that a Church does not exist for its own aggrandizement, but for the service of man and for co-operation with the purpose of God.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

A DESPATCH published in the Canadian press a short time ago indicated contemplated changes in the Chaplains' Service in Canada. It was stated that possibly Colonel Almond, now Director of Chaplains' Service overseas, with headquarters in London, would be brought over to Ottawa, with a view of organizing the service both in and out of Canada. This is the scheme which "Spectator" has outlined in these columns and in a lengthy personal correspondence with the Premier and Minister of Militia. It is, in his judgment, the only reasonable, hopeful and effective way of bringing the Church in its larger significance into vital and productive relationship with the men who have taken up arms in defence of our country and of civilization. There is no use mincing matters. Every one who has been in the army knows how chaotic, how disjointed and how humiliating is the position of the Chaplains' Service in the Canadian Army. Every Chaplain is under the direct orders of his regimental commanding officer. If he is fortunate enough to have a gentleman in authority, one who has some vision of the importance of the right spiritual adjustment of his men, the Chaplain will have considerable liberty within the lines of his own battalion. If the Chaplain be of masterful stuff, gifted in securing his own way in dealing with men, he may set up a little kingdom of his own, which may be of great service within the sphere of his influence. He will find, however, that his influence in the broader sense is largely negated by the position of his brother Chaplain in the adjoining battalion, who is absolutely circumscribed by his O.C., who has no use for a Chaplain and holds him down to the minimum of activity set out in the King's Regulations and Orders. Every one who is familiar with military discipline knows that a Chaplain, as any other officer, is a man under authority, and obedience is the first law of military service. To preserve his standing in the army, to preserve his usefulness in any degree among the men, he is frequently feign to conform to the mere routine of the service. Any appeal to higher authority must go through the hands of the commanding officer, who is out of sympathy with him and can blue pencil any suggestion that he wishes to negative. There is no Chaplain of judgment and experience at headquarters in Ottawa to whom his appeals or suggestions may go, in hope of sympathetic and informed consideration. There is no central executive officer who is planning work for his Chaplains and receiving daily or weekly reports, indicating that that work has been done or left undone. There is no Chaplain-in-Chief who has founded Chaplains' Training Courses, where the clergyman, efficient and experienced in parochial work, may be made efficient with the fewest possible mistakes in the army. This is, after all, an entirely new work for nine-tenths of the men who have entered the service in this war. There is no proper head through whom recommendations for appointments are finally approved. There is no sane oversight of the promotions in the Chaplains' Service in the Canadian army. Why is one man entered as a Major from the outset and in a few months elevated to a Lieut.-Colonelcy, while others, apparently in the discharge of signal service, remain as Captains? These are questions which are often asked in private, but, of course, they dare not find publicity in the army. From top to bottom the whole loose-jointed system should be reorganized and it cannot be done too soon.

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"Spectator" has suggested some of the reasons for his advocacy above of the establishment of a thorough-going department of spiritual service. They are by no means the only reasons, even from the point of view of welfare of the army. But setting this phase of the subject aside, there is a grave and potent reason for such action, from the point of view of the welfare of the Church herself. The writer uses the word "Church" in its comprehensive sense. It is only by efficiency in spiritual things in the army that the Church, as an *organism*, can win the respect of men trained to the last word in efficiency in military affairs. The Church, moreover, is not looking for respect, it is looking for power—power in its highest and best sense, power to serve men in the centres of their manhood, power to serve them in intellect and body, with the final object of reaching the springs of life and character. We constantly hear the anxious question asked: "What will be the attitude of the soldiers towards the Church when they return from the war?" What, it may be asked in

WEEK
Topics of Interest

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reply, do you expect it to be, if the Church is not presented at its best before these men in camp and on the field? Presented, not here and there by a few Chaplains of brilliant or popular gifts, but as an organism behind these men, possessing the authority to teach and break the bread of life in the army and everywhere else, where souls recognize the need of spiritual leadership? The Church that stands aside and allows its servants to be hemmed in unduly by ignorant commanding officers, that does not insist that spiritual service shall take at least as high a place (1) in the army as the veterinary, the dental and the medical services, need not be surprised if it continues in the same low esteem in the eyes of men when they return to civil life. Can the men of spiritual vision not see this? Where are the men of daring and resolve that will place the Church of God where it belongs in the Canadian army? If they will face this problem, they may count on "Spectator" to aid them to the limit of his power. The thing must be inaugurated by powers outside the army, for they are free. The powers within the army are hampered in a thousand ways and are not free. What is the situation in the public mind of Canada to-day? "Spectator" ventures to say that the Y.M.C.A. is regarded as the one big, spiritual force in the army. Ask the first ten men you meet on the street what they think of the spiritual provision for the men in uniform, and they will tell you the Y.M.C.A. is looking after that. They will probably be able to tell you the exact number of "sheets" of paper they give away daily, which is about the only thing they do give away, and they give it out of the abounding income they receive over the counters of their canteens from the very boys that are made the recipients of their bounty. Ask them about the Chaplains' service, and it would surprise the writer if one of the ten could give you any clear idea of what these splendid men are doing, or what they might do, if properly reinforced by organization. The Church is fast allowing itself to occupy a humble position in the tail of the Y.M.C.A. kite, and it is doing so by refraining from insisting upon a proper, recognized and organized department of spiritual service.

The hint that Colonel Almond may be transferred to Ottawa to do this very thing would appear to "Spectator" to be the exact time to strike for a new era in the efficiency of Chaplains' work. The writer had a conversation with an overseas Chaplain home on furlough not long ago. He spoke enthusiastically of the work of Col. Almond in France and later in London. He said that Almond's method was to get things done, and he was so successful that England and Australia were modelling their work on the system he had so effectively set up. He is a good soldier, but, like Nelson, he can look with a "blind" eye upon excessive routines when something ought to be done and done immediately. We, who know Almond, know that both his heart and judgment are in the right place, and when he sets out to do a thing it is extremely difficult to stop him. Now set him down in a seat of authority in Ottawa, with his vision, his experience and his driving power, it would be an extraordinary thing if in three months the whole Chaplains' service in Canada did not vibrate with a new life. He would be just to all communions and all Chaplains. He would see that the work that he controlled was no longer an incidental element in the great military organism, but its highest inspiration. We all know the difficulty that has delayed such organization and that is the rivalry of different communions in this country which made it difficult for our statesmen to act. We all have a dread, lest in the changes and chances of this mortal life, when such a man as referred to above passed out of the service the representative of some other communion might make things intolerable for Anglicans. Have we not magnified this difficulty? The great and crucial point of the development of this department is its foundation. If that be well and truly laid, it will be extremely difficult to depart from it. It may hardly be necessary to add that in the discussion of this subject, "Spectator" only claims to speak with first-hand knowledge of conditions in the Canadian army in Canada. The work in England and France cannot fail to be strengthened—no matter how efficiently it has been developed—by proper organization at the source. What is more, when the war is over, our military system will still require the services of a spiritual department, and if it is to stand, it must stand on its own merits. In referring to Colonel Almond the writer has not the faintest idea whether such a position would be acceptable to him or not, but he feels that the interests of the men of the army and the influence of the Christian Church would be advanced by such an appointment.

"Spectator."

The Call of God Through the War

ON Sunday, August 5th, owing to circumstances over which I had absolutely no control, I found myself in a small town in Western Ontario. It was the third anniversary of the war, a day to be observed with solemnity, with humility, with prayer; yes,—and with thanksgiving, and "every church in Canada will be so observing it," was the thought with which I started for morning service. I found a beautiful little church, well appointed, an orderly, reverent service, an attentive congregation. It was a town which, for its size, had given well to the war. Many of its sons had marched away,—some never to return; it had made generous contributions in money; some of its people had suffered severely, but,—will it be believed?—the service took cognizance neither of the fact nor of the day. The National Anthem was not sung; none of the hymns bore upon the occasion; the sermon contained not the most distant allusion to it; and of special prayers, the only one was the now familiar one that "We may accomplish that which Thou givest us to do, and endure that which Thou givest us to bear." . . . It was, in a sense, as if those who had come to the House of God asking for bread, had been given a stone, for the things nearest our hearts found no corporate utterance. The High Priest of Israel bore the names of the tribes upon his heart when he went in unto the Lord, but we, with the names of our sons and brothers, of the gallant sons of the Empire, of the Allies, the wounded, the prisoners, there was no place found for these on this momentous day.

Well, I had to make my own sermon, and I found it in the majestic staves of the opening Psalm for the day. Here is the proclamation of the Divine law and the Divine authority: though the heathen furiously rage, though the "All Highest" set himself in array against the Lord and against His Anointed, nevertheless "the earth is the Lord's and the fullness thereof; for He hath founded it upon the seas, and prepared it upon the floods." There is a God, the Champion of Right, in behalf of Whose law we are arrayed for battle.

And the man of God,—"Who shall ascend the hill of the Lord?" the Holy Place; the Sanctuary; but it is Calvary, the hill at the end of the way called the Way of the Cross; the hill which our soldiers have been treading steadily for three years, and which, just in proportion to our faithfulness, we have been treading with them; the hill which crowns the summit of the Way of the Cross, and yet which also leads to victory, peace and brotherhood. And "who shall ascend?"

Even he that hath clean hands and a pure heart; that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour." Can we claim this for our country and Empire? Humbly, yes, in so far as we have entered whole-heartedly into this war, "to make national liberties safe and unchallenged; to let the poor man and the small man have the same protection as the powerful man; and to make the little nation as well guarded as the big nation; to see that the administration, wherever it goes, shall have no commercial interest," and that the keeping of our pledged word is worth the cost we have paid to redeem it. Then came the thought of our civil life: our politics with the strangling hand which "to party gives up what is meant for mankind;" our business, which permits profiteering even from the blood of men; contracts broken, promises forgotten; the cruelty and greed and heartlessness in our social and industrial life; our carelessness of God. How much we must learn from our fighting men before, as a people, we can be fit for the hill of the Lord and for His fellowship; and we can learn it, only as they have done, by walking in the way of the Cross.

