

# Canadian Churchman

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No. 37.

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## This Week

"Spectator" \_\_\_\_\_

"Contrasted Ideals" \_\_\_\_\_  
Archbishop of Canterbury

"Mormonism" \_\_\_\_\_  
Rev. A. Haire Forster, Toronto

Bible Lesson \_\_\_\_\_  
Rev. Dr. Howard, Montreal

## Next Week

Sermon \_\_\_\_\_  
Rev. L. N. Tucker, D.C.L., London, Ont.

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## Personal & General

Dr. Mercer, formerly Bishop of Tasmania, has been appointed to the Residuary Canonry in Chester Cathedral, England, in succession to the late Dr. Binney.

The King has sanctioned the appointment of the Chaplain-General to the British Forces, Bishop Taylor Smith, as Chaplain of the Order of St. John of Jerusalem.

Dean Starr, of Kingston, preached in St. Margaret's, Westminster, on the 3rd inst. He has been appointed Chaplain to a Convalescent Home just outside of London.

The Rev. Cyril Hopher, M.A., who assisted in the Mission of Help in Western Canada a few years ago has been appointed residuary Canon of Winchester Cathedral, England.

Lieut. Charles E. Kilmer, son of Mr. G. H. Kilmer, barrister, Toronto, and a prominent member of St. Paul's Church, has been awarded the D.S.O. for bravery in attacking German trenches.

The Right Rev. Dr. Harding, Bishop of Qu'Appelle, who has been paying a visit to England, has returned to Canada, and last week he spent a short time in Montreal en route for home.

The late Canon Binney, of Chester, Eng., son of a former Bishop of Nova Scotia, has left among several legacies to Church objects, the sum of £6,000 to the Society for the Propagation of the Gospel.

The Rev. Dr. Alfred Hall, the Seamen's Chaplain, has gone to the Pacific Coast ports on a visitation tour. He will also pay a visit to the naval station at Esquimalt, B.C. Dr. Hall expects to return home about November 1st.

Corporal Robert S. O'Meara, of the Canadian Section of the Army Medical Corps, son of the Rev. A. E. O'Meara, has been at the front since September, 1915. He has taken two years in Science and Medicine at McGill University, Montreal.

Word has been received from the Rev. H. Girling, of the Eskimo Mission at the mouth of the Mackenzie River, that he and his companions have succeeded in reaching the "blonde" Eskimos and have returned safely to Herschel Island.

Lieutenant Victor Boyd Carpenter, R.E., who was the youngest son of Bishop Boyd Carpenter, the late Bishop of Ripon, was killed at the front a few days ago. The deceased officer resided in Canada for several years, and he had relatives here.

The Rev. Canon Thompson, formerly Vicar of Eaton, Norwich, England, died on Sunday, August 6th. He became somewhat widely known a few years ago owing to his refusal to admit to Communion a parishioner who had married his deceased wife's sister.

Rev. A. Haire-Forster, of Trinity College, Toronto, was married on Monday, September 4th, in St. Stephen's Church, Toronto, to Miss C. E. Kammerer, daughter of Mr. and Mrs. J. A. Kammerer. The Rev. T. G. Wallace, Rector of St. Stephen's, performed the ceremony.

The Church Missionary Society has received word from British East Africa that according to the statement of runaway Wagogo refugees, the Rev. Dr. Westgate was in the beginning of the war, taken from Bugiri, German East Africa, to Tobora. He was the only person away when they last saw the missionaries last spring.

The Rev. R. H. A. Haslam, of India, will remain in Canada until October 1st, 1917, in order to do special deputation work for the M.S.C.C. His message is particularly needed at the present time, and his assistance is rendered all the more necessary owing to Dr. Westgate's enforced delay in taking up his work in Canada.

A generous donation of 5,000 pounds as an endowment for the training of young men for the colonial ministry has been given to the Colonial and Continental Missionary Society, England. Emmanuel College, Saskatoon, is specially named, but full discretion is left to the Committee of the Society. It is estimated that this will yield enough to provide five bursaries.

There has been an enormous demand for Bibles and Testaments during the war. The sales are far in advance of those during any previous period. This is mainly due to the huge number of Testaments and pocket Bibles which have been distributed to the troops. It is a remarkable and cheering fact that last year the British and Foreign Bible Society issued more than eleven million copies of the Scriptures in 500 languages. It is not generally known that Bibles can only be printed by the authority of the Crown. Most of the Bibles sold are produced by the Universities of Oxford and Cambridge and by the King's printers.

A discussion having been recently raised at a Military Tribunal in England as to whether or no a woman could hold office as church sexton has led the Rector of Crowhurst to recount an interesting fact he has discovered from a tombstone in the old parish churchyard at Brighton. From this it appears that a man and wife jointly served this post for thirty years in the last years of the eighteenth and early years of the nineteenth centuries. The following quaint verse is engraved on the stone:—

"When Barbara died, 'O Lord,' cried I,  
'Let me die, too, and near her lie.'  
The Lord was kind and heard my prayer;  
And here we lie, a faithful pair."

Word has been received from England that Lieut. H. Seton Broughall, an old-time resident of Toronto, and an Old Boy of Trinity College School, Port Hope, has been awarded the Military Cross for valour displayed in the recent fighting on the Somme front. Lieut. Broughall is a son of Mr. F. W. Broughall, formerly well known in Toronto banking circles. He is a grandson of the Rev. A. J. Broughall, who was for many years Rector of St. Stephen's Church, College Street. Mr. F. W. Broughall and his family went to England to take up residence about two years ago, and upon arrival in the Old Country, his son took out a commission in the Imperial army. After he had undergone a period of training in England, Lieut. Broughall was sent to the front with the 7th Battalion, Royal Suffolks. Lieut. Broughall had an elder brother, Lieut. Derrick Broughall, killed fighting in the ranks of the Canadian overseas forces at the Battle of St. Julien.

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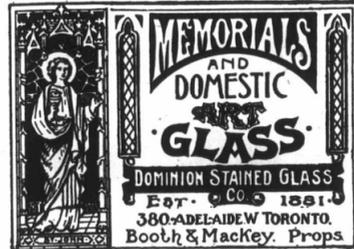
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# Canadian Churchman

Toronto, September 14th, 1916

## The Christian Year

The Fourteenth Sunday After Trinity, Sept. 24.

A celebrated writer has reminded us in a certain well-known phrase of the large amount of bad in the best of us and the large amount of good in the worst of us. There is, of course, much obvious truth in the remark. The gradations of good and evil in each character are so subtle, the blends of various qualities are so multitudinous, that good men and bad men seem to shade off into one another in such a baffling and elusive manner, that the moral geographer finds it practically impossible to draw a clear dividing line between the two classes.

It is, therefore, particularly interesting to observe that S. Paul, in our "Epistle" for the Sunday, seems to see life ultimately divided into two categories—"life in the Spirit" and "life in the flesh"; that is to say, life lived under the dominance of the Spirit of God working in the higher parts of our complex nature, and life lived upon the whole under the dominance of the lower parts of that nature, both fleshly and psychical.

Between these two life principles S. Paul witnesses a deadly conflict raging—that conflict with which most of us are only too painfully familiar by sad experience. But the qualities of the spiritual life are such as to secure for it, if only it be granted free scope, a complete triumph.

For mark, first, that the spiritual life is a *victorious life*. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." The statement of the Apostle is couched in the strongest terms and is quite unequivocal. The man who walks in the Spirit has victory over sin. What a magnificent anchor of assurance for tempted humanity! The reason why the conflict raged so fiercely still in the breasts of the Galatians, with the constant ebb and flow of battle and a predominance of defeat, was simply that they had not yielded completely to the Spirit of God, working from within and renewing their natures. The law of duty was still something external to themselves—an oppressive and foreign commandment. They were in moral bondage—enslaved by the power of temptation on the one hand and by a heartless "categorical imperative" on the other. But once yield to God's Spirit, and the fetters are broken.

For mark, next, that "life in the Spirit" is *spontaneous*. Its results in action are more appropriately termed "fruits" than "works." Right conduct grows out of right disposition. In fact, right disposition, as the only true foundation for right conduct, is the fact upon which the chief emphasis is laid. The fruits of the Spirit are not so much acts of love and deeds of peace, as the graces of love and peace themselves flooding the soul, until "the house is filled with the odour of the ointment."

Note, finally, that "life in the Spirit" is a *dying life*, for it is a life which dies daily to all that is low and base, all that is not of the Spirit. "They that are Christ's have crucified the flesh"—and crucifixion is a lingering death. The price of the higher is the continual mortification of the lower. But the last word is not death, but life. Here and now the Christian, who is willing to pay this price, is conscious of possessing spiritually the Resurrection—Life of Christ—of Him who hereafter will change the bodies of our humiliation that they may be "fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

## Editorial Notes

Sunday School Commission.

The regular semi-annual meetings of the Sunday School Commission will be held in Montreal on October 16th and 17th. The Executive Committee will meet on the evening of the 16th, and the Commission on the morning of the 17th. Members of the Commission desiring hospitality are asked to send in their names *at once* to the Reverend D. B. Rogers, 107 Champlain Street, Montreal.

\* \* \* \* \*

The Passing of the Rural Church.

We are told that in the State of Kansas "500 rural Churches have been abandoned in the last five years," and one of the reasons given for this is the growing use of motor cars in rural communities. These make it possible for the owners to go much longer distances and the deduction is implied that fewer places of worship are as a result needed, and that probably the rural Church is rapidly becoming unnecessary. While one must recognize the change that is coming over rural communities through the introduction of automobiles, rural mail deliveries, rural telephones, and electric power, still we must confess that we fail to see that these things should justify a wholesale closing of places of worship such as that mentioned above. There has possibly been an over supply of Churches in certain communities and the location chosen in the past, as well as the grouping of Churches in parishes, is not always the best for present-day conditions. Still, an increase in rural population which must take place in the process of time if the production of food is to keep pace with its consumption, coupled with the fact that there will always be a percentage of people who cannot afford the luxury of motor cars, would seem to indicate a continued need for the rural Church. These are, however, only surface reasons and we cannot help feeling that the withdrawal of the rural Church, if such ever takes place, will be a calamity to the life of the whole nation. As a centre of spiritual influence in the community, as a centre of religious training for the young, as a centre from which streams of new life will continue to find their way into the towns and cities, and also as a centre from which the Church will continue to receive a large percentage of men for the ministry, it is, we believe, an absolute necessity.