And then the shout of victory, the promise of triumph, "Lift up your heads, O ye gates . . . for the King of Glory shall come in."—Himself the Lord strong and mighty in battle. It is the Great Champion Who leapt into the arena, that He might wrestle with evil in His own Person, and in His own Person might overcome; Who is standing in the thick of human life and conflict, to share all its pain and all its glory. He is calling His servants, not to go without Him, but to follow Him in the adventure of the Cross; as He is being followed by our brothers in the fighting

lines; as He is to be followed by us in the daily adventure of life, in its business, its industry, its politics, its society, where His foes are ever active and energetic; and honour is to be won for Him by those who will serve Him with clean hands and a pure heart, setting aside greed, and keeping faith with each other.

He calls us indeed to prosecute this war to victory, and to carry the campaign into every day, into the future, in clearness of vision and purpose, with strength of soul, with every power dedicated to Him Who is "the enemy of wrong and tyranny, the power of righteousness and love."

"Who is the King of Glory? Even the Lord of Hosts. He is the King of Glory." And the armies that followed Him—who followed Him along the way of the Cross, obedient unto death—"were upon white horses and clothed in fine linen, white and clean." These attend Him on His triumph.

C.

REPORTED MISSING.

From one of our valued contemporaries we take the following poem. In these days, alas, the words "Reported Missing" are painfully familiar, and few can realize what they mean to the anxious loving hearts which hope, and pray, and wait. In such cases even the terrible words "Killed in action" would seem to be of lesser burden:—

"Not missing from the Father's heart,
Not missing from His ordered ranks;
For this, through pain and bitter smart,
Faith still, with tears, can give Him thanks.

We cannot tell where he may be,
On earth or in the heavenly light;
A captive or a son set free,
He still is in the Father's sight.

God sends His soldiers far away
To bear the battle's strain and stress;
But some He calls, e'en from the fray,
To rest with Him in blessedness.

And here or there, they all are dear
To Him; He knows them every one;
And plans for each, afar or near,
Until the battle day is done.

Within His sight each son of His
Remains; not one is wanting there;
The lad indeed is safe; he is
Not missing, but with God somewhere!"

—The Zenana.

THE FORWARD LOOK.

She was a young music student whose work had already attracted favourable attention, and whose brilliant and successful future seemed assured. Yet one day, as she went through a great pile of music, in search of some special selection which a friend had asked her to play, she stopped her search suddenly and turned to the waiting one with a tragic face and air.

"Do you know, when I look at that great pile of music, and think of the mere drop that it is in the sea of music—and of the long, hard hours, days, years of practice ahead—I'm tempted to run away from it all and never try to play another note?"

The friend gave her one astonished glance, then laughed.

"You'd never do that," she declared. "I can tell you a sure cure for that feeling, though. I used to feel just so when I thought of the seas of stuff that I must wade or swim through before I could hope to teach history and literature. Then I decided it was unwholesome to have a scared mental attitude toward one's work, a weakening waste of energy. So I trained myself to contemplate that literary sea as one of the delights awaiting me. Everything, from the mustiest history to the prosiest old classic, was to be interesting. The funny thing was, that it soon worked out—they really became interesting without an effort. I learned to like them all, and look on them as delightful stepping stones to my illustrious future. Now, just 'try this on your piano,' as the song writers advise in their sample pages," and she was gone with another laugh.

But her good advice remained. The music student followed her suggestion, put more real heart and interest into her work, made a friend instead of a taskmaster of it, and in time became all that she had hoped to be. She had learned the universal lesson of going at her work in the right spirit of gladness, as the Lord intended us all to go at things.—Exchange.

The Power of the Presence and Its Relation to the Holy Communion

(Continued from page 537.)

object. The incarnate God, inscrutably but really and uniquely, is there. To be near the sacred Thing is to be near Him, in a sense apart and infinitely important. To pray before it is, in a sense apart and infinitely important, to pray to Him in an intense and prevailing proximity.

No Christian who has learnt anything large from life's work and sorrows, from its temptations and its failures, its immeasurable need of the Christ, whole and near, will bear to think or speak hardly about such beliefs. Probably he personally knows amongst those who cherish them such humble and holy disciples of his Lord that he has a great fear of offending the generation of God's children. Yet in love and candour we may ask, for ourselves, for our own faith and our own responsibilities, whether the words of the Lord and His apostles really give such convictions the ground which their gravity and importance demand for the full assurance of faith.

Approach first the more general and far more widely-held tenet that the Holy Communion is emphatically the Sacrament of the Presence. With all reverence for the thought and faith of my countless fellow-Christians who so think, I am constrained to say that I cannot find, after earnest study, followed through many years, that this belief is either "read in the Scriptures or to be proved thereby" (Article VI.). I may quote, with respectful agreement, some words of my illustrious predecessor at Durham, whose vast knowledge was held and used by a mind singularly detached from "party." The sentences are quoted from his *Memoir* in my friend Dr. Tait's recent book, a book of whose high and distinguished value I can hardly speak too warmly, "The Nature and Function of the Sacraments." Bishop Westcott writes: "One grave point I am utterly unable to understand—how 'the Body broken' and 'the Blood shed' can be identified with the Person of the Lord. I find no warrant in our Prayer Book or ancient authorities for such an identification. . . . The circumstances of the Institution are, we may say, spiritually reproduced. The Lord Himself offers His Body given and His Blood shed. But these gifts are not, either separately (as the Council of Trent), or in combination, Himself. It seems to me vital to guard against the thought of the Person of the Lord in or under the form of bread and wine. From this the greatest practical errors follow. . . . (The elements) represent His human nature as He lived and died for us under the conditions of earthly life."

I venture to add, on my own part, what has long seemed to me eminently true and significant, that the whole action and utterance of the Lord at the Institution connect the eucharistic rite with the sacred Death as the immediate and supreme matter of reference. The elements are kept apart, not blended. The one is broken, the other is poured out, before consecration and reception. They are thus, first, the Body and the Blood separate from each other; that is, in the death state. They are, further, the Body as broken and the Blood as shed; that is, in the state of the Crucifixion hour. The Cup is the New Covenant, in the life-blood, say, the death-blood, of the most holy Covenant. The ordinance "spiritually reproduces" an hour, a state, which while its effects are for ever, has for ever ceased to be.

The Holy Communion, as to what is for certain read in Scripture and

can be securely proved thereby, without importations into the matter from quite other sources, is thus precisely this, the Sacrament of our redemption by the Death of Christ. As such, assuredly, our Consecration Prayer regards it.

The Divine Ordinance, with all its grace and power, is thus emphatically a Rite of Covenant, rather than a means to effectuate a unique mode of Presence. As we will presently remember, it is a holy occasion, full of the certainty, joy, and glory of the Presence. But the Presence on that occasion is not a something effected by the Ordinance. Rather it is just that propinquity of the Lord which He promises to His people in all their holy gatherings. Only He is present there for a special purpose of blessing—to make, as it were, His whole covenant of grace ever again concrete, tangible, vitally and vividly real, to all His own: to make it, as it were, a thing which they can feel. It is, in brief, a Sacrament. And a Sacrament, when we come to think of it calmly and anew, what is it? I venture to say, with Dr. Tait, as he reiterates the point in his admirable book, that Sacraments are things given not to add to the mysterious element of religion, but, on the contrary, to clear thought, and quicken imagination, and aid faith to lay a direct and simple hold on the eternal verities. They are to assist the believing spirit, by outward and visible signs and seals related to the hidden things signified, and, true to a common law of human language, called freely by their names. They are Signs, so as to help the worshipper to treat the invisible as veritable. They are Seals, so as to validate the grasp of faith upon its possession, under the "better covenant," of all that is ours through the Incarnate and Crucified Redeemer.

Of course, this is no mere matter of natural perception, of common sense. The Holy Spirit alone is able to give thought and faith their true direction and to reveal to them the glory of their object. But as He uses the Word (for it is only words), so He uses its sacramental Seals, never to be severed from it, to the uplifting and the assuring of the soul.

It was, I believe, Archbishop Temple who said that the work of the Holy Communion is not to effect a Presence, but to seal a promise.

May we not fairly expect that, if the effecting of a unique Presence were the Lord's purpose in the Institution, the Acts and the Epistles would contribute unmistakable illustration of it, not in teaching only, but in incident? But I cannot for myself trace such illustration anywhere. In one memorable incident I seem to see a negative to it. St. Luke, as we all feel, in the Acts, records not only events, but selected and significant events. One such is given us in that prominent narrative of immortal beauty, the conversion and baptism of the Ethiopian. The man, taught first by Isaiah, then by Philip, who for him is the New Testament, believes, rejoices, is baptized, and then goes on, utterly alone of Christian fellowship, to the African mountains. He needs, if human being ever needed it, the Presence. How is he to enjoy it? Not, on any strict Church theory, through eucharistic means at all. He is but a layman, just baptized by a Deacon. His sole means of grace are Isaiah, Philip's words, and baptism. Must he not turn back to Jerusalem, and get the Apostles somehow to make good the tremendous need? Nay, he goes on his way rejoicing. He has the whole new-found Christ with him. Neither Philip nor Luke is, it would seem, disquieted about his spiritual provision.

This means no dishonour to the Passover of Christ. But it seems to me silently to suggest that the Presence has not that unique connection

with it which so many earnest Christians take for an article of faith.

III.

Upon the further question, the reservation of the consecrated Bread for worship, I will speak but briefly. The late Mr. Freestone, of the Mirfield Community, has shown, in his book, "The Sacrament Reserved" (a book which appeared after his brave death in Mesopotamia), that such a practice was not known in Christendom for a thousand years. And the Bishop of Oxford has handled the subject, in the like direction, in an essay of characteristic power. He writes from his own point of view—a point far different from mine. He emphasizes as a great function of the Eucharist that it is ordained to convey into the Christian the glorified humanity of the Lord. But none the less weightily he warns Anglicans of the tendency of Adoration of the Host to blur and distort the fullness of faith in the Lord's indwelling in His disciple—whose being is the one true pyx or tabernacle of the sacramental Body. The title of the essay precisely is "The Theological Bearings of Some Extra-liturgical Uses of the Blessed Sacrament." It is reprinted from the "English Church Review," and published by Longmans. There are some great premises in the Bishop's masterly discussion with which, as I have said, I am quite unable to go, while fully recognizing the amount of ancient (I cannot think primeval) belief and teaching which is with him. But I find it the more impressive that he should thus urgently insist upon the spiritual risk, as well as the unhistorical texture of the tenets which would find a divinely given help to faith and prayer in acts of worship, collective or single, offered in the presence of the reserved and tabernacled Sacrament if the Body—used as it is, in such a case, without the very least evidence that this was a use intended by the Lord.