\* \* \* \* \*

Our Missionary Policy.

The Board of Management of our Missionary Society is to hold its autumn meeting in Montreal in a few weeks' time when the work for the coming year will be determined. At this meeting the grants for the year 1917 to both Canadian and Foreign work will be made, and the total amount required will be apportioned among the different dioceses in the Dominion. Each year the same proceeding takes place and no department of the work knows with any degree of certainty what it is likely to receive until this autumn meeting is held. Bishops from the far West and North make long journeys to attend this meeting at great expense and often to the detriment of their diocesan duties. They have assumed certain financial responsibilities in their dioceses and a thousand dollars more or less mean a very great deal to them. There is no time when they know for more than a year at the outside what the future has in store for

them, and that period gradually decreases until it reaches the vanishing point. To plan any work that will require years to develop is practically impossible. They are working and planning in great measure a year at a time. And yet we are laying foundations for the future of the Anglican Communion in a new country!

\* \* \* \* \*

The Source of Supply.

We have referred to the effect of our present Missionary policy on our Missionary dioceses. The effect is not, however, confined to them, but touches what is known as the "Home Base" as well. A few years ago the present editor of this paper travelled Canada as Secretary of the Anglican branch of the Laymen's Missionary Movement. An effort was made to obtain not only more general support for missionary work on the part of our laymen, but more generous support on the part of our wealthier laymen. We were, however, faced with the fact that the average layman who invests large sums of money in any undertaking naturally wants to know where the money is going and to feel certain that the plans are adequate and likely to be permanent. In the case of the Church of England, however, nothing could be promised for more than a few months ahead and no assurance could be given that everything might not be changed at the next autumn meeting. The call was strong, the opportunities were tremendous, but the plans of the Church for the future did not appeal to them, at least so far as the Canadian end of the work was concerned. Is it any wonder that large contributions, except from a few devoted men who are willing to give in spite of such things, were not forthcoming? We think not.

\* \* \* \* \*

What is Needed.

The remedy for this condition of affairs, that is not only crippling the work in our mission fields but is affecting the source of supply as well, must be apparent. We need a policy that reaches further ahead and plans that are more comprehensive and permanent in their character. The fact that the General Synod of the Church meets every three years suggests that as the period that would probably be found most workable. In connection with the General Synod we have the Board of Missions which up to the present has done little other than pass upon the work of the preceding three years. We suggest that this Board should enlarge the scope of its work and should outline the policy to be followed in our mission fields. It should also determine the basis of apportionment for raising the amount of money required. This latter should be revised more frequently than at present and the consent of each diocese should be obtained before it is finally fixed. Our Canadian Missionary dioceses should be given some assurance that they would receive a certain amount of assistance for at least three years at a time, and at least one year should be allowed in which to adjust the work before any great change is made in the amount of this assistance. In the case of some of the dioceses a scale could be agreed upon whereby the amount of assistance would decrease year by year until they become self-supporting. It is impossible for us to do more here than suggest a few of the main features, but we feel certain that some such system would go far towards remedying the present unsatisfactory state of affairs and relieving those directly responsible for the work of a heavy burden of anxiety.

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## Thoughts for the Thoughtful

I doubt if it is moral to take money from men without giving them a spiritual equivalent.—George Innes.

\* \* \* \* \*

Christianity is a life supernaturally bestowed, supernaturally sustained, supernaturally consummated.

\* \* \* \* \*

Faith is moved by but one solitary passion—the hope of cleaving closer and ever closer to the Being of God.—Scott Holland.

\* \* \* \* \*

There are forty thousand Buddhist priests in Burma, but only one thousand missionaries and other Christian workers.—S. R. Vinton.

\* \* \* \* \*

Religion, pure religion, standeth not in wearing of a monk's cowl, but in righteousness, justice, and well doing.—Bishop Latimer.

\* \* \* \* \*

"There is no death! The stars go down  
To rise upon some fairer shore;  
And bright in heaven's jeweled crown  
They shine forevermore."

\* \* \* \* \*

Art thou a beggar at God's door? Be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. According to thy faith, saith He, be it unto thee.—John Bunyan.

\* \* \* \* \*

They who have no religious earnestness are at the mercy, day by day, of some new argument or fact, which may overtake them, in favour of one conclusion or the other.—J. H. Newman.

\* \* \* \* \*

Are you where God would have you be? If not, come out, and at once, for you certainly ought not to be there. If you are, then be afraid to complain of circumstances which God has ordained on purpose to work out in you the very image and likeness of His Son.—Mark Guy Pearse.

\* \* \* \* \*

I wonder why it is we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honourable, so superbly honourable, as love. "Love never faileth."—Professor Drummond.

\* \* \* \* \*

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self control, diligence and strength in will, cheerfulness and content, and a hundred virtues which the idle never know.

\* \* \* \* \*

Supreme among the methods for securing money is that of promoting the spiritual life of the people. Abundant, cheerful, self-denying giving is not the product of even the best-devised human methods—although, without doubt, it is the will of God that we make a reverent use of the best methods—but of a deep, spiritual movement in the heart. Whatever is done to make Christ more of a reality to Christians and get them to render to him a larger obedience strikes at the heart of the financial problem of missions in the most effective manner.—Dr. John R. Mott.

## Spectator

### Comment on Matters of Interest from Week to Week.

One of the striking changes that has come of the English-speaking citizens of the Province of Quebec in the last two years is the frank contempt in which they hold their neighbours of French-Canadian origin. Up to the beginning of the war there were, of course, here and there British Canadians in the province that had no use for the French, but then they hadn't much use for many English either. But for the most part there was a warm feeling of mutual respect and admiration between the two races. To-day the situation has quite changed. Men of broad outlook and sympathy, men of sound judgment and large business interests bluntly confess their disappointment with the French-Canadians and sorrowfully admit that a readjustment of the position of this race will have to be made in the near future. Grave suggestions are even offered that after the war in Europe we will have some little things to settle at home. The cause of this very marked change of sentiment is due to the failure of the French-Canadian to shoulder his fair share of the nation's burdens. Canada has been and is confronted with a life and death struggle. Every resource of men and material is called for or we will perish, and yet these people sit still refining about the right of Canada to enter a war of this kind, about the wisdom of England entering it, about some trifling school question, about anything and everything but the one supreme question of how to save our country from the hands of the German, and save it now. When England was engaged in the South African war, we could understand how French-Canadian sympathy went with the Boers. As a matter of fact not a little English sympathy, even in the British Isles, went with farmers of the Velt, but to-day every appeal that could arouse a people to military activity is calling aloud to our brethren and yet, as a whole, they sit still. The Canadian people are calling down the curse of Meroz upon them because they come not to the battle of the Lord—the battle of the Lord against the mighty.

\* \* \* \* \*

The whole situation is full of unpleasant possibilities for the future. Two races that ought to live in harmony and mutual respect, each contributing of its genius to the progress and character of the Dominion, are likely to be drawn apart by the unwillingness of one partner to bear its share of the responsibilities while it enjoys to the full all the privileges of citizenship. It would appear to thinking men that the French-Canadians in their intense zeal to save their national life, are losing it; and they have not apparently considered what the consequence would be if they gained this whole Dominion and lost their national soul. That would appear to the writer to be the great and imminent danger that confronts them at the present moment. The French-Canadians are no fools. They know as well as anyone the danger in which Canada stands. They know what their fate would be should Germany gain the mastery of this country. They know that they have an equal responsibility with the other citizens of Canada to defend it from the hand of the enemy. Why, then, do they not come forward and do their share? First of all, one cannot but feel that they have concluded that Canada will be saved without them. In this they have taken a gambler's chance and staked homes and business and wives and children on the throw. They are trusting to the blood of

their neighbours to save them and are unwilling to shed their own blood. Yes, and what is more, there is every reason for believing that a deeper policy lies behind all this. While the British-Canadian goes forth to war and dies for his country the French-Canadian is encouraged to stay at home and live and possess the country. The death rate of males in war will materially affect the homes and the birth rate of the future. Every way you look at it the position of the shirker is the position of the mean in spirit. The French-Canadian must squarely face the consequences of his ethics and his acts. He shall be known not for his chivalry, not for his impetuous gallantry, but for his willingness to step aside from responsibilities and give himself over to the accumulation of privileges. He shall be known for his willingness to accept the blood of his neighbours in his defence while he sheds not a drop of his own. It is a soulless destiny that awaits any people so blind to the higher calls of service, and sacrifice, and they need not be surprised if ultimately they are cast into the outer darkness of racial failure, there shall be weeping and gnashing of teeth.

\* \* \* \* \*

It is not, of course, to be understood that the French-Canadians of Canada have done nothing in this war. Several thousand of them have enlisted and many have already gallantly died on the field of honour. Many are still on their way to the front where they will fight with the best. The point is that the national leaders have not given the weight of their influence to the cause so momentous and so full of danger to the world. The men who have enlisted have enlisted in the face of great apathy if not direct opposition from among their people and their leaders. Those who have entered the service of their King are, therefore, deserving of special note, because it has been much more difficult for them to do this thing than for others. What really is needed is leadership in the right direction among our French-Canadian fellow citizens. It is clear-cut, unmistakable calls to service, given by the men who are listened to, that are demanded at the present moment. If this were done, French-Canadians would do their full duty.

\* \* \*

### PRAYER BOOK REVISION.

The following very sane suggestions have been sent to the Editor by one of our missionaries in Japan. The first is that in place of the long response "Because there is none other that fighteth for us but only Thou, O God," we should adopt the shorter response of the Japanese Prayer Book, "And make wars to cease in all the world." The American Prayer Book has, "For it is Thou, Lord, only that makest us to dwell in safety." As our correspondent points out, the present war is a strong argument in favour of the Japanese rendering. The other suggestion is that the 141st Psalm should be included in the Evening Psalms for the 29th day, for the following very good reasons: The morning ones—139 and 140—are long enough without it; (2) the evening ones are not long enough without it; and (3) it is an evening Psalm (see verse 2).

\* \* \*

Trial is always man's greatest opportunity for moral and spiritual development. It is when an earnest man has been through hardship that he begins to discover the love of God. The love which indulges and coddles is destructive; the love that challenges is creative; such love is not only self-sacrificing, but self-repressing, holding back constantly that which it would fain give, and giving by holding back.—Lutheran Christian Work and Observer.