The tendency of this whole type of teaching, so I feel reverently convinced, does not run with the main stream of New Testament truth. More or less it goes to make less sure, less luminous, less restful and strengthening to the believer, the certainty of the unfailling and ubiquitous Presence, entire and perfect, of the crucified and risen Lord Incarnate, in all the glory of His Person, in all the grace of His deity and His manhood. It goes to put out of the foreground that truth which flows like a river of life through the Apostolic teaching, the truth of the work of the "other Comforter," who was to supply, and more than to supply, the loss of the amazing gift of the literally corporeal companionship of the Christ. In the Scripture it is by the Spirit that we have the Son, in all His life and power. The manner is inscrutable; it transcends infinitely alike analysis and imagination. But the fact is simplicity and certainty to faith. "He that is joined to the Lord is one spirit." The bridal bond of the soul and the Saviour, in which the disciple is not only with but in the Master, and He in him, is by the Holy Ghost given to us. It is such that, at every moment and in every place, the Master is closer to the man than breathing, nearer than hands and feet.

As to the public worship and life of the Church of God, a serious tendency of the teachings in question seems to me to be, as we have seen, a discredit of extra-sacramental worship, such that the traditional treasures embodied in Morning Prayer, for example, the Lessons, the Psalms, the Te Deum, are becoming unfamiliar to many Church people. Surely the glory of the Sacrament should rather be shed over all other times of worship and of the Word, as the seal of covenant blessing upon them all, than

be supposed to depress them and leave them in the cold.

IV.

But now I close. I have tried, imperfectly, but to my best, to give reasons against certain misuses, as I think them, of the glorious sacramental institution, the holy Passover of our Redemption. Let me conclude all the more gladly upon the positive note. For all that it is given to be, as the Divine memorial, in the soul and in the Church, of the Atoning Passion—that central fire and light of the Faith, that supreme magnet to the believing sinner's worshipping love—let the Holy Communion be more to us than ever, always more gracious, beautiful, venerable, dear. For all that it is given to us to be, as the imperial seal of Heaven upon the whole eternal Covenant of abundant pardon and victorious holiness, for all that it is as the authentic and certifying adjunct of the Word, from which it is never to be parted, let it seem always more desirable to us, more light-giving, more life-giving, to receive in worshipping wonder the hallowed Bread and Wine, as from the hands of the blessed Christ Himself, so the better, in the heart, by faith, to feed on Him. Let our conduct of the great Rite, and our use of it, be steeped in the tranquil but profound reverence of faith and love, and also in the glory of that blessed hope, of which it is full. For we "show the Death," with a perfectly definite *terminus ad quem* in view, "till He come." So let us go forth from it strengthened and refreshed in our whole being, pledged anew to an unreserved surrender to our once surrendered and suffering King, and better able to recollect, to adore, and to use, everywhere and every hour, "all the days and all day long," in the assemblies of the Church and in our own most solitary or most crowded time, the entire and real Presence, living, life-giving, human, Divine, of our Lord Jesus Christ.

He Died for Me

Driving along a country road in his motor car one day a gentleman and his wife, who resided in one of the larger Ontario towns, overtook and gave a ride to a young man going in the same direction. In their conversation it was learned that the latter had recently come from the United States, had lost his position there, and was, as they say, "on his uppers." Reaching the town, the young man alighted, but as he was leaving, the lady noticed that he looked as if he were in need of food, and drew the attention of her husband to this fact. Calling the young man back, the gentleman questioned him and found that he had eaten nothing that day, and, moreover, had no money with which to buy food. The outcome was that the young man was taken to their home and fed. In further compensation he expressed a willingness to enlist with the Canadian forces, but had a mother in the States depending on him. The gentleman explained to him that he had only one son, an invalid, who could not go, and that he himself was beyond the age limit. He told him that if he would go in his place he would be responsible for all his expenses, would care for his mother in case he were killed, and would treat him as a son. The outcome was that the young man enlisted and went to the front. He carried out his part of the agreement to the letter and gave his life in doing so. The man, on his part, has also been true to his promises, and is to-day caring for the sorrowing mother. "He died for me" are the words he uses to express his obligation.

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Twelfth Sunday after Trinity.

Holy Communion: 238, 249, 260, 433.
 Processional: 530, 533, 617, 624.
 Offertory: 398, 573, 641, 768.
 Children: 686, 709, 718, 728.
 General: 23, 434, 456, 567.

Thirteenth Sunday after Trinity.

Holy Communion: 235, 397, 429, 585.
 Processional: 406, 448, 494, 653.
 Offertory: 367, 388, 567, 641.
 Children: 688, 699, 700, 729.
 General: 523, 650, 654, 725.

Preferments, Appointments and Inductions.

Lawrence, Rev. C. G., formerly Rector of Kingston, N.B., to be Rector of Hampton, N.B. (Diocese of Fredericton.)

Townsend, Rev. W. T., B.A., B.D., formerly Principal of Carcross School, Yukon, to be Assistant at Trinity Church, Halifax.

Church News

Baptism by Immersion.

A baptism by immersion took place recently in the parish of Ludlow and Blissfield, diocese of Fredericton, when three brothers, who had been brought up without baptism, were baptized in the river. A large congregation assembled on the shore and listened very attentively to an address which dealt in part with the subject of baptism. At the close of the address the Incumbent explained that all three candidates had expressed complete satisfaction with the baptism that their wives and children had received by affusion. One infant child of one of the brothers was baptized by affusion at the same time. Open-air services are a special feature of the work in these parishes during the summer months and much interest has been aroused which will, it is hoped, result in definite blessing. The Incumbent of these parishes is the Rev. A. J. Patstone, who moved from the diocese of Calgary last year. He was recently given a horse and outfit by his parishioners.

Notes from Rupert's Land.

The Rev. A. W. Woods, Rector of St. Margaret's Church, Winnipeg, who left with the first contingent as Chaplain to the 8th Battalion, has by succession promotions reached the rank of Lieut.-Colonel, in recognition of his splendid services to the troops under his care. The Rev. H. Cawley, of St. Alban's Church, Winnipeg, has

been made camp Chaplain at St. Charles' Camp.

Recent letters from the Ven. Archdeacon Fortin speak favourably and hopefully of his restoration to health, and he hopes to return to his duties in October.

The Rev. J. E. Purdie, of St. James' Church, Saskatoon, will conduct a Mission in St. Thomas' Church, Winnipeg, during the month of September.

The Rev. F. T. Jackson, of Gilbert Plains, has spent his two weeks' vacation in a motor trip through the Province, reaching Winnipeg in his itinerary.

The Rev. C. F. A. Clough has resigned the parish of Deloraine and will don the khaki.

A Summer Resort Service.

Once a year, the Rev. J. E. Flewelling, Rector of Canterbury, holds an out-door service at Lundon's cottage, Skiff Lake, for the many summer visitors and others. On August 12th Rev. G. F. Scovil preached the sermon. He also preached in Trinity Church. At the lake shore his subject was "The Canadian National Character," and in the evening he gave an inspiring missionary address, China being especially mentioned.

A Special Service at Morse.

The Rev. H. W. K. Mowll, M.A., stopped off at Morse recently, on his way west, and preached at the regular Wednesday evening service in St. Andrew's Church. A large congregation of all denominations gathered. Mr. Mowll was the principal speaker at the Morse Convention held in June, 1916. Rev. R. P. Graham is the energetic missionary at this place.

Notes from Fredericton.

Rev. W. B. Armstrong has been taking Sunday duty at Hampton, N.B., since the first of June.

Rev. C. G. Lawrence, formerly Rector of Kingston, has been elected Rector of Hampton. He is at present a Chaplain at the front in France.

The funeral of Mrs. H. Hamilton Brown, wife of the Rector, of Upham, N.B., took place on August 11th. The service was conducted by Rev. F. J. LeRoy and Rev. A. H. Crowfoot. The address was given by Rev. A. W. Daniel, and committal prayers by Rev. H. H. Brown. Among the floral tributes, which were very beautiful, was a cross of flowers from Stone Church, St. John, also one from the Deanery of Kingston. Mrs. Brown since coming to Upham some five years ago has been very active in church work. She was president of the Upham branch of the Red Cross Society, and had organized a Junior Branch of the W.A. She was also a teacher in the Sunday School. While here she gained many friends and will be greatly missed by all.

Mission of Longford Mills, Ont.

A very successful garden party in aid of the Longford Rectory Fund was held at the "White House," Geneva Park, Longford, on August 14th. A strong win-the-war sentiment was created by speakers from Toronto, Lieut. Machell, vice-president of the War Veterans' Association, and Mr. B. A. Gould, vice-chairman of the Win-the-War League. A vote of thanks to the speakers was moved by Rev. W. J. Southam, Rector of All Saints', Toronto, seconded by the Rev. J. R. S. Boyd, Rector of Orillia, both making appropriate remarks.

Marriage of Archdeacon Irving.

On August 15th the Ven. Archdeacon Irving, of Dundas, was married in Christ Church, Niagara Falls, Ont., to Alexandra, the daughter of the late Mr. Robert McKechnie, of Dundas. The ceremony was performed by the Rev. Charles E. Riley, the Rector of Dundas. The wedding was a very quiet one, only immediate relatives of the bride from Cleveland and Hamilton being present. A brief honeymoon was spent in the vicinity of Niagara-on-the-Lake.

A Good Example.

The services of intercession have been well attended throughout the summer months at St. Matthias', Halifax, and it is felt that they have tended to the deepening of the spiritual life of all who have been present. The addresses by earnest laymen, Lieut. Cooke, Dr. Hunt, P. Moriarity, J. H. Balcom and Wm. Geddes have been an inspiration to all. The parishioners are urged to set aside one evening a week for intercession and spiritual refreshment.

Farewell to a Missionary at Gagetown.

On Monday, August 13th, a valedictory service was held in the Guild Hall, Gagetown, for the purpose of bidding God-speed to Miss M. G. Peters, prior to her departure for the diocese of Honan. It was a solemn yet happy gathering, for Miss Peters is the first worker to leave the parish for the foreign field. Her name is the first on a new "roll of honour." A large number attended, and the Rev. H. E. Bennett, Rector of Jemsey, delivered an address on Isaiah's call. In recognition of her work as Sunday School teacher, a presentation was first made of a sum of money by one of the scholars, on behalf of the school. Then the secretary of the Junior Branch presented a pair of travelling slippers. Mr. Thomas Gilbert, churchwarden, handed her a bouquet, in which was concealed the sum of \$80 in gold, subscribed by the congregation. In doing so he referred to the fact that for many years past the parish had been able to meet all the missionary apportionments in full but was now making the best response in sending the living agent, to be followed, he hoped, by many more. The Rev. T. F. Marshall (Rector) presided and declared that the missionary society must go in for a policy of annexations and indemnities—the annexation of kingdoms of darkness to the empire of Christ, and indemnity, increased giving, the sums due to God in return for the havoc caused by the war.

Nova Scotia Mission Funds.

The work of the Nova Scotia Diocesan Board, especially that of the Archbishop's Fund for the increase of the stipends of the clergy in the missionary parishes, is being steadily pushed forward. During the summer Canon Vernon, the organizing secretary, has preached in the interest of the work at St. Peter's Church, Baddeck, and St. John's, Big Baddeck, at North Sydney and Sydney, and at Truro. Several days were spent in the Sydneys, interesting representative Churchpeople in this fund.

The Archbishop is arranging for a visit from four Canadian Bishops in October in the interest of the general work of the Missionary Society of the Church of England in Canada. The visiting Bishops will include those of Qu'Appelle, Saskatchewan, Keewatin and Kootenay. The general missionary campaign will be held in Halifax on Sunday, October 14th, and the

Progress of the War

August 13th.—Monday—A stand being made on the Russo-Roumanian front. Desperate aerial fights on Western front.

August 14th.—Tuesday—Heavy fighting on Italian front in the direction of Trieste.

August 15th.—Wednesday—China declares war against Central European Powers. Pope issues Peace Plan which is criticized as releasing Huns from penalties.

August 16th.—Thursday—Canadians capture German positions on two-mile front in Loos region. U.S.A. grain supply is taken over by the Government Food Administration.

August 17th.—Friday—Allies make advances in Ypres region. U.S.A. prohibits distilling after September 8th.

August 18th.—Saturday—Allies report 2,000 prisoners in Ypres region.

Bishops will also address the annual meeting of the W.A.

Teeswater Rector Resigns.

The Rev. John Mantell, the Rector of Christ Church, Teeswater, has notified the churchwardens of his intention to resign the rectorship of the parish at the end of August. His resignation has been accepted.

Orillia News.

The Rev. S. A. Selwyn, Vicar of the Church of the Messiah, Toronto, is taking charge of St. James' Church during the absence of the Rev. J. R. S. Boyd from the parish on holiday. In the course of his evening address on August 5th, which was upon the hymn, "O God our help in ages Past," Mr. Selwyn mentioned that Admiral Sir John Jellicoe had ordered this hymn to be sung daily on the ships under his command in the Grand Fleet. In the course of his morning sermon Mr. Selwyn made a feeling reference to the late Rev. Frank Andrews, who lost his life during the previous week in Lake Couchiching.

Captain the Rev. C. E. Jenkins, B.D., of St. Jude's, Brantford, preached in the Mission on the evening of August 5th from the text: "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Part of the prayers used on this occasion were taken from a copy of the service which was used on Dominion Day at Bramshott Camp, in Surrey, England.

Mr. G. P. Smart, organist of St. James' Church, has written and composed a hymn-prayer, for use during the war. It has been printed and added to the hymn books of the church, to be used from time to time. Mr. Smart has named the tune "Orillia."

Rev. W. T. Townsend at All Saints' Cathedral.

The sermon recently preached by Rev. W. T. Townsend in All Saints' Cathedral on the text, "I am Alpha and Omega," made a deep impression upon those who heard it and especially that part of it which the preacher enforced the truth that "the ancient of days" is also "the only modern," the great cosmopolite, as that truth is illustrated in the work of Missions. Mr. Townsend has been for some years engaged in missionary work in

the Yukon, and his word picture of the work was a striking and beautiful one—no ornate music, no stately building but true worship nevertheless ascending, we may be sure, as sweet incense to the Almighty Father of all men. Mr. Townsend will enter on his new duties as Curate of Trinity Church, Halifax, in September.

A pleasing presentation took place recently in the vestry of All Saints' Cathedral, when, on behalf of the choir, Dean Llwyd gave to Mrs. F. J. Tremaine, upon her retirement from the Cathedral choir, a complete Church Service Hymnal and the newest versions of the chants used, in special and appropriate binding, the whole forming a very handsome token of the esteem in which Mrs. Tremaine is held by her choir associates and of their regret at her resignation.

New Rector of Kentville.

The Rev. A. M. Bent, Rector of All Saints' Church, Springhill, has been elected Rector of Kentville parish and will assume his new charge in October. Mr. Bent has been Rector of Springhill for the past seven years.

Down-Town Churches' Association.

The summer work of this Church organization in Toronto is going ahead with good success. Up to the present time over 200 children and a number of tired city mothers have been given two weeks' rest and change amid the beautiful surroundings of Lake Simcoe. The summer house of the Mission at Allandale will be open until September 12. Sixty-three business girls from the St. Patrick Club were given a holiday last month. This week 50 little girls are enjoying a change.

St. Margaret's Bay.

Rev. C. E. Darcey, temporarily in charge of the parish of St. Peter's, St. Margaret's Bay, delighted the people of Peggy's Cove recently by giving them a lecture on Britain's possessions in the tropics. Mr. Darcey was stationed in the West Indies for several years, and his lecture was replete with information concerning the beauties and productiveness of the islands.

Bequest to Church.

In the will of Mrs. Anna Davies, who died lately, she left a legacy of \$100 to All Saints' Church, Toronto.

Assistant Director of Chaplains.

A despatch from London says: "A proposal is under consideration for the appointment of an assistant director of Chaplains for Canada. Colonel Almond probably would return to Canada for a short time to institute such an office. Chaplains are being returned monthly to the Dominion for assignment by the Adjutant-General at Ottawa, and it is urged that somebody ought to act in an advisory capacity to the Adjutant-General concerning these men's capabilities, and also that he be prepared to secure efficient candidates for service in England and in France."

Vancouver Rector Enlists.

Rev. Marcus H. Jackson, M.A., formerly of Essex, Ont., and now Rector of St. George's, Vancouver, has enlisted as a private in a British Columbia battalion. In reply to a question asked by members of his congrega-

tion, regarding his enlistment, he said: "I enlisted for many reasons: First, there is a feeling that we clergy talk, talk, talk, and are not willing to act, and if we are to grip men, and especially those who return from the front, we must show ourselves to be men, too. Secondly, I know that the experience will be invaluable to me. I wish to see life with all the veneer rubbed off; to look at the problems which the Church has to face from the environment of the trenches. I wrestled with the problem for two years, and finally concluded it was my duty to enlist. My congregation have treated me splendidly and have refused to consider my resignation, but have given me leave of absence for all the time I require." Mr. Jackson leaves a wife and two small children in Vancouver.

Church of the Good Shepherd, Mount Dennis.

The Rev. W. E. Mackey officiated and preached at this church on Sunday morning, the 19th inst. He declared that God was permitting the continuation of the war to bring us to more perfect living and that all would have to make altars of their homes and call on the name of the Lord before a victorious peace could be hoped for.

During 1916 a sum of £8,000 was either directly contributed towards the General Fund of the S.P.G., or consisted of grants to dioceses which were voluntarily relinquished in view of present need. In the case of Newfoundland, the amount contributed to the Society exceeds the total annual grant made to this diocese. The S.P.G. House in London is represented by sixteen of its staff who are serving in the army.

A most beautiful war memorial, which took the form of a handsomely carved reredos, has lately been placed in Holy Trinity Church, Eltham, Kent, to the memory of the gallant 29th Division, who lost their lives at Gallipoli. General Sir Ian Hamilton unveiled the memorial, which was dedicated by Bishop Montgomery, Prelate of the Order of St. Michael and St. George, the Bishop of Kingston dedicating the panelling. The congregation present included many of the relatives of the heroes commemorated, with a number of military men, several V.C.'s among them, with Army nurses and Red Cross workers, and it was thoroughly representative. The commanders of the "Queen Elizabeth" and the "Implacable," the two ships that assisted at the landing, were also present.

ART COLLECTION FROM THE ORIENT Wonderful Examples of Persian - Craftsmanship to be Shown at the Exhibition

The Art Exhibit, like all other departments of the Canadian National Exhibition, will have several new features, including the exhibit of Persian art and craftsmanship, dating back to the 16th century, and bearing out to some extent the claim of her advocates that Persia is the fountain head of the arts of the Aryan race. An Italian collection of great merit will also be shown, together with a French collection. All three were sent to America for the Panama Pacific Exposition, but owing to the hazardous state of ocean traffic they cannot return. Hence the opportunity that will be afforded the Canadian public to see this marvellous display. There will also be the usual selected collection of Canadian works and United States masterpieces.

The Woman's Auxiliary in Saskatchewan

Miss E. L. NEWNHAM.

A FEW weeks of wandering among the scattered branches of the W.A. show what a power for good this W.A. is. Women are found leading very hard and lonely lives—lives that seem to demand all their thought as well as all their strength, and yet they are able to stretch out so as to take their part in this great Prayer Society. Incidentally, one is struck by the growth of life in some very thinly-settled districts, the improvement of houses among the better class farms, and, sadly enough, by the vast tracts of land where, with good soil and facilities for grazing large herds, it is yet unsettled because of the greed of unscrupulous speculators, who are holding immense areas, waiting for unjust profits. After driving many miles over rich pasture lands, rolling prairie dotted with poplar bluffs, without seeing a sign of herds of houses, a burning indignation is kindled that such a state of things should be possible in this grand, new land. There is one fallacy which is encountered in many places: that the W.A. is, first, a sewing society, with the aim of making money. This has to be put right by the aid of the Constitution, which expressly states the four chief aims are to Pray For, Read About, Talk About, and Interest Our Children in Missions. That naturally leads on to the necessity of reading the W.A. organ, "The Leaflet." As a rule, women are wonderfully good about turning out to these meetings, though it may mean a very long walk in intense heat, or considerable ingenuity in arranging for the use of a horse at that time. One pathetic case was that of a woman with a cranky husband, whose idea was that a woman never needed to leave the farm. For years she had submitted, but, having discovered that no good was effected by submission, at last had decided, at no youthful age, that she had a right to help in God's work outside the farm. This meant she had to catch, hitch up her horse and drive, with the heavy feeling that she was incurring a heavy weight of displeasure in her own home, where there should have been only peace. It was a drive of thirteen miles to church and back. She enjoyed the meeting anyway.