## CONTRASTED IDEALS

The following is the full text of the address given by the Archbishop of Canterbury at the great service in the Cathedral on Friday, August 4th, the second anniversary of the Declaration of war, as given in *The Guardian*, London, Eng.

**T**HIS day two years ago we were suddenly, inevitably, unwillingly plunged into the whirlpool of a vast and devastating war. On this second anniversary we met in every church in the land to look backward, outward, onward, and to ask with such quietness and such searching of heart as we can muster—What have these fearful happenings said to us? What do they mean? What are they going to mean, hereafter, to us and to the world? How will it all seem to the historians and thinkers who will write, and speak, and lecture about it a hundred years hence? What great principle, if any, has really and truly been at stake, is at stake at this moment, for Europe and for the world? The questions are much more easy to ask than to answer, or at least the answer needs a little more clearness of thought than is always forthcoming.

### The Clue to our Perplexities.

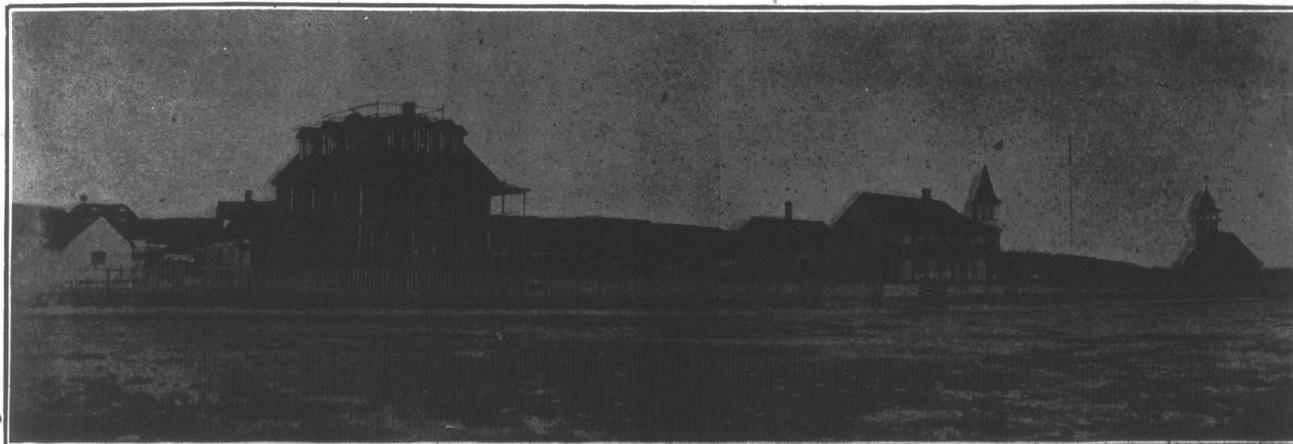
But this anniversary day, when we meet to think and to say our prayers about it all, is just the occasion for trying for a few moments to secure that clearness of thought. Stand back from it all in mind, if you possibly can. Get yourself, in

brighter and a happier side to it all. "The Lord is King, the earth may be glad thereof; yea, the multitude of the isles—great countries and little—may be glad thereof. Clouds and darkness are round about Him. Righteousness and judgment are the habitation of His seat." That was what thoughtful, truth-loving people came to see and to hold to long, long ago. And down at the root of things, it is just what we can see and hold to now, in the throes and mazes and strain of the world-conflict.

### The Discerning of Realities.

The difficulty is to disentumber, if we only can, the great fundamental truths and realities of right and wrong from the dust and prejudice which darken, and blur, and confuse them. Yet we are bound to try, and this, as it seems to me, is an appropriate occasion. For if we are praying for help to do the right thing and to support the right principle, we ought to have as clearly in our own minds as possible what that principle is—the right principle for the sake of which it is worth while to make this fearful sacrifice of what we love best on earth. While shells are thundering

strife, there must be self-sacrifice, public spirit, loyalty, patriotism. In proportion as these forces, together with intellectual and scientific knowledge and 'culture,' are general, or are developed and encouraged, the State will grow strong, and will hold its own. Everything must enforce that loyalty to the State. No private selfishness, no family ties, no religious belief must weigh against what concerns or affects the State's growing stronger and stronger. Morality ought to be encouraged within the State, because experience has shown it to be necessary if the State is to be efficient in the struggle, and so to survive and grow. Virtues of all kinds become a means to national existence and greatness. But the State itself, when thus hammered into shape and strength, has only one obligation, and that is to itself, that it may grow and keep strong, and may be fit to hold the conquering place in the essential struggle for existence—a struggle which is bound to go on, a struggle wherein each State is the unit, and war is the arbiter and the deciding force. Therefore war is not only inevitable, but exceedingly desirable as a permanent part of the world's life. Towards those outside, the State has no obligation except the obligation to make them recognize its own rights, rights to be supported, if need be, by force. If that recognition can be won without war, which brings inevitably so much woe and sorrow with it, so much the better. If the will, the strength, the well-being, the dominance of the State could be enforced on those outside simply by showing them how dangerous, how fatal, any opposition to it would be, so much the better. The admitted horrors and sorrows and costliness of war would then be avoided. But human nature being what it is, and different States



Boarding School for Indian Children, Onion Lake, Saskatchewan.

thought, outside the rush and the hurly-burly. Recall quietly the most simple, the most elementary truths or facts in our contemporary life, and ask for a few minutes how the horrible strife of these two years bears upon them, or fits into them, and what we ought to be thinking about it and saying about it in our prayers to-day. The very simplest truths. What is it that we at present see? A busy, throbbing world of people—complex and disturbed, with men's active passions alight, and every sort of misrepresentation, and falsity, and prejudice made easy. A time when it is most difficult for any man or woman in a belligerent nation to "keep his head." And next—behind and throughout all that complexity—the certainty that there are great, firm principles of right and wrong, if we can only get at them, and that the God and Father of us all, our Living Lord, is there to guide us, if only we will let Him, to the working out of the world's well-being according to His Will. And next: The clue to these things—not the full explanation, but the helpful clue—given to us in the Message of Jesus Christ. His example, and His death. The world was led by degrees to that Message. Step by step God taught people to feel after Him in the confusion and the darkness, and to find Him. We mark one stage of it in the Psalter. Look, for example, at Psalm xciv., the words of a seeker, perplexed and yet trustful, who was beginning to see what he could rightly hold to and stand by. "The Lord is King," but "clouds and darkness are round about Him." No doubt about that, in the world's haze and confusion, but behind them there is something sure. "Righteousness and judgment (or 'justice') are the habitation of His seat," or, as the Revised Version puts it, "the foundation of His Throne," the very rock-pillars on which His rule and government rest firm, and therefore there is a

and bombs are dropping and passions are inflamed, and horrid wrongs are being perpetrated, we may easily be in such perplexity and irritation that we see nothing very clearly and think out nothing very calmly. Yet I honestly believe that to one whose soul is reverent, whose temper is under control, and who seeks for guidance with an open mind, the great dividing principle which separates us from our opponents—which makes it for us an inevitable and paramount duty to take part in this fearful war—does stand out in clear-cut outline, and we do well on a day like this to step back a little from the excitement and to give thought to these great truths afresh.

### The Prussian Ideal.

See it then thus. In this generation of European life, in which every one of us here has to bear his or her part, be it lofty or lowly, two great sets of principles have been alive and active. They differ very widely from one another, though the difference has for many years been easily overlooked. There is first a scheme of thought, an ideal of national or international life, which has been supported and taught by some strong thinkers. It is not silly, it is not incoherent, it is not petty or sordid; and yet it is, as we believe, fundamentally false and mischievous—nay, in the true sense of a solemn word which we dare not use lightly, it is positively damnable in its harmfulness to mankind. It may be stated—I hope not unfairly—as follows:—"Science and history have taught us that the true and fundamental law of sentient life is the struggle for existence, and the survival of whatever is fittest in and for that struggle. To carry on that struggle, that 'law of life' in the world, people have been welded, or have welded themselves, into separate nations or States. Within each nation, and for its better equipment in the

having separate self-confidence and means of asserting it, that peaceful solution will not happen, and so war will be inevitable. 'That it could ever be otherwise'—I am here quoting the actual words—"is not in any sense desirable. . . . The living God will see to it that war constantly returns, as a dreadful medicine for the human race." To humanity as such, the State owes nothing at all. What are called 'the interests of humanity' are properly conserved by each State doing the best for itself. To that extent, and to that extent only, there will be, there is, a common human interest. But any conscious pursuit of such an ideal interest of all, by the will of each, is out of the question, is a mere Utopian and impossible dream. Dismiss it from your mind."

### The Ideal in Practice.

So runs the theory. I have tried to summarize it fairly, and after careful first-hand reading of what is written by its advocates, men held high in honour. If I were to be told that it is unfair to quote this because it is a mere fanciful, political theory woven in the brains of a few enthusiastic writers, and no part of a genuine popular creed, I could only reply in utter sadness, but with surely indisputable truth, that it corresponds absolutely with what we have seen to be happening in plain, fearful, prosaic practice. Witness the cities and villages of Belgium and of Eastern France, the "Lusitania" tragedy and its commemoration, the names of Cavell and of Fryatt, and of many more. If, as I firmly believe, this anti-Christian theory has not been worked out or deliberately adopted by the people of the great country against which we are fighting—nay, if thousands of its best citizens would, as I again firmly believe, repudiate

(Continued on page 591.)

## NEW BOOKS

**The History of the Church Missionary Society.**  
By Eugene Stock, D.C.L. Supplemental Volume,  
the Fourth. (Price, 7s. 6d. net.)

[Copies may be ordered through the M.S.C.C.,  
Confederation Life Building, Toronto, Can-  
ada.]

Students of Church History, especially that part of it dealing with the extension of the Church in what are known as foreign lands, will feel very grateful to Dr. Stock for his latest book. It brings the history of the Church Missionary Society of England up-to-date, and completes the series, making in all four volumes of most valuable historical material. The first three volumes brought the history of this Society down to the year 1899, the 100th anniversary of its formation, and the present volume covers therefore a period of sixteen years. It is needless to say that it has been in many respects a most important period. The South African War, the visit of the King and Queen to India, the Boxer Massacres in China, the war between Russia and Japan have all affected missionary work, to say nothing of the world-wide effect of the present war. Three sovereigns have occupied the British throne during this period, and two Archbishops have held the position of Primate of the Mother Church.