The first place visited this summer was a small settlement, where the meeting had to be held in the evening, as some members lived so far away they could not attend and return in time to look after the supper and small children. The president had a large family, so all the smaller ones had to be put to bed and things left just right for the others; then she hitched up, driving in six miles with a leisurely mind, not reckoning how late might be the return. In spite of trying to hurry up, it was nearly 10 p.m. before the meeting closed. The women had come out to do business, and they did it. There was a short devotional service with "The Leaflet" Litany, and then the business of balloting for the new officers, which took time. No one seemed in a hurry except the town visitor, and, as the members wanted what they came for, the usual talk was given and questions discussed as if the day was before them instead of the night! Next day a missing neighbour was met. She explained that she had stayed away, fearing she would be asked to sew, and she was not a good hand with her needle, but as reading is more in her line, she will probably take "The Leaflet" and pray over it!

Next day another Mission was visited, where a very warm welcome was waiting. Quite a number of ladies turned out to hear about the W.A. They were all willing to sew and to sell their work for the benefit of their

own little church, but the idea of reaching beyond was rather terrifying. Of course, no branch could be formed till the question had been discussed, and some had determined faithfully to observe the prayer rule.

A country town, with its outlying Missions, came next. Ten years ago a little church had been opened with a very few members. The church was standing on the prairie. There was a bank, a hotel, and just a sprinkling of houses. To-day there are four churches, good stores and some fine houses. None of the people present at the opening are now living in the town, but they were met later on in a Mission a few miles out. There is a beautiful, large school and signs of real prosperity, and, better still, the members of the church are realizing more their privilege of giving for the upkeep of God's House in their midst, and are taking their share in helping, both at home and in foreign parts. Seniors, Juniors and a large Babies' Branch were in evidence. The Mission ponies rattled out to an outlying farm, where were gathered several of the original church members and also W.A. members. This branch was started ten years ago with three members. A further drive that same evening ended at the church, where two faithful women had come from a distance. "Where two or three" means something very real when far away from everywhere. The devotional service and the discussion of missionary work, its aims and helps, seemed very personal when there are only four, all counted! But the promise stands sure. The ponies started home in good heart, but the road was long. Over two hours' drive over grassy prairie, winding round sloughs, past many bluffs without seeing a house, and then a wide farmhouse, roomy and comfortable, surrounded by fine willows, a house shadowed by this awful war, for the son had laid down his life "somewhere in France," and the dear, old mother was left with the sweet memories of those twenty-two happy years and her youngest son to carry on the work alone.

On Sunday morning a drive of six miles to the little church, standing alone, neatly fenced round, God's Acre being hallowed by the two graves—such a beautiful morning, with the Sunday peace brooding over it, the air sweet with the scent of the wild rose; the realization that we are all one family, gathered to worship our Father, having free access to Him by the Son through the Spirit. It is always interesting to stand outside, watching the approaching horses bringing family parties, to see the greetings, for the Sunday service is often the only meeting-place of these lonely but busy people. Soon all are there. Sweet flowers are placed on the Holy Table, and all gather for the familiar service, which deepens in meaning as it is heard in unfamiliar surroundings. Little children and babies are there, as well as grandparents, for it is a very small settlement, and no one would willingly stay away. When the service is over the women draw together for a short talk—W.A. talk. They already have a branch, but, living in such a lonely place, there is not the inspiration of an annual meeting for them, and they are glad to hear echoes of that and news of what the W.A. is doing in other places. The statements of work done and estimates for the future are a surprise, for, far away from the centre of things, it is hard to realize that W.A. members are asked and fully expected to provide \$103,000 for a year's work! The men all remained to hear. They also thoughtfully took charge of the babies, that the mothers might be quite free to enjoy the news. For the Sunday dinner and friendship talk two families met. Each had lost a son, and a son-in-law was there without his right arm, his brave, little

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wife having married him the day of his return that there should be no armless "batching." Next day, nearly three hours' drive through glorious country to the nearest line, very few farms being passed, and they all belonged to foreigners.

The foreign element is going to be a very serious question in this province. The best land has passed to them. They get many favours. The school question is very unsatisfactory, and they are reaping profits from the war in a very unfair way. Foreigners stay at home and work for \$3.50 or \$5 a day whilst our boys fight for their protection and get \$1.10. Everywhere you see the most expensive and up-to-date cars, driven by long-haired, non-English-speaking men, accompanied by beshawled women and packed with unwashed children, and you wonder what will happen next. Something is very wrong. Who will put it right? Another town (i) is visited, little more than a straggling street, with two or three stores, small houses and the ever-present potato patch, for out West potato raising is the cry and everyone grows them—even if they have not time to hoe them. The street is lined with motors, such beauties, and all on view that night, belonging to foreigners. There was a nice party present in the rectory for the W.A., quite a Conservative meeting, as the first secretary of that Branch, formed eight years before, was able to be present. Growth of interest had not kept pace with the town's growth, the "Leaflet" was not so well read as it had been in the earlier years, raising the question as to whether material prosperity is good spiritually. The "movie" operator claimed this town as the best in his circuit. May there not be some connection between these facts? Can our M.S.C.C. run a movie as attractive as the world's shows?

Just a handful of earnest, isolated women marked the next stage. So few, yet so earnest. Some years ago their first church was blown away and in such small pieces that \$20 was all that could be obtained for the lumber which was picked up after the catastrophe, but the women held on. Bit by bit they have accumulated. First buying a tiny building which gave them shelter during the services, then buying a larger lot and moving, then enlarging the church. This year it has been painted inside and out, all the work being given, till now it is a real Church home to the faithful workers who fully appreciate its possession, who enjoy the services which are so well maintained by the student in charge, a most devoted, hardworking man. This year, there are eight centres in the district, involving an immense amount of travel—indeed the travel is so incessant, it seems as if the student must live on the road. Almost every woman in the district is a W.A. member. They came and spent the afternoon in missionary talk, hurried home to supper, and then, almost all with the men of their families, came to the church for a most impressive intercession service. It was indeed a time when the presence of God was realized by His people, as all joined in the confession of sin, individual and national, and earnestly besought forgiveness and release from the power of sin. War prayers were used and all the boys of the neighbourhood, now at the front, were remembered by name. A very heart-searching address on "If ye abide in Me" and "If ye keep My commandments ye shall abide in My love," followed, and then after a few more prayers the service ended and the people melted away into the night, driving or walking, but all feeling that they had been brought very near to God and their absent, dear ones.

An early morning train journey, followed by a delightful ride behind a model driver that covered the miles without any apparent effort, lovely

scenery of the "smiling landscape" order, cultivated lands, summer fallow with its rich brown colourings, wild roses and good roads, pleasant visits to friendly families, ending with a ride in a most luxurious car, combined to fill a long summer day. The night rest was all the sweeter for the length and beauty of that day. Being on the spot, it was pleasant to watch the arrivals for the afternoon gathering, buggies coming in from all quarters, each bringing its own load; the members all determined to enjoy the sociability of the occasion, also to learn all they could of the latest news from the missionary front. It was a great gathering time, one fully used. A late drive behind very willing ponies, over a height of land with wonderfully wide views, through crops which were beginning sadly to show the great need of rain and by 10 p.m. home and warm welcome. The C.N.R. kindly personally conducted the 10 miles to the first talk next day with the implied promise of personal conduct back in good time for the evening meeting. A tired, but cheerful party, was walking the platform watching the approaching smoke and wondering why it did not finish its approach, till it was noticed that the station had been deserted by its regular habitués. Enquiry showed that the smoke did not belong to the passenger car and that there would be no train for at least two hours. A very hurried search found a good Samaritan and a motor who rushed the party back with twenty-five minutes to get supper, clear away and put the baby to bed! But nothing is impossible to a W.A. member, and the rectory was crowded for the talk. It was quite an enthusiastic group; they listened to the latest news from the W.A. fields abroad and pledged themselves to a fuller support of the work as well as to a larger number of readers. Nothing is so uncertain as the number that will attend a country meeting. When the number is small the disappointment to the organizer is much heavier than to the visitor. A friend, living far from the railway invited all her neighbours to a W.A. talk. They were already organized and at work. A motor party went out to meet them and to spend a good afternoon together. Imagine the disappointment of the hostess when five arrived from town and only one of the country party was able to come at the last minute! It is almost necessary to live in a far country to realize the difficulties which crop up to detain people, but they are very real. However, there is no reason for disappointment; it is quite possible that the two or three may get more individually and so be able to interest a larger number. Only two days later there was a most glorious motor drive—luxury, good driving, good fellowship, combined with a healthy feeling of sanctified "hustle!" The road through the sandhills was most exhilarating, the motion often more like the brain-turn experienced during the drop of the elevator from a 10-story building, with the addition of such a sharp turn at the bottom that you wonder if the car will swing round or land you in a shapeless heap beside the road. When the sandhills fell away, the road ran through apparently endless acres of grain, while very fine farm houses, with still finer barns and machine sheds showed that this was the land of well-established farms and that scientific methods prevailed. On enquiry it proved that most of the land was owned by Americans, that 2,000 acres was the general property, and that they were pretty well satisfied. But there are disasters, for last year on one farm, in 15 minutes, 800 acres of grain were destroyed, and the owners philosophically started to plow it in at once! As the farms are so large, neighbours cannot live very close together, but all in the district turned out for the W.A. It is very

interesting to see the whole-hearted way in which so many W.A. members adopt the responsibility of the smaller church expenses as their special business along with the outside pledges. There is very much real devotion in this work, proving that they are lineal descendants of the wilderness women who spun the tabernacle curtains. After the business all members were entertained to tea by a Lutheran woman, who thought she had not enough English to share the Church services, though not having any in her own tongue, but wished to show her kindly interest in Church work.