The book is divided into three parts. The first of these, consisting of three chapters and occupying thirty-two pages, deals with the three subjects, the C.M.S. centenary, the outlook after the centenary, and a brief survey of the sixteen years since.

Part II., consisting of thirty-seven chapters, and occupying three hundred and ninety-five pages, forms the body of the book. Beginning with Africa, a survey is given of the country itself and of the main influences at work among its many peoples. This is followed by a summary of the various Christian missions at work in the country, and contains in short space a vast amount of valuable information mainly in the form of statistics. Then the work of the C.M.S. follows in more detail. From Africa the author passes eastward through Palestine, Arabia, and Persia, with a survey of the work of the past and of the present in these great strongholds of Islam. The chapters on India, China, and Japan follow the same general plan of treatment as in the case of Africa. Two chapters on North-West Canada and British Columbia, and one on New Zealand bring the reader to the two closing chapters of this part dealing with "Ecclesiastical Problems of the Mission Field." The second of these on "The Kikuyu Proposals," will doubtless for very many be the most interesting in the whole volume. With a freedom from partisanship that characterizes all Dr. Stock's books, and with a breadth of vision that is so frequently lacking in the discussion of such subjects, he places before his readers in a clear, concise form, the issues at stake. It goes without saying that some will not agree with the author's conclusions, but it is only by a frank and fair statement of the various points of view that an ultimate solution can be reached.

The amount of space given to an account of the development of the Society's work at home is doubtless justifiable, and will be found useful not only to the missionaries in the field, but also by those who are doing a similar work in connection with other societies. The officials, the offices, the different organizations, the finances, the auxiliaries, the publications, the Church and the Society are among the subjects treated. Unattractive as some of the headings may be, Dr. Stock has the gift of being able to put his material in attractive form and to infuse it with life and interest.

An appendix of twenty-six pages on "The War and Missions" is added. The author wisely confines himself to a simple statement of the effects of the war on the work of the Society, and no attempt is made "to discuss the many important questions connected with the future of missions which arise out of the war." One can, however, easily read between the lines and form his own conclusions regarding the future.

Last and not least is the voluminous index of sixty-one pages, a most valuable feature too often overlooked. Taken as a whole, the book is of inestimable value, and the Anglican Communion throughout the world is deeply indebted to Dr. Stock for his magnificent work.—R. W. A.

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The prayers of the just are always with God's people. Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you." Let us remember that we grieve the heart of the eternal Father when we neglect to pray for His children.

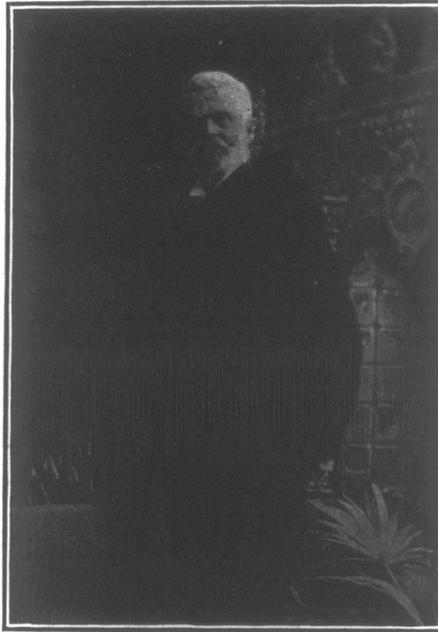
### The Rev. John R. Matheson of the Onion Lake Mission, Passes Away

IN the death of this missionary which took place at his home on Friday, August 25, 1916, our country loses one of the pioneer settlers of Western Canada—a class of men gradually passing away, and who, as Bishop Ingham said, when writing of him some years ago, "can have no real successors." He did his full share of pioneer work and was widely known over the West. Miss Agnes Laut selected him as one of the leading characters in some of her writings.

One of the direct descendants of the "Selkirk Settlers," he was born in the parish of Kildonan, Manitoba, on September 12th, 1848. He received his early education, first in the parish school at Kildonan, and afterwards at the parish school of Middle Church, under his uncle, the Rev. Samuel Pritchard.

At the early age of sixteen years he was considered qualified to teach, and was employed as teacher in the parish school of St. James' parish, now in the city of Winnipeg. Subsequently he had charge of the parish school in East Kildonan, and later still, he taught for some time in the parish school of St. John's, near where St. John's College now stands, and which was then under its auspices.

In the summer of 1869 he came west to Edmonton and for a number of years was engaged in



THE LATE REV. J. R. MATHESON,  
Onion Lake, Sask.

various callings, sometimes on the prairie chasing the wild buffalo, sometimes freighting between Winnipeg and Edmonton and other points in the North-West, and at other times conveying the mail between those points—frequently in winter by dog train. He was rather a noted runner, and his records in this respect have rarely been equalled.

In January, 1885, he left Edmonton and went to British Columbia, where he resided during the following seven years. While there he was frequently engaged in bridge building on the railways, as he was a practical mechanic. He also did a good deal of prospecting and mining in British Columbia and the adjoining States of Idaho and Washington. He was always fond of travelling and adventure, and probably few men knew the country from Winnipeg to the Pacific Coast better than he did. Blessed with a healthy, strong, robust constitution, he never spared himself where endurance was called for. He took an active part in sports and athletics of various kinds and excelled in these to a very considerable degree.

In the summer of 1892 he decided to give himself up to missionary work—having been offered the charge of the work in our Onion Lake Mission, among the Cree Indians, in the diocese of Saskatchewan. Here he commenced work as a teacher in the Day School on the Reserve, but soon

(Continued on page 593.)

## The Church Abroad

It is said that wherever Russians carry their arms, they carry also their creed.

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The sale of Turkish and Arabic New Testaments has increased very largely since the outbreak of war.

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The nation that cannot contribute to the welfare of the world has no right to exist as a nation.—Shailer Mathews.

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The Bishops of Chota Nagpur and Madras, India, are appealing for men missionaries, the latter for workers in the Telegu country and in the Tamil-speaking portion of his diocese.

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In one Mission in Irkutsk, Siberia, there was a yearly gain of 2,000 converts, according to the latest records of the Orthodox Missionary Society, and a large number of Christian schools and scholars.

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Prior to the war the Russian Empire contained 20,000,000 Moslems or about 12 per cent. of the entire population. During the last ten years about 50,000 members of the Orthodox Church have reverted to Islam.

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In the United States and Canada there are 64 societies working among Jews, supporting 168 missionaries including wives. In the United Kingdom there are 28 societies with 698 missionaries, and on the continent of Europe 16 societies with 76 missionaries.

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Archbishop Nicolai's work was a remarkable witness of what might be accomplished by a man who relied almost entirely on native support, and who succeeded in gathering around him over 30,000 Christian converts.

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The Orthodox Missionary Society of Russia with headquarters in Moscow is carrying on successful missionary work in Siberia. Its yearly receipts amount to \$650,000. Dr. Palmieri, writing in "The East and the West," states that the evangelization of Siberia is the greatest glory of the Russian Orthodox Church.

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Dr. J. L. Barton, in the April number of "The East and the West," points out that the solidarity of Islam has been shaken considerably by the events of the past two years; that the Caliph has in large measure lost his leadership; that Turkish Mohammedans are speaking openly of the inability of their religion to meet the needs of their country; and that many of them regard the treatment of the Armenians as inhuman and un-Mohammedan.

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There is at present a very great revival of Buddhism in China, especially among the ignorant country people and with the sect of vegetarians. At many of the fairs they have up their tents and have crowds to hear. They preach that in the eighth month the world is to be destroyed and cleansed, all of their faith are to be caught up during the process and then to come back and occupy the renewed earth after all the sinners have been destroyed.

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Captain L. W. Bickel, writing in the "Japan Evangelist," says that, owing to the laudable efforts of the Government, most country places in Japan are fairly free from gambling. Drink has, however, a terrible hold on the people and liquor shops are alarmingly on the increase. Licentiousness is widely prevalent, although open concubinage is not general. Moral conditions in certain localities are appalling. He concludes that while legislation, secular education and industrial work can do much to remedy the situation, the real responsibility rests with the Christian Church.

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The highest reaches of religious speculation and religious rapture will reach higher still when religion has been claimed by the commonest duties and the most sordid sufferings as their only strength and help.—Phillips Brooks.

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MORMONISM

REV. A. HAIRE FORSTER,  
Trinity College, Toronto.

"THE brain readily ferments when, with such an education and such an employment, a man finds himself face to face with his Bible and has no other means of interpreting it than the coarse jabber of the newspapers, the brawling of discordant sects and the inspirations of an ill-formed America. Wise and learned men do not make the law there as they do here; they form a little society of amateurs and dilettanti, isolated and occupied in talking among themselves and with Europe, but without control over the beliefs of the public. The American is independent. A carpenter believes himself as wise and as capable of judging as a historian, a critic, a philosopher, or a professional theologian. So a career is open to religious inventions." In these words the famous French historian, Taine, accounts for Mormonism and its author, Joseph Smith, Junior.

Mormonism is a striking illustration of the fact that men's and women's beliefs are much more surprising than their doubts. The Book of Mormon is, perhaps, the most transparent, and at the same time, the most successful imposture which has ever deluded the uncritical. Joseph Smith, Junior, has never been satisfactorily explained. Taine says of him: "It is probable that he fell by degrees into the same condition as Mahomet. He was ignorant, obstinate, imaginative; he was possessed with a big idea; by dint of repeating it to others, he persuaded himself, and no longer distinguished falsehood from truth. An actor can intoxicate himself with his rôle and shed real tears. Looking at his life and his death, one is disposed to think that he became at last his own dupe and believed the fable which he had invented." The fable referred to is the so-called "Book of Mormon." As this book includes a section entitled "The Book of Mormon," it might be better to call it "The Mormon Bible." In number eight of the Mormon "Articles of Faith," it is stated, "we also believe the Book of Mormon to be the Word of God."

This book is summarized in the Mormon "Times and Seasons" of March, 1842, as follows: "The history of America is unfolded from its first settlement by a colony that came from the tower of Babel at the confusion of languages, to the beginning of the 5th century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about 600 years before Christ. They were principally Israelites of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle toward the close of the fourth century. The remnant are the Indians that now inhabit the country." According to a Mormon tract, "Mormon, the son of Mormon and the last of the Nephite writers, deposited the record (420 A.D.) in the hill Cumorah where it remained until 1827 when it was delivered to Joseph Smith, Junior, who translated it into the English language."

The importance which the Mormons attach to this book may be inferred from the statement of Orson Pratt, one of their own writers: "The nature of the message in the Book of Mormon is such that, if true, none can be saved who reject it and, if false, none can be saved who receive it." Add to this the speech of Brigham Young to the conference at Nauvoo in October, 1844: "Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not, is of Antichrist."

From the book we learn some very surprising facts. For instance, horses, cows and asses are not indigenous in America, they were introduced by Europeans after the discovery of the continent, but the Hebrews who arrived many hundred years before Christ found all these animals (see Chapter V. of the first book of Nephi). Again, at the beginning of the book of Nephi we read that Lehi and his sons left Jerusalem for America in the first year of Zedekiah, that is in 597-6 B.C., therefore any writings or customs which they took

with them must be, at least, not later than that date. Now Isaiah, Chapters 48-54 are quoted in various parts of the Mormon Bible. For instance, Chapters 50 and 51 are in the 5th Chapter of the second book of Nephi, but Biblical scholars are now agreed that these chapters were not written until at least the exile in Babylon, that is many years after Lehi and his sons had left Jerusalem. (See Dr. G. A. Smith's article Isaiah in Hastings Dictionary of the Bible.) The Mormon Bible mentions synagogues among the Nephites in America and in one place states that they were built "after the manner of the Jews." Now there is no express mention of the synagogue before the second century B.C. and its origin is placed in the period of the exile at the earliest, so Lehi took with him to America an institution which did not exist when he left Jerusalem.

In the fifth chapter of the book of Nephi, the son of Nephi, Christ is said to have appeared to the Nephites in America after His ascension and to have delivered to them the Sermon on the Mount in the same form as it is found in St. Matthew. But investigation has shown that the sermon on the Mount is a collection of sayings spoken on different occasions and the present arrangement is due to St. Matthew. It is at least remarkable that Christ should have made the same selection and arrangement in addressing the Nephites in America. These are a few curiosities from the Mormon Bible. Its chief characteristic, however, is its dulness. Any person who can read the Mormon Bible for twenty minutes without being bored, deserves to be a Mormon. If, as the Mormons assert, it is the "Stick of Ephraim," spoken of in Ezekiel 37, verses 16 and following, then, considering its contents, we can readily subscribe to the statement of Elder J. H. Anderson (of Salt Lake City, Utah): "No intelligent, honest and sincere seeker after truth can give it thorough examination and consideration, with an understanding of the circumstances under which it was brought forth, without being convinced that in giving to the world the Book of Mormon, God has wrought one of the greatest miracles of any age or time."

Taine gives his opinion of this miracle in these words: "There scarcely exists a compilation more insipid, more stuffed with vulgar miracles, more tarnished with contradictions, with nonsense, with anachronisms and with faults of grammar. And what is worse is that the work is not even original, the names and the events are borrowed from a fiction which remained in manuscript, but which was read by many people, in which Solomon Spaulding, about 1809, had related for his own amusement, the legend of ancient America colonized by the ten tribes of Israel; so that the book of new truth is the forgery of an old romance."

The borrowing from Spaulding's manuscript is, of course, vehemently denied by the Mormons, and many assume that the case is settled in their favour because a manuscript story by Spaulding was found and is not like the Mormon Bible. They have, however, still to prove that Spaulding wrote only one story. The evidence may be found in Chapter seven of Linn's "Story of the Mormons." A study of the Mormon claims should convince anyone that abuse of Mormonism is waste of energy. Mormonism may be regarded as a magnet to draw fools from the Church and that is a useful work, for, as we read in Roman history, Cæsar's march over the Alps was much hindered owing to the number of asses his soldiers had brought with them.

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MR. BUSHEL'S PARTY.

Mr. Bushel decided a party to give, But he couldn't tell whom to invite; The Pecks would feel slighted if they were passed by,

The Quarts and the Pints and the Gills "would most die."

He was in a grave quandary quite!

"If I should ask only the Pecks," he declared, "Only four would there be in the crowd;

If the Quarts are invited, there'll be thirty-two; If the Pints, sixty-four—dear me! what shall I do?"

Mr. Bushel—he just groaned aloud.

"If I should ask all the Gills to be here (There are two-fifty-six—do not stare),

The house will be crowded with all little folk, And, really, I tell you, that isn't a joke"— Mr. Bushel was quite in despair.

"I have it," he chuckled; "one Peck I'll invite, Eight Quarts," and rubbed his round chin,

"Sixteen of the Pints, sixty-four of the Gills— How could any more have squeezed in?"

This number—yes, just my capacity fills"—

The Prayer Book

By the Rev. J. EDMONDS,  
London, Ont.

THE Prayer Book of the Church of England has been hallowed by the use of many centuries. Parts of it have come down from the times of the Apostles. It is not the compilation therefore of a few men, but the growth of centuries—the work of saints and martyrs. We esteem it next to the Bible. It has become sacred and dear to us. It contains a body of divinity more scriptural and evangelical than any other, outside the Bible.

The English Prayer Book is the only Christian liturgy worthy of the name. It is written in the quaint, classical, pure English of the age of Queen Elizabeth, and in that solemn scriptural style which is so desirable in order to separate the phrase of public worship from that of ordinary literature and conversation.

The English liturgy, next to the English Bible, is the most wonderful product of the Reformation. As we trace its development, its rubrics seem dyed in the blood of the martyrs. Like the sacred Scriptures, it is no merely human production, nor even purely human work, but an accumulation of choice writings, partly Divine, partly human, expressing the religious mind of the whole ancient and modern world. Judaism has given to it its Lessons and Psalter. Christianity has added its Epistles and Gospels. Catholicism has followed with its Canticles, Creeds and Collects; and Protestantism has completed it with its Exhortations, Confessions and Thanksgivings.

The English Prayer Book is well fitted to become the rallying point and standard of Christendom. It belongs to every Englishman. It is still the test of orthodoxy, and has done more than any other Book to preserve the majority of sober-minded men from infidelity on the one hand, and fanaticism on the other.

Herbert Spencer, no mean judge, has declared his opinion, "that the service of the Church of England will eventually be acknowledged as the best adapted to satisfy the religious needs of every class of men."

The Church which furnished to the world the Holy Bible in English, and the Prayer Book, and which bore no small part in securing the "Magna Carta"—the foundation stone of civil and religious liberty, can fairly challenge the allegiance of every one who speaks the English language.

The late Dr. Frazer, Bishop of Manchester, was once sent by the Government to enquire into the American system of education. At Boston he met with a venerable man—a Methodist preacher, known as Father Taylor, who, in a long conversation, said to him: "I love your Church of England. If she were a little more fervent, it would be better; but she is steadfast, and all the rest of us are 'dragging our anchors.' Your Church is like some good old chronometer, thoroughly to be trusted. Oh, sir, tell your Bishops and people to hold fast what they have. If you lose your faith, how can we hope to keep ours? The Church of England is like the town clock: many find fault with it, but after all, they set their watches by it."

We claim, that for public worship, the liturgical method is better than the extemporaneous. Sometimes, on Sunday evenings, I have slipped away to the Nonconformist chapels, for I wanted to know the secret of attraction in their mode of worship. I found this: They preach better than they pray. They make careful, elaborate preparation for speaking to men, but little or no preparation for speaking to God, and I come away grieved and disappointed with their extemporaneous prayers. We claim, therefore, that for public worship, the liturgical method is better than the extemporaneous: (1) It is more reverent and dignified, as befits the character of Divine worship; (2) it enables all to join in the worship, hence it is called "Common Prayer." Our Lord sanctioned prescribed forms. He said, "When ye pray, say, 'Our Father which art in Heaven,'" etc., and, "after this manner pray ye."

The prayers of our Prayer Book are fit for God to hear, and for man to offer. Where else can you hear anything like this: "In all time of our tribulation, in all time of our wealth, in the hour of death, and in the Day of Judgment, Good Lord

(Continued on page 592.)

## A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

CHAPTER XXII. (Continued)

Gilbert opened the door and went out to be alone. Despite his confident words to "Tom," his job did not suit him very well. He hated the cooking and dish-washing in the close, dark cookhouse. He had not calculated on that when he joined "Camp 6." He had thought of a lumber jack's life as one of adventure, if of hardship, lived almost exclusively in the open air. He found himself, instead, doing the work, as here flected bitterly, of a maid-of-all-work.

And yet he would not go back on Graham. Three times already during the short sojourn in the woods he had managed to turn out a respectable meal when Graham had drunk himself into insensibility. If he left for more congenial employment, Graham would surely be "fired" from the post. Loyalty made him determined to stick to his guns as long as Graham was there. As soon as possible he would persuade Graham to take work of some kind where they could be out of doors.

He had no intention of returning to Otter Lake, but he had fully determined to communicate with his mother. Although he would not admit it even to himself, Gilbert was at times desperately homesick. He had never before been separated for more than a few days from his mother and Marjory, and at times he longed unspeakably to see them. Conscience, too, never ceased to reproach him for his selfishness in leaving her to anxiety and suspense.

But the spirit of bitter antagonism which had sprung up, and choked, for a time at least, his affection for his brother, was still flourishing. In his heart, Gilbert knew that this antipathy was unreasonable, and was ashamed of it; but he could not contemplate the humiliation of confessing this even to himself.

Graham, about whom self-indulgence was forging ever stronger chains, had no scruples about retaining by any means, fair or foul, the companionship of the boy on whom was concentrated all the affection left in his weakened nature. He used his influence ruthlessly to widen the chasm which separated Gilbert from David. The contemptuous indifference with which he had at first regarded David as "a bit of a prig" had turned into active resentment when he found that David was trying to keep Gilbert from him. His moral and physical strength was ebbing fast before the unresisted onset of drink—and of morphine when he could not get drink.

In truth, Gilbert was bound to him now only by a sense of loyalty and pity. There was nothing to attract the lad and much to repel, and yet the very repulsion made Gilbert the more determined not to desert his friend, but to try to win him to better things.

He soothed his uneasy conscience by dwelling on David's misunderstanding of his actions and motives on board the "Yukon." He used in his self-deception, exactly the futile, boyish argument which Marjory had thought probable: "If he likes to think I'm capable of being bad, I'm sure I won't deceive him."