Another visit emphasized sharply the different conditions to be met with in a comparatively small area. This district was within 25 miles of a city, but for some reason "drivers" were scarce and most of the women were obliged to walk if they wished to attend a W.A. meeting. It is not only that walking takes too much time, but when a woman has been on her feet since early morning and has to hustle to get things tidied up before she can leave the home, it takes some courage to walk two or three miles in a fierce sun with the knowledge that that walk must be repeated and home reached in time for the evening meal. In spite of that a good number came out to hear what progress the Dominion W.A. had made and what the aims were regarding further progress. Much interest was shown.

The Babies' Branch, perhaps, shows most advance on the whole; the idea of bringing our babies into real personal touch from the moment that they are able to receive impressions appeals to the awakened mothers. The Seniors must rouse themselves so as to be able to carry on the work still further, when it comes to the Junior age, for that needs much more time and tact. Let our children be vitally interested in their share in this work for God and we need never fear that the Seniors will lack fresh recruits. Missionary knowledge must be an ever-increasing, deepening factor in our lives, if His people are to be witnesses at home and unto the uttermost parts of the world.

CHRISTIANITY IN JAPAN.

The following figures, taken from the statistics of the Nippon Seikokwai for the year 1916 are full of interest, and have a great message of encouragement for the Church in Canada: Japanese clergy, 110; baptized on roll, 25,626; communicants—men, 4,898, women, 5,164. Of church buildings there are 144, together with 120 preaching places. There are 390 Sunday Schools, 71 boarding and day schools, 3 theological schools, and 3 Bible women's schools. This is a country where little more than sixty years ago Christianity was utterly proscribed, and to be a Christian meant the hourly risk of life.

THE JUBILEE PRAYER.

A prayer that will take a place in history was that of the Dean of Westminster which he read in the Abbey at the Confederation Jubilee Service on July 1st: "O, Eternal Father, we draw nigh to Thee in this church where our kings and queens are crowned amidst memorials of Great Britain's most illustrious dead. We humbly commemorate before Thee the fiftieth anniversary of the Dominion of Canada, and all Thy many mercies multiplied upon its people we dedicate to Thy great glory and the memory of our dear brothers departed. Crown, we beseech Thee, with Thy loving mercy the offering of their brave lives. Grant unto them Thy eternal peace, and unto all that mourn the blessing of Thy comfort."

Scripture Gift Mission

THE WORK OF GOD AMONG ALL RANKS.

While it is not, of course, possible to adopt the same general methods of distribution of the Word of God among officers of the fighting forces in the great world-wide war, many wonderful opportunities have been given for placing copies of the Scriptures in the hands of the individuals. It may not be generally known that at the sales department of the Scripture Gift Mission it is possible to obtain a khaki, kid-bound, gilt-edged Testament on India paper—as dainty and attractive a little volume as could be desired—and it has been the privilege of many Christian friends of officers to purchase one of these to give to an individual officer.

"Many thanks for the little Testament. I like it very much," writes a young officer of the Royal Flying Corps, home on sick leave after a flying accident in France which nearly cost him his life. And another young lieutenant of the Flying Corps, leaving home recently for a final course, to include looping the loop and other dangerous tactics, carried with him as his pocket companion one of these dainty little Testaments. Home the Christmas before last on leave after months in the trenches, the young captain of a Highland regiment was asked if he would accept a khaki Testament, and took it with evident pleasure, saying: "I have seen the men with these, but never had one myself." A few months later this same young captain was posted among the missing, and after long waiting and anxiety is now given up as killed in action, though his body has never been found.

"Many thanks for the Daily Portion Testaments," writes a Scottish soldier. "I have handed out all the Testaments here. They read them when getting up in the morning at 5.30, carry them in their tunics, and I see them reading their Testaments in the evening. They are continually coming to me and asking if I could get them one or procure one for them, as they are very handy for the tunic pocket."

From Ireland a Christian soldier writes a word of appreciation of the Daily Portion Testament:—

"My friend and I would be grateful if you could favour us with a further grant of Gospels. There are still many villages within walking distance that have not yet been visited, and, knowing how little the Bible truths are taught or read, we feel that blessing must result if the Word of God itself is put into the poor homes. In many cases when handing the Gospels there is the opportunity for personal testimony. A young fellow who accepted a Gospel said that he would like everybody to be saved. I pointed out to him that it is not the will of our Father that any should perish."

It is evident from letters such as these that Christian men, whom the war is scattering everywhere in army service, are spreading the Word of God where they go. From much prayerful sowing, followed by earnest, believing prayer, there must surely be an abundant harvest of reaping. The fields are still white unto harvest, and it is the earnest desire of the Scripture Gift Mission to lose no opportunity that is given by the present condition of things. Any further information will be gladly given.

Any gifts for the furtherance of this work may be sent to the editor, or to Rev. W. H. Griffith Thomas, D.D., or Miss Dickson, 858 College Street, Toronto.

A new organ is to be placed in St. James' Church, Kingston, and it will be ready for use about September 1st.

Correspondence

WHY IS THE LAYMAN INDIFFERENT?

Sir,—Following my letter in your issue of the 9th inst., I should like to continue the inquiry into the cause of the indifference of the laity.

We all know that there are thousands of good, moral-living, competent business men scattered over Canada, members of the Church of England, who do not take the slightest interest in Church affairs beyond attending an occasional service. Is there any remedy for this defaulting system of Church life, or is it inevitable and must we be content? And is it a failing of the Church in the sequence of inheritance to lean too much to the conservative side? Is the Church advancing in its methods and keeping pace with the times? The lethargy of the laity and the Church's general condition seem to make these inquiries pertinent.

The Church in England, supported by the State, is the Church of the aristocracy, and, incidentally and to a somewhat limited extent, the Church of the people. In England she has scarcely ever led a reform movement, always Tory in manners and action, and when she landed in Canada, naturally she brought with her these predominating characteristics. Some of us are fond of more red tape than is necessary, with the result that the wheels are clogged, and we also suffer from the "incompetency of culture."

Take our Synod organizations. We profess to be democratic, but the people do not rule. The claim is that the plan of organization is based on a system known in the government of all free peoples, but an analysis easily confutes this position.

Take an illustration. I well remember attending a Synod where a proposed Canon was submitted for consideration. It was discussed for nearly two days, amended, and finally passed by both orders almost unanimously. Then the presiding Bishop informed the House that he would not assent unless a rider were added which would make the Canon practically useless. I was not interested, and was quite indifferent as to the success of this particular Canon.

Some delegates who had never before attended the Synod asked if the Bishop had this power, and when told he had much unfavourable comment was made. You could hardly persuade some of these good men to attend another Synod. They refused to be again humiliated. It became an issue of proper dignity and self-respect.

It may be said that this power is seldom exercised, but that is not the point. The power should not be there to override the will of the people. It is unpleasant to know that the sword is hanging, though it may never fall. The principle is wrong and militates against the best interests of the Church. A Bishop in Canada in his own domain has more power than the President of the United States has as chief magistrate of a mighty people; and no British Sovereign to-day would dare to veto the will of the people as expressed by Parliament.

Then, again, take the constitution of the General Synod. Can anyone give a good reason, or any reason at all, why there should be two Chambers. An important question is brought up in the Lower House. Much illuminating discussion takes place, but the Bishops do not hear a word of it. No one can read the General Synod Journals and understand the proceedings who has not the assistance of his memory of what took place. And where is the Christian fellowship and full co-operation under such conditions? There can be no

complete and efficient action, the whole thing is too pretentious. Business men, members of the Church, know and see all these and more, and stand aloof.

Then there is much that is obsolete in the constitutions of our Diocesan Synods. Any one-year law student could draft or compile something better and more up-to-date. It will not be thought that I say this in an offensive way. I assume that the draftsmen produced what they were asked to produce.

The ordinary layman is a good-natured person, and rather than have trouble or differences in Church matters he steps aside and smiles as he listens to the cumbrous clank of the Church's obsolete machinery, but he refuses to get into the procession.

The point I have endeavoured to make is that, although we have many faithful laymen working for the Church and the cause it represents, and to them a special cheer is due, the great majority are not interested, and it is this majority that we want. The Church must show that she is quite alive to modern methods and conditions before she can hope to secure the services of that great body of laity to which I have referred.

I have merely suggested some difficulties of the lay mind, scarcely touched the fringe. Perhaps more later.

J. L. J.

THE BLESSED SACRAMENT

"He Took Bread."

Use of the Wafer at the Holy Communion as a substitute for Bread is not only dangerous and unwise, but is a breach and violation of the laws of the Church of England, contrary to Christ's teaching and of that of Holy Scripture.

Sir,—I cannot understand why any ordained clergyman of the Church of England should want to eliminate himself from both the Church and Bible teaching as to supplement in the place of bread, which Christ has ordained, that of a wafer. Nowhere in Holy Scripture, from Genesis to Revelation, have we any authority, and nowhere in the Church of England Prayer Book is the slightest hint made of such use. If this is done for the purpose of copying any other Church it is the least part of the offence, but I exceedingly regret that this change, which is unwholesome, contrary to Holy Scripture, and to our

Lord's practical teaching, should be considered by any priest of loyalty to the Church of England. It is, indeed, a sad thing to lead the young as they advance toward the altar to receive the dying memorial of their Lord that bread which is symbolical of His body should be supplemented by something else which has no significance whatever. These men, who claim to be catholic and adopt this measure, are not catholic, but more inclined to err. The teaching of the Church of England on this point is strong, and she gives no uncertain sound. Better to supplement any other part of the service than that of the Holy Communion. The wafer has no significance at all, whether it may be deemed by some as being more convenient. So strenuously has our Lord impressed His Church with the use of bread in the Sacrament that He said, "I am the bread of life," "I am that bread," "I am that bread of life which came down from heaven, which if a man eat he shall live forever," etc.

Bread means nourishment, bread means life. Bread has a temporal meaning and a spiritual meaning. In the Sacrament it has a twofold meaning, temporal and spiritual; the nourishment of the body and of the soul, in both of which He is present. The use of externals, such as candles, crosses, altar colours, etc., may be, perhaps, useful and beautiful, but when it comes to the Sacrament, I can only say that such a change should be stopped and Church teaching with that of the Bible and Prayer Book should be adhered to.

Churchman.

FRENCH-CANADIANS.