As he stood now outside the cookhouse, in the ugly desolation of the camp, many of these considerations surged through his mind. He knew he ought to go home; he knew, too, he ought to stick to his friend.

Do any of us realize in after life the moral problems which we set ourselves in youth? The problems which might be solved so easily by a little more experience of life, but over which youth can only puzzle and stumble! And such a very slight element of sophistry and self-deception will enable us to adopt with an almost convinced mind, and an only less convinced conscience, the course most pleasant to ourselves!

As the conflict raged in Gilbert's mind, he strolled idly along the trail leading from the camp into the bush, where lumbering operations were carried on by day. It was now dark, and the woods were full of mysterious rustlings and whisperings. Gilbert leaned against a great pine, which had not yet shared the fate of its fellows, and looked up into the blue depths of sky above him. His good angel was surely hovering near, as he stood in the silence and solitude. The stars shone out one by one as the darkness deepened, and still the boy leaned against the solitary pine. Suddenly a shout rang through the clear night air:—

"Bob, Bob, where are you?"

It was Graham's voice, and it seemed to clinch Gilbert's decision.

"I'll let the mater know I'm safe next time anybody goes out, but I won't tell her where I am, and I'll stay here till the camp breaks up."

The compromise seemed satisfactory, and the boy strode back to camp. Graham stood at the door of the bunk-house.

"Thought you'd started back to Otter Lake," he said, ironically.

Gilbert saw he had been drinking and merely replied, briefly:—

"I'll be sure to let you know before I start."

He then entered the bunk-house. It was dimly lit by a lantern at one end. He helped Graham into his bunk, then climbed up to the one above. The air was thick with tobacco smoke and the odour of damp clothes, for there had been rain during the day. Sick and miserable, Gilbert tossed from side to side long before sleep visited him. He felt that the romance of a lumber camp, especially for a "cookee," was conspicuous by its absence.

A few days later Gilbert was standing by the skid road watching the great logs bumping and grinding over the "skids," trunks of trees laid across the track of the logs as they were hauled down to the coast by a donkey engine. He had told Graham he must have some air; he felt stifled in the cook-house, and had followed the men to their work.

He leaned against a tree, wondering why the logs should twist and turn so curiously as they passed him, when suddenly a great blackness seemed to envelope him like a stifling veil, and he fell unconscious, dangerously near the path of the logs.

One of the men dragged him from the road, and two of them carried him, tenderly enough, back to the bunk-house and gave him over to Graham.

The fainting fit proved to be an obstinate one, but at last the lad opened his eyes, and was soon sitting up, loudly protesting he was quite well.

But Graham's accustomed eyes saw the boy looked miserably ill. He laid a finger on his pulse, then from his own bunk rummaged out a clinical thermometer. Unwillingly enough, Gilbert allowed his temperature to be taken; the mercury stood at 102 degrees.

"You just lie down a bit and rest, Bob," he said. "I'll cook the boys' lunch all right alone. You're a pretty sick boy."

Gilbert protested there was nothing the matter with him, and at last prevailed on "Tom" to let him lie out in the air on some sacks. But as the hours went on he could not keep up

the pretence of feeling well. A deadly nausea and dizziness overwhelmed him, while he alternately shivered with cold and burned with heat. He hardly slept that night, and the next morning his temperature had risen. Graham suspected that it was an attack of typhoid, which would need careful and skilled nursing. He reported "Bob's" illness to the foreman, Colson.

"Guess the hospital's the best place for him, ain't it?" said Colson.

"Yes; don't suppose Bob would have much of a chance here," said Tom; "there's no hospital nearer than Port Victor, is there? And how on earth are we to get him there?"

Colson chewed gum in silence for a full minute before he spoke. He seemed like a man who enjoys another man's perplexity because he himself knows a way out of the difficulty. At last he spoke—not at all to the point as it seemed.

"You don't believe in missions, do yer, Tom?" he said, lazily.

"Oh, for goodness sake don't begin a theological discussion here," said Graham, half mad with anxiety and perplexity. "I'm not a church member, and I don't pretend to be good, but, at least, I'm not a hypocrite; I make no profession."

"Wa-al," drawled Colson, who evidently felt he held a trump card of some description, "as yer don't believe in missions, yer mightn't believe in mission hospitals, else yer might get Bob to one a little way down the coast at Indian Bay."

"I'll get Bob into the nearest hospital, whether it's mission or government or anything else. But how in the name of goodness are we to get him there? He's too sick for a long tramp through the bush, even if we could carry him. There's no boat big enough to go down to Indian Bay with a sick man aboard her. I guess he'll have to put up with Camp 6, and I know what the end of that will be."

Tom groaned. Again Colson smiled the smile of superior knowledge.

"Ever heard of the 'Stella'?" he inquired casually.

"No," said Tom, curtly. It was no use to show his irritation. Colson probably meant something behind these seemingly inane questions.

"Wa-al, she converted me," said Colson. "I didn't believe in missions once, but the 'Stella' sailed alongside of me when I had a broken leg, and when I got my leg in splints and was tucked into one of the hospital cots I got 'gloriously converted' to missions in no time. She's a kind of argument it's difficult to beat. The captain sent up word to expect him at Indian Bay just about now. I guess we'd better get Bob down to the shore and wait there till the 'Stella' comes along. She'll have a doctor aboard, if the captain ain't there himself. But the captain's a doctor and a parson and a pilot all in one—mend yer, soul and body, and steer yer straight to heaven, Tom."

"Guess he'd have a tough job with me, body or soul," said Tom, bitterly.

Colson did not think it worth while to contradict him. He had guessed pretty accurately the exact value of his cook, in spite of Gilbert's efforts to screen "Tom" from blame.

They improvised a stretcher and carried the unconscious boy down to the shore—a day's hard, rough tramp. Graham begged leave of absence, and Colson readily gave it, though he knew he would have to do cook's work himself till Graham returned. When the men were ready to start with their burden he called Tom aside.

"Boy's pretty sick?" he asked, nodding towards Gilbert. Tom nodded in return.

"I doubt there's something more'n money that brought Bob to this pace. See he don't come to no harm through liquor—your liquor, not his,

## Progress of the War

**September 5. — Tuesday**—Russians take 20,000 prisoners in four days. French advance on a 15-mile front north and south of Somme and take 2,700 prisoners. German-Bulgar army attack Roumania from south.

**September 6. — Wednesday**—Roumanians capture Orsova. French and British push forward on West front.

**September 7. — Thursday**—French continue to gain ground along the Somme.

**September 8. — Friday**—Russians cross Dvina River. French win considerable ground at Verdun. Austrians defeated in Transylvania but German-Bulgar capture the fortified town of Turtukai on Danube.

**September 9. — Saturday**—Russians join Roumanians in South Eastern Roumania.

**September 11. — Monday**—British capture Ginchy. The German-Bulgars capture Silistria but lose Dobritch.

## Change in the Price of the Hymn Book

AT the urgent request of the Oxford University Press a meeting of the Hymnal Committee was held in Toronto on September 5th, 1916, to consider whether some relaxation could be made in the selling price of some editions of the Hymn Book. Owing to the abnormal conditions in the book trade, produced by the war, especially the great increase in the cost of labour and of material, both paper and binding, the Oxford Press found it impossible to reprint certain editions of the Hymn Book at the usual prices except at considerable loss. The committee, in view of the representations made, agreed to allow the following changes in prices to be made, the changes to be in effect only during the continuance of the war. When the war is over, a return will be made to the former schedule of prices.

### List of Changes.

1. The edition in medium-sized print, now selling for 36 cents, war price ..... 40 cents
  2. The small-sized print, S.S. edition, cloth boards, now selling at 10 cents, war price ..... 15 cents
  3. The clear type, S.S. edition, limp cloth, now selling at 10 cents, war price ..... 15 cents
  4. The small-sized print, S.S. edition, limp cloth, now selling at 6 cents, war price ..... 8 cents
  5. The small print, combined edition, of Prayer and Hymn Book, now selling at 25 cents, war price ..... 30 cents
- No change from the old prices will be made in any of the other editions of the Hymn Book.

David Huron,  
Convener of the Committee.  
Toronto, Ont., Sept. 5th, 1916.

I mean, see?" asked Colson. "You come back to camp just as soon as the 'Stella' comes in, and I'll let you go down to Indian Bay when we break camp? Bob'll be well looked after by the captain, so don't borrow trouble."

"Sure," said Tom in general acquiescence with all Colson's remarks. (To be continued).

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Thirteenth Sunday after Trinity.

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The Bible Lesson

By Rev. Dr. Howard, Montreal

13th Sunday after Trinity, 17th September.

Subject: "St. Paul a Prisoner." Acts xxii.: 17-29.

INTRODUCTION.

WHEN St. Paul gained permission from the Roman Captain, Lysias, to speak to the infuriated Jewish mob (Acts 21:40) he immediately began to make a defence of his life and actions. "Brethren and fathers, hear ye the defence which I now make unto you" (22:1). As he spoke to them in the Hebrew language they listened attentively for a time. The Apostle went on to explain that he was a Jew by birth and education, and that he had been a bitter persecutor of Christianity. He then told the story of his wonderful conversion (22:6-16). To all this they gave strict attention. The Apostle's object, no doubt, in this autobiographical story was twofold: (1) to show them that he was still loyal to the best traditions of Judaism, and (2) to impress upon them that Christianity was the divine sequel to the Jewish faith.

Having told the story of his conversion, he continued to speak to them of his divinely given mission to the Gentiles. This brings us to the passage for our study to-day.

ANALYSIS OF THE LESSON.

I.—God gave the Apostle a command to go to the Gentiles (22:17-21): To understand St. Paul's object in dwelling on this divine commission we must remember that his countrymen were incensed against him for

making the Gentile equal to the Jew in God's sight. They were ready to slay him when he taught that God was "no respecter of persons"; they were most jealous of their ancient prestige as the chosen people of God, and took delight in the thought that the Gentile world was in no such favoured position. St. Paul insists upon the fact that Christ Himself had appeared to him in a vision and had specially imposed upon him the duty of Gentile evangelization. Thus, in effect, he said to his critics, "We Jews are God's chosen people; ought we not to do what God commands? In a vision in the Holy Temple He has commanded me, through Jesus Christ, to preach this Gospel to the Gentiles. Will you kill me for obeying God?"

This part of his address may be easily analyzed thus:—

- 1. The new convert, after his baptism, came back to Jerusalem, and while praying in the Temple fell into a trance. Jesus again appeared to him bidding him leave Jerusalem, "because they will not receive of thee testimony concerning Me" (vv. 17, 18).
- 2. The Apostle did not wish to leave Jerusalem and began to make the excuse that because he had been a persecutor, therefore the Jews would not be reluctant to hear him (vv. 19, 20).
- 3. He was at once commanded to obey, "Depart, for I will send thee far hence unto the Gentiles" (v. 21). Thus St. Paul will impress upon his persecutors that what he has done by way of work among the Gentiles has been undertaken by the direct command of God. The implication of his argument is that those who oppose him and his work are practically fighting against God.

II. The Jewish rage (v. 22).

Up to this point they gave an attentive hearing to the Apostle. Then their rage burst forth. They would hear no more. How could they, God's own people, be guilty of fighting against God? The thought was preposterous. They burst out with, "Away with such a fellow from the earth; for it is not fit that he should live." What had he done to merit such anger? Three things:—

- (1) He had accepted Jesus, the Crucified, as Messiah.
- (2) He had taught that the Gentiles were privileged to enter the Kingdom of God.
- (3) He had dared to criticize these self-righteous Jews—an unpardonable sin in the eyes of such self-satisfied ecclesiastics.

III.—The action of the chief Captain (vv. 23-29).

- 1. Their anger was so great that they acted like madmen. They threw off their outer garments, and, gathering up the dust from the street, cast it into the air. These were the usual methods among the Eastern people of showing disapproval and abhorrence. They may be compared with the western method of groans and hisses.
- 2. The chief Captain became apprehensive at these threatenings of a Jewish mob. He knew by experience that such actions presaged something serious. Consequently, in order to save the prisoner's life he ordered him to be brought within the safe, stone walls of the castle. Dust was flying in the air now. He knew that death-dealing stones would soon follow.
- 3. But though he denied the opportunity of vengeance to the Jews, he ordered the prisoner to be "examined by scourging." It was an ancient method, which was followed almost to our own day, to use torture to force prisoners and persons accused of crime to disclose what they knew and had done. The soldiers at once

prepared St. Paul for the scourging. He was "tied up with thongs." This probably means that having stripped him they tied him securely to the whipping-post. All was now in readiness for the terrible ordeal of a Roman scourging.

4. St. Paul asserted his rights as a Roman citizen. (For these rights see Lesson for July 2nd in "Canadian Churchman," June 29th, p. 413.) A centurion was directing the process of binding the prisoner, and was just about to order the soldiers to lay on the lash. "Is it lawful," asked the prisoner, "to scourge a man that is a Roman and uncondemned?" This was a startling question. The centurion went at once to the chief Captain, leaving the prisoner untouched. "What art thou about to do?" he asked. Then followed the alarming statement, "This man is a Roman." That was enough. Lysias was guilty in the eyes of Roman law of a serious offence. He had ordered a free citizen to be bound and scourged. He hastened to the prisoner's cell. There was anxiety and consternation in his words and manner. "Tell me, art thou a Roman?" are the words that burst from his frightened heart. He was in danger of serious punishment for what he had done and would assure himself by personal examination of the prisoner before matters went further. The Apostle declared that he was a Roman. Lysias was as astonished as he was anxious and frightened. He could not believe that a poor Jew, a seeming outcast, should possess such a privilege and distinction. How did the prisoner get citizenship? Lysias, in the moment of surprise, acknowledged that his own citizenship had been bought with a great sum, i.e., that he had bribed some dishonourable official to obtain this privilege for him. Paul assured him that his citizenship was obtained honourably; "but I am a Roman born."

4. This ended the scourging scene. Paul was unbound. "They which were about to examine him straightway departed from him." The chief-Captain was afraid. He trembled at the idea of what his action in binding a Roman citizen might bring upon him. But though loosed from the whipping-post, the Apostle was not set free. He was kept in custody in the castle, and, no doubt, according to custom, was chained to a Roman soldier.

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—God does not exempt His servants from earthly sufferings, even in the discharge of their divinely appointed duty. Here was St. Paul, conscientiously obeying God's commands. He had endeavoured to follow these commands from the day of his conversion, when he had asked, "Lord, what wilt Thou have me to do?" And yet, how many and serious were the calamities that came upon him! His life was one of persecution—a persecution that brought sufferings to himself and hindrance to his work. God did not make his way smooth or his success easy. Thus it ever is. The servant of God comes in for many personal trials, disappointments and sufferings, while, at the same time, he frequently has to see the good work that he would do hindered, if not actually stopped. It is through much tribulation to the worker that God's work is done. This is a lesson that is illustrated again and again on every page of Christian history. Every missionary, everyone who opposes the forces of human sin, everyone who strives to give an uplift to individuals or society, either directly or indirectly, must bear some sufferings in the work that he is doing. Does not the life of Christ show us that such things must needs be?

II.—But in spite of such sufferings, often through such sufferings, the purposes of God are accomplished. It is an old saying that the blood of the martyrs is the seed of the Church. There never was a truer word. God does not exempt His servants from trial. They often are tested unto death, as St. Paul eventually was. But though God buries His workers, the work goes on. Here was St. Paul, a suffering prisoner. His work was interrupted. But subsequent events prove that these incidents only opened to him wider gates of usefulness. Is it not the same with all sufferings in our labour for God's Kingdom? In some way or other such sufferings open a way to greater successes, either for ourselves or those who follow us. Perhaps sufferings make our characters deeper and truer, and thus we are prepared for better service; perhaps those sufferings affect the people among whom we labour, so that they open their hearts to the message that we bring. But, however it may be, we may be sure that in the divine plan all these things work together for the furtherance of God's purposes for mankind.

Church News

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Archbishop, Halifax, N.S.

St. Paul's.—The "Mail" says: "One of the most interesting visitors to Halifax this season is Professor Gesner, of the Bishop Seabury Divinity School, Middletown, Conn. He preached in St. Paul's on Sunday evening, August 27th, to a large and appreciative congregation. Archdeacon Armitage made suitable reference to the historic connection between St. Paul's and the diocese of Connecticut. The Archdeacon has recently discovered the interesting historic fact that Bishop Seabury, after his consecration, preached in St. Paul's before he ministered in any of the congregations in the United States. Professor Gesner comes of a family of Loyalists, who made a large contribution to the Maritime Provinces. He is a grandson of the famous Canadian geologist, Abraham Gesner, who made an exhaustive report on the geological resources of eastern British North America. He was also the discoverer of 'kerosene oil,' and gave it the name it bears, producing it from bituminous shale and cannel coal. His writings on the Maritime Provinces are invaluable. Professor Gesner's sermon in St. Paul's was scriptural in tone and intensely practical in nature. It was an appeal to allow the Bible to take its true place in human life, as the guide and mentor of the soul. Dr. Gesner was greatly struck with the devotional character of the services at St. Paul's, and in an address to the choir gave expression to the effect of the service in ministering to the spiritual life. It had not been his privilege, he said, for many years to take part in a service at once so soul-satisfying and uplifting."

QUEBEC.

Lennox Waldron Williams, D.D., Bishop, Quebec, P.Q.

Quebec.—Cathedral of Holy Trinity.—The funeral of Mrs. J. G. Kerry was held from the Cathedral on the 7th inst., Ven. Archdeacon Balfour officiating. Mrs. Kerry was a granddaughter of the late Bishop Mountain, of Quebec.

St. Michael's.—This church has recently donated \$25 to the Canadian Patriotic Fund.

## TORONTO.

James Fielding Sweeny, D.D., Bishop, Toronto, Ont.  
William Day Reeve, D.D., Assistant.

**Toronto.—St. Alban's Cathedral.**—New choir stalls, which have lately been placed in the Cathedral, presented thereto by various donors, will (D.V.) be dedicated by the Bishop of the diocese just prior to the morning service on Sunday next. The Bishop will deliver an address at the dedication ceremony.

**St. Andrew's on the Island.**—The Bishop of Toronto preached the annual Harvest Festival sermon in this church on Sunday morning last.

The Bishop of Toronto acknowledges with great gratitude the generous response made to his appeal on behalf of the Prayer Book Fund for the Overseas Troops. Nearly half the sum asked for at the beginning of the month—viz., \$1,500, has already been subscribed; and, as the books will be required during the next two months, the Bishop will be glad to receive further generous contributions with as little delay as possible.

**St. Stephen's.**—This parish has suffered serious loss in a week in the death of two prominent members, Lt.-Col. Shanly and Rev. W. A. Graham, both of whom were buried on the same afternoon. Lt.-Col. Shanly, D.S.O., was a lifelong member and took the greatest interest in all that related to the parish before he left on the C.E.F. (Pay Department), of which he was a most efficient member. The funeral service was military, over 1,000 soldiers attending. At the church the service was read by Rev. T. G. Wallace, M.A. (Rector), assisted by Rev. J. S. Broughall. Rev. W. A. Graham, who was buried at Markdale, regularly assisted at St. Stephen's, and he will be greatly missed.

**St. Anne's.**—The Rev. L. E. Skey, M.A., of this parish, has returned from his holidays and preached morning and evening on Sunday last.

**Earlscourt.—St. Chad's.**—The roll of honour in connection with this church is steadily increasing, according to the statement of Rev. Harold Snartt, Curate in charge. The latest list records the names of 100 men of the parish, of whom 10 per cent. have paid the supreme sacrifice.

**Havergal College.**—Miss Knox, of Havergal College, and Miss Winnifred Ferguson, the Head of the Preparatory School, held the first reception in the new quarters of the school, Bloor St. West, last Saturday. Among the guests were Dr. N. W. Hoyles, of the Law School, the Rev. S. A. Selwyn and Mrs. Selwyn, the Rev. Principal O'Meara, of Wycliffe College, the Rev. R. H. A. Haslam and Mrs. Haslam, and the Rev. Professor Cotton and Mrs. Cotton.

**Trinity College.**—Prof. H. T. F. Duckworth, Dean of Trinity, and Mrs. Duckworth, who have been spending a month in Kingston, have returned to Toronto. While in Kingston, Prof. Duckworth was special preacher in the Cathedral.