Sir,—"Spectator's" excellent article on the French-Canadian attitude towards conscription, concludes with two very pertinent suggestions: that we should convince them that winning the war is the great consideration just now, and that conscription is a necessary step to that end. I know the French-Canadians well, through having lived amongst them for many years, and from having given employment to many hundreds of them as workmen, and to several in responsible salaried positions. Their deepest attachment is to their language, then to their creed, their province and their race, but with most of them these are all so inextricably mixed up, that anyone attacking one, attacks all.

We all know the effect of a grievance, how it distorts and puts in wrong perspective everything else, and dominates the mind to the de-

struction of sound judgment. The Irish Nationalists have a grievance that has rendered conscription impossible in Ireland. The British Government is using every possible means to remove that grievance. The French-Canadians have a grievance in the treatment of their language in Ontario, which has prejudiced recruiting in Quebec, and will continue to do so till removed. Nothing has been done towards its removal. Do not suppose a grievance can be minimized by calling it imaginary, for of all grievances an imaginary one is the most difficult to deal with.

Is "Spectator" quite sure that winning the war is the great consideration just now? Is it not rather that the French-Canadian children of Ontario should receive a good education in English, without adequate provision being made for their being taught to speak French fluently, read it readily and write it correctly? Do not winning the war considerations come second to that? Is "Spectator" quite sure that conscription is a necessary step towards winning the war? As matters now stand I am a strong selective conscriptionist, and even believe the Militia Act should have been put into force long ago, but I am well aware that a nation divided against itself cannot stand, and therefore the most important consideration is to avoid division, if we are to stand and assist in winning the war. If conscription were impossible there are other ways of getting the needed men. Adequate pay and more liberal provision for wives and dependants might do much. The Right Rev. David Williams, Lord Bishop of Huron, in his Synod address referred to the grave injustice of soldiers at the front receiving little over one dollar a day, while many that stay at home are able to make five to ten dollars a day. Better recruiting methods might do much. Mr. William Power, M.P., for Quebec West, who like myself lives among and understands French-Canadians without being of them, who has three sons and two sons-in-law that have done and are doing good service at the front, and who is a business man quite independent of political considerations, has expressed in the House at Ottawa his opinion that properly organized recruiting methods and procedure would be far more effective than enforced conscription. The removal of the language grievance would do very much, even if regulation 17 and all legislation connected with it were only suspended during the war, but if it is really of such pressing and primary importance to give French-Canadian children in Ontario a good English education, that is beyond discussion.

Ed. Harper Wade.

Quebec, August 15th, 1917.

YOUNG EXPERTS JUDGE AT "EX."

Canadian National Revives Competition for Farmers and Farmers' Sons

Among the new departures at the Canadian National Exhibition this year are the judging competitions for young farmers and farmers' sons under 26 years of age. They will be held under the supervision of the Ontario Government, and a very large entry is expected from among the three thousand students now taking the Government short courses. Liberal prizes are offered to winners in live stock, poultry, grain, roots, fruits and vegetables. Some years ago judging competitions were held at Toronto, but the present ones are on a much more pretentious scale, and under Government auspices should prove a great success.

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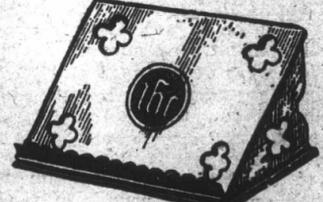
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ARCHBISHOP CRANMER.
(Continued from page 537.)

the whole Parliament." Later on he stood out against the Romish manual known as the King's Book, or the Necessary Erudition of a Christian Man. And to the end of the career of the dogmatic and increasingly imperious king, Cranmer kept quietly but consistently working for the principles of the Reformation. At times it looked as if he did very little. His inaction on occasions appears open to unquestionable criticism. But on the whole he seems to have done what he could. He certainly kept the Bible for the people. It was owing to Cranmer that the Bible was maintained in the Church to the end of Henry VIII.'s reign, untouched by any dishonouring hand. No one can ever estimate the effect upon the nation of that silent but potent force, the seed of the Word planted in every church in England, and in the homes of many of England's people.

It was largely owing to Cranmer also that the Apostolic lever of power was once more revived in England's Church, the practise of preaching. Gifted men were permitted to freely preach the Gospel. And to encourage the clergy in this novel work, a book of Homilies was drawn up, mainly by Cranmer in obedience to a resolution of Convocation in 1542. Gardiner imprisoned them pretty well, as Mr. Tomlinson has shown in his valuable work on the Prayer Book, Articles and Homilies, but still the principle was established which later on in Edward's days became a feature of the reformed Church of England. But above all, as we shall presently show, Cranmer was working silently and energetically as an ecclesiastical popularist for the re-establishment of the rights of the people of the land to participate personally and intelligently in the worship of the Church. In 1544, three years almost before the great Tudor's death, he was the means of giving to England's people the Litany in English. It was a great act. It marked an epoch in England's Church history. It was the inauguration of a great church principle, church prayer, not private prayer, but church prayer, public prayer, in the people's mother tongue. It did not supersede, of course, the ecclesiastical use of Latin as the language of English church worship. That did not come till five years later. But it undermined one of the first ecclesiastical principles of Rome, and prepared the way for the extinction of the ecclesiastical use of Latin.

(To be Continued.)

A priest of the Orthodox Eastern Church, Father Velimiric, Professor of Theology in the University at Belgrade, and one of King Peter's Chaplains, was the preacher in St. Paul's Cathedral, London, on a recent Sunday morning.

At a recent meeting in Rugby of the Fellowship of the Maple Leaf for the supply of British Teachers for Western Canada, of which Rev. Dr. G. E. Lloyd is the director, the Rev. Dr. David (Headmaster of Rugby School), said: "That Dr. Lloyd's proposals seem to me especially attractive because they were based on two great and noble motives. One is the aim to keep Canada British. It is gloriously obvious at the present time that the future of liberty and happiness and religion in the world depend on the strength and solidarity of the Anglo-Saxon race. The other is a yet higher motive, to build up the Body of Christ in Canada and establish Him as a living force in that land." Dr. Lloyd's offices are now at 13 Victoria St., Westminster, S.W.

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Before the printing of the Bible there was no English language. It was the Bible that standardized all the dialects of Britain and that bound them together into a living speech, and it was the Bible that was the foundation of the education and culture of England. As the English historian Green says: "The English people became a people of a book, and that book was the Bible."
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ROSE ISLAND

By Lillian Leveridge

CHAPTER VIII. (Continued.)

With a sudden keen pang Hilda's thoughts flew back to the little moonlit upper room where, with tender feelings and tender tones, she had promised this fragile weeping child that she would help to "bring up" Brownie. She had truly meant to keep that promise, but the motherless little ones had heard nothing but harsh words from her that morning.

Robin, sitting with his breakfast before him untasted, longing to comfort his new-found sympathizer, and burning to wreak vengeance and her tears on his Aunt Hilda, yet not knowing how to do either, was beyond measure surprised to see her quietly rise from

her chair and tenderly uplift and kiss the child's flushed, tear-stained face. "There, there, girlie, don't cry," she said soothingly, "I won't be cross with you any more."

With a kiss of instant forgiveness, June twined her slender little arms around Hilda's neck, while Robin brushed a sudden mist from his eyes and went out in search of the little miscreant. He was discovered in the corn patch with a long fishworm in each grimy hand. "I swallowed one," he said gravely.

"O Brownie, you never did!" cried Robin in alarm.

"I did, too—just a weeny little one. I feel it wrigglin' inside of me."

"Brownie! You surely never swallowed it alive!"

Brownie nodded.

Robin knew from the solemn, half-frightened, half-exultant look on the boy's face that he was speaking the

truth. He burst into a laugh. "You'd better hurry up to the house and get Aunt Hilda to mix you up something to take," he advised; but this Brownie positively refused to do. At last Robin went back alone and recounted to June the latest escapade of her "little son."

"O dear, O dear!" cried June, "What ever shall I do?"

Hilda was utterly horrified. "What in creation will the child be doing next?" she exclaimed. "Don't you worry, June," she added quickly, "I'll fix him." She immediately mixed up a cup of mustard and water. "Now," she said, "we'll make him drink this, and if it doesn't answer I'll try something else."

Thereupon they all repaired to the corn patch where, after much fruitless resistance and unavailing tears, the delinquent was compelled to swallow the nauseous draught.

"There, I guess that fishworm has settled his accounts," said Hilda, and a relieved little party returned to their long-delayed and now hopelessly cold breakfast.

After they had risen from the table and the two younger ones had gone outside, Robin said to his aunt, "Wouldn't you like me to take them off your hands for all day? We could take our dinner and go fishing across the lake or down the outlet."

"I'd be most mightily thankful," Hilda replied. "I'll go and pack up your lunch this very minute, and the sooner you start the better."

Robin with difficulty suppressed a smile of triumph, and ran to impart the welcome tidings.

CHAPTER IX.

The King Returns to the Castle.

"What so wild as words are?
 I and thou
 In debate, as birds are,
 Hawk on bough."

—Browning.

WITH infinite relief in the prospect of one quiet day all to herself, Hilda packed up a generous lunch for the children. They, meanwhile, joyously busied themselves hunting up hooks and lines and digging worms for bait.

"You needn't hurry back," she called after them as they disappeared among the birches, "Only I'll expect you home for supper."

"All right, good-bye!" they shouted back.

"There," Hilda mused as with a long-drawn sigh of satisfaction, she re-entered the silent house, "I hope to goodness that's the last of them for one while. That Brownie is a handful, and no mistake. Not much wonder his mother quit the job, poor thing! He'll be the death of me, yet."

The respite was so welcome that she positively enjoyed her work that morning. It did not take long to put the house to rights, and when she had picked up the children's scattered belongings and restored to her little kingdom its customary faultless neatness, she sat down for a long day's work at her embroidery.

At noon, just as she was beginning her solitary meal, Hilda was startled by a long, shrill whistle from across the lake.

"It's Dave," she cried, springing up; "That's his signal, and I s'pose he wants me to bring the boat across. He's about the last one I looked for to-day, but I'll be glad enough to have a talk to him about them kids. Maybe that's what he's come for; but I thought he'd have writ."

She hurried down to the landing, but was dismayed to find only the canoe there. She could seldom be persuaded to trust herself in this "cockleshell," but there was no help for it, so with the utmost care she paddled herself across.



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"Hallo, Hilda!" her brother-in-law called to her as she neared the shore, "Where's the boat?"

"Them kids have taken it off somewhere," she replied. "They're gone fishin'. I'm scared o' my life in this pesky thing."

Dave Christie laughed as he helped her on shore, then suddenly grew grave. "What's this about them kids?" he asked. "I come over to see if somethin' couldn't be done without havin' them come; but now I find they're here already. Seems to me you was in an almighty hurry."

Dave Christie was a splendidly built man, tall and lithe and strong, with muscles as tough as whip-cords. He had fair hair and a sandy moustache, and in his courting days had been considered decidedly handsome.

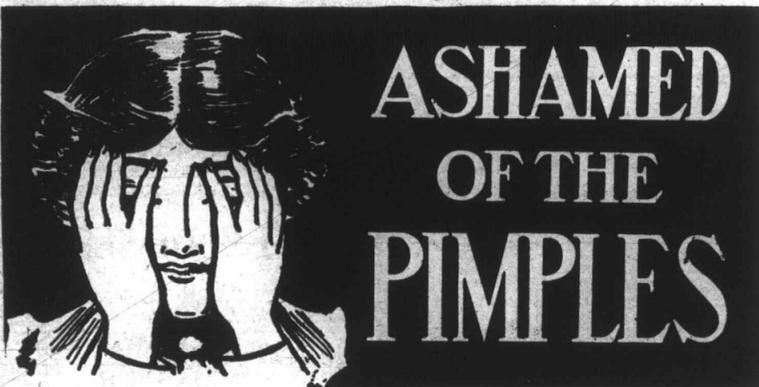
"I had nothin' to do with it," Hilda protested with darkening brows. "Never even had the chance to say 'yes' or 'no' before they was plumped right down on to me. And it's a high time I'm in for, or I miss my guess."

"Well, well, we'll see about it. Let's get back to the island and eat. Must be near dinner time, ain't it? I'm famished."

During the return voyage Dave's end of the little canoe beneath his hundred and eighty pounds of weight dipped so deeply into the water that Hilda was almost afraid to breathe, much more to speak; and the subject of the children was not resumed until Dave had satisfied his appetite.

"Now tell me all about it," he demanded, pushing away his plate and tilting back in his chair.

Hilda gave a full account of everything in connection with the new arrivals; and because she saw they were unwelcome to the master of the house she did not diminish one iota of the inconvenience of the charge. And yet, in the midst of her story, while she almost unconsciously magnified her grievances, her heart flew back to that little scene in the moonlit room upstairs. Again she felt the child's clinging arms around her neck, and heard her broken whisper, "It's



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such a responsibility to be a mother. You'll help me, won't you?"

"And yet," she concluded in remorseful self-accusation, her better feelings aroused by this awakened memory, "I kind of like the kids, the girl especially; and I'm willin' to put up with the bother of them if you can manage the extra cash for their keep."

"Oh!" Dave exclaimed, with an impatient gesture, "It ain't the cash—though I hain't any I'm pinin' to be rid of—I guess a little extra won't break me; but it's the cool cheekiness of it that riles me. That's about the nerviest trick I ever heard tell of—to plunk down a couple o' youngsters on to us without so much as askin' if it's convenient or not."

"He did write to ask first, you know," Hilda interrupted.

"Well, why in creation didn't he wait for an answer? He's dumped them here, and here they've got to stay, I s'pose. There ain't anybody else we can dump them on to, and we can't turn them out to starve; but mind you, I don't pay for no frills and feathers. Plain food and plain clothes—if you dress 'em in bran sacks it's good enough. And I'll let 'em know they ain't conferrin' no favour on us by comin' here to live. I'll tell 'em plump and plain what I think of their dad."

"O Dave, I wouldn't!" protested Hilda, suddenly on the defensive. "They think the world and all of their father. I wouldn't hurt their feelin's."

"I tell you I will! Feelin's! Barry didn't think much of our feelin's, did he?"

"But he did, Dave. I wish you'd read the nice letter he wrote me."

"Nice letter I don't doubt he can write a nice letter. He could write a sermon, I dare say, if he'd a mind to. But his palaver don't cut no ice with me."

"But it isn't the kids' fault."

"The kids are where they're not wanted, and they're goin' to know it before I'm many hours older. I've got my own boy to provide for, and if another man's youngsters have got to take the bread out of his mouth they don't get no butter; and that's the end of it."

Hilda knew that was the end of it, as far as any protest of her's could avail. Dave Christie had never been especially noted for generosity, and many a man knew that it was utterly useless to try to dissuade him from a set purpose.

At last he drew his chair noisily back from the table and took up his hat, declaring his intention of looking around the place.

Hilda picked up the dropped thread of her tasks with many misgivings. She blamed herself bitterly for her hastily-uttered words of complaint, and dreaded a meeting between the children and her brother-in-law in his present frame of mind. Her fancy tortured her with painful pictures of that meeting. She heard Dave's cruel, cutting words, saw the amazed, shrinking trouble in June's eyes, and her

sensitive lips a-quiver. And Dave, like a ruthless giant, would stalk off through the woods the way he came, and there would be no one to soothe and comfort the child. And the fault would be hers—Hilda's. June had trusted her, and she had betrayed that trust. Thus she magnified her fault, and over and over those thoughts of self-chiding rankled and tortured.

The afternoon waned slowly away, and none of the absent ones returned. Hilda busied herself preparing a tasty supper, and when everything was ready she went out to see if there were any signs of the wanderers.

Not a living being was in sight, but she was startled to see volumes of black smoke rising up against the northern sky. There must be a big fire somewhere across the lake, and not very far away, either. Her heart gave a sudden bound. The children had gone in that direction. She had heard Robin speak about rowing down the outlet to fish for speckled trout. Could it be possible that they were caught in that fire? And Dave, where was he? Even if no human lives were in peril, the very thought of fire brought terror that made the lonely watcher quake. Fire was the one most dreaded enemy the inhabitants of Rose Island had to face. Dave Christie's property was yearly increasing in value, and no one could rob him of it; but a fire might in a few hours destroy thousands of dollars' worth of the most splendid timber to be seen for miles around. Hilda Sutherland would have run a serious personal risk any day to prevent such a catastrophe. Now, when perhaps life as well as property was imperilled, she was utterly helpless, a prisoner on the island.

If the fire were not at present in Dave Christie's timber there seemed every probability that it soon would be, for a strong wind was blowing the smoke in black ominous clouds up the valley of the Creek and across the lake.

The light, flaky muffins and the tea grew cold, and the fire upon the hearth went out; but still the lake was unruffled by returning oar or paddle. The sun sank; a lurid ball of fire, behind the hills, the boisterous wind lulled to silence, and darkness fell upon the water. But against the northern sky there glowed a ruddy light, and the strained ears of the agonized listener caught now and again the crackle and crash of falling timber.

"O God!" her white lips whispered wildly, "Bring them home—only bring them home!"

But the hours dragged on with leaden feet, and Hilda was still alone.

(To be Continued.)

Lieut. S. N. Dixon, a veteran of the South African War, has been admitted to a hospital in France suffering from slight gunshot wounds in the leg and head. He is well-known amongst the Indians of the extreme north of Ontario as a missionary. Lieut. Dixon is a graduate of Trinity College, Toronto.

Bishop Tucker's widow and Miss Pilgrim (one of the first party of women workers who went out to Uganda), were both present in Durham Cathedral Churchyard, on a recent date, when a Celtic cross, which has been erected as a memorial to the late Bishop, was dedicated by the Rev. J. B. Purvis, of Hendon, Sunderland, a co-worker of Bishop Tucker in Uganda. The stone, which is near the memorial to the late Dean Kitchin, bears the following inscription: "Alfred Robert Tucker, Curate of St. Nicholas', Durham, 1886-1890; third Bishop of E. Eq. Africa, 1890-1899; first Bishop of Uganda, 1899-1911; Canon of Durham, 1911-1914. Born 1 April, 1849; died 15 June, 1914. 'I shall be satisfied when I can awake with Thy likeness.'"

Boys and Girls

Dear Cousins,—

Do you know, it hardly seems like a whole fortnight since I was last writing to you, but it is, and even now I have my suspicions that this letter may miss the mail for Toronto; wouldn't it be awful? But anyway, the Editor will be very nice about it, because he's on a farm, too, this month, so he knows all about it, how busy one is, and how tricky the mail always is in the country. He isn't anywhere round here, but I keep on wondering how he likes it, and if he has found it rather warm too! Still, it has been much cooler this week, and ever so much nicer to work. I still have another fortnight of this, and when I have to go, I'll be dreadfully sorry, for being on a fruit farm is splendid work, and you do feel that you're doing a tremendous lot when you see dray-loads of fruit going off to the station day by day, and you know you've helped to get it there. Everybody down here is working like mad—men, women, boys and girls. Why, one day last week I saw a tiny little maid only 5 years old picking raspberries as hard as she could go!

Everybody's helping, and even we people who can't be soldiers feel as if we were, especially when we meet soldiers, as we did here one day last week, and they tell us how necessary it is for everyone to turn in and do something. There's the grain coming on now, and they're wanting every single person they can get hold of to

help with that. They were cutting oats here yesterday, and some people have even begun to cut wheat already. I only hope they'll get enough help to harvest it all; if you'd seen, as I have here, fruit just rotting on the trees because there aren't enough people to pick it and save it, it would hurt you dreadfully; it did me, and the wheat is even more necessary than the fruit. The farmers are so splendid, too; they don't talk much about what they do, but most of them round here give a certain amount of fruit to the Red Cross during the summer, and then the ladies can it or preserve it in some way, sending it all for the wounded soldiers. Don't you think it's fine? I do, and I wouldn't have missed it for anything.

I am still in love with this lake, though it isn't so kind as the other one and makes itself horribly cold sometimes; it wears most beautiful colours though, especially at sunset, and last night, it looked as though the water was just one sheet of red and gold. They tell me, too, that the Northern Lights have been visible this week, but I haven't seen them. It seems they appear about midnight, but I am sound asleep then, so I expect that's why I missed them.

Now let us hope this catches the mail after all; if it doesn't—well!

Your affectionate cousin,
Mike.

BIRTH NOTICE

COLCLOUGH—At the P. E. Island Hospital, Charlottetown, on Sunday, August 12th, to Rev. B. P. and Mrs. Colclough, a Daughter, Deo Gratias.

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