**Barrie.—Trinity.**—A military funeral was held here on the 4th inst., for Flight-Lieut. George Rogers, son of Mr. and Mrs. Thomas Rogers, of this town. On Saturday, the 2nd inst., the body arrived here from Rugby, England, where his death took place on August 12. He was engaged as instructor and when flying was run into by another aeroplane, causing his machine to tumble several hundred feet to the earth. Both he and the other lieutenant on his machine were instantly killed. He was 24 years of age and went overseas last January. The funeral service was held in this church, Rev. H. D. Raymond and Rev. R. J. W. Perry officiating.

During this week we are shipping from our Sunday School room 12 bales of clothing and several pieces of furniture for relief of the fire sufferers in North Ontario. These have been given in response to an appeal made through the local press by the Mayor of the town, and through the pulpits. The Northern Ontario Fire Relief Association, through its manager, Mr. Tolchard, Royal Bank Building, Toronto, has made arrangement with the railway for free transportation. In addition to this, five bales have been sent to the Bishop of Moosonee and a sum of money has been put in his hands for relief work.

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## NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

**Hamilton.—Christ Church Cathedral.**—Alterations to the Sunday School building are proceeding very satisfactorily, and many expressions of approval are heard on all sides. The outer walls have been left in their original T shape, but the interior has been completely changed. Formerly the chapel and offices occupied the cross section, but under the new plan the auditorium is at the head of the T and is arranged with semi-circular gallery and class-rooms below; it is expected to seat about 450 persons. The old schoolroom has been divided into two stories, the Rector's office, a large room for the W.A., and a kitchen are downstairs, and there are rooms for the Men's Club and other

parish organizations in the second story. The new chapel is at the extreme east end of the building and has been planned on the lines of the original chapel, so that the east window and many memorial gifts may be preserved. It is expected that the alterations will cost about \$20,000, and they are being made under the supervision of W. P. Witton, a lifelong member of the Cathedral, and a partner in the firm of Stewart and Witton, architects, of Hamilton.

**St. James'.**—The annual meeting of the Women's Club was held in the schoolroom on Friday last. Mrs. Waters, the president, was in the chair. After the reading of a portion of Scripture, Mrs. Tebbs gave a full report of the year's work, which has been a most successful one, and thanked all the officers and others who had given such excellent assistance during the year. The club has presented the church with a new communion rail and has \$130 on hand towards the new pipe organ, which is to be installed in a few weeks. The savings bank, which proved to be so useful last Christmas, is again over the \$400 mark, and will be well over \$600 to be distributed amongst the members at Christmas. Four per cent. is added to the sums saved by the members when they are drawn out at the end of the year. Weekly meetings have been held throughout the year, with varied and most interesting programmes and splendid attendances. The following officers were elected: Mrs. G. W. Tebbs, directress; Mrs. Waters, president; Mrs. Leake, vice-president; Mrs. Allison, secretary-treasurer.

**Guelph.—St. James'.**—The Bishop of Niagara preached in this church at the morning service on the 3rd inst.

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## HURON.

David Williams, D.D., Bishop, London, Ont.

**London.—Huron College.**—Sergt. Roy D. Ness, of the 2nd Divisional Cavalry, an undergraduate of this College, has won the military medal for gallantry at the front. The information is contained in a letter received by Principal Dr. Waller. Sergt. Ness, who is about 21 years old and a native of England, had completed two years of the divinity course at Huron College. He came to the College from the North-West, where he spent some time after arriving in Canada. He enlisted as a private in the 7th Mounted Rifles here and was recently made a Sergeant. He was slightly wounded recently, but has returned to duty.

**St. John's.**—The annual Harvest Thanksgiving services took place in this church on Sunday last when the preacher at both services was the Rev. W. H. Hartley, the Rector of Christ Church, Delaware.

**Shelburne.**—The Rev. John Morris, Shelburne, has been appointed Sunday School Inspector for the Deanery of Grey in succession to the Rev. H. P. Westgate, B.A.

**Broughdale.—St. Luke's.**—The Rev. W. H. Hartley, Rector of Christ Church, Delaware, gave an address on Sunday afternoon last to the young people of the congregation and at the evening service the Rev. Neville L. Ward, formerly of Kai Feng, China, was the preacher.

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## ALGOMA.

George Thorneloe, D.D., D.C.L., Archbishop, Sault Ste. Marie, Ont.

**Port Arthur.—St. John's.**—Our report, under this heading in last week's issue, should have stated that Mr. A. R. Merrix remains as lay assistant of St. John's for another year. The Rev. F. W. Callaton is acting as locum tenens, and Miss Mansell as deaconess.

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## MOOSONEE.

John George Anderson, D.D., Bishop, Cochrane, Ont.

**Timmins.**—The Rev. H. W. K. Mowll, Dean of Wycliffe College, Toronto, visited this parish on Sunday, September 3rd. The W.A. of this parish raised the magnificent sum of \$1,031.12 during the year 1915-16.

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## QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

**Watrous.—All Saints'.**—Since the arrival of the Rev. J. F. and Mrs. Cox in June last, material progress has been made in the parish. The women of the parish have reduced the debt by \$100, services were opened at Lake Manitou, a Mission has been organized at Young and denominated St. Michael and All Angels. A branch of the W.A. has been formed and active work begun. At Taylor's School another Mission has been opened with good prospects for the future. And several candidates are being prepared for Confirmation.

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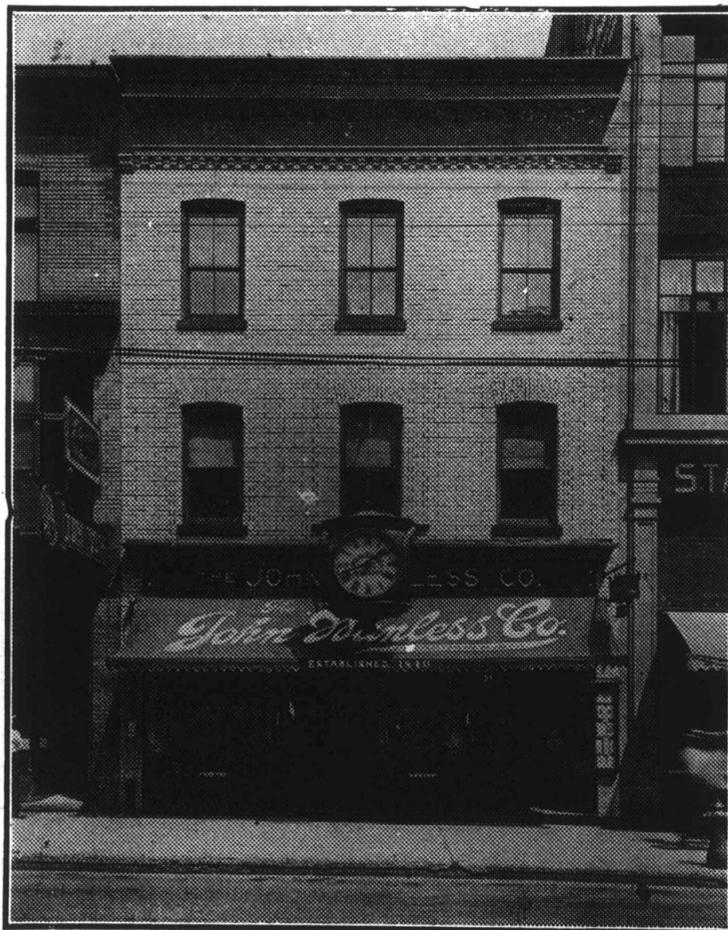
## RUPERT'S LAND.

Samuel P. Matheson, D.D., D.C.L., Archbishop and Primate, Winnipeg, Man.

**Winnipeg.—Rupert's Land College.**—Miss E. L. Jones, Principal of the College, returned to the city last week and is arranging for the early opening of the College. A strong effort is being made throughout the diocese

## The John Wanless Co. Store

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The new down-town store of the John Wanless Co., Jewellers, is of interest to several generations of Canadians.

**St. James'.**—The Bishop preached in this church morning service on the 3rd

**HURON.**  
Williams, D.D., Bishop, London, Ont.

**Huron College.**—Sergt. [unclear] of the 2nd Divisional [unclear] undergraduate of this [unclear] won the military medal [unclear] at the front. The [unclear] contained in a letter [unclear] principal Dr. Waller. Sergt. [unclear] is about 21 years old and a [unclear] land, had completed two [unclear] divinity course at Huron [unclear] came to the College from [unclear] West, where he spent some [unclear] arriving in Canada. He [unclear] private in the 7th Mount- [unclear] and was recently made [unclear] He was slightly wound- [unclear] but has returned to duty.

**St. James'.**—The annual Harvest [unclear] services took place in [unclear] on Sunday last when the [unclear] both services was the Rev. [unclear] ley, the Rector of Christ [unclear] laware.

**St. John's.**—The Rev. John Morris, has been appointed Sun- [unclear] Inspector for the Deanery [unclear] succession to the Rev. H. [unclear] B.A.

**St. Luke's.**—The Rev. [unclear] rtle, Rector of Christ [unclear] aware, gave an address on [unclear] noon last to the young [unclear] congregation and at the [unclear] vice the Rev. Neville L. [unclear] rly of Kai Feng, China, [unclear] acher.

**ALGOMA.**  
neloe, D.D., D.C.L., Arch- [unclear]ault Ste. Marie, Ont.

**St. John's.**—Our re- [unclear] his heading in last week's [unclear] have stated that Mr. A. [unclear] mains as lay assistant of [unclear] another year. The Rev. [unclear] ton is acting as locum [unclear] Miss Mansell as deac-

**IOOSONEE.**  
Anderson, D.D., Bishop, [unclear]ochrane, Ont.

The Rev. H. W. K. [unclear] of Wycliffe College, To- [unclear] this parish on Sunday, [unclear] rd. The W.A. of this [unclear] the magnificent sum of [unclear] ing the year 1915-16.

**L'APPELLE.**  
arding, D.D., Bishop, [unclear]egina, Sask.

**All Saints'.**—Since the [unclear] Rev. J. F. and Mrs. Cox [unclear] material progress has [unclear] the parish. The women [unclear] have reduced the debt [unclear] ces were opened at Lake [unclear] ssion has been organized [unclear] denominated St. Michael [unclear] els. A branch of the [unclear] formed and active work [unclear] Taylor's School another [unclear] been opened with good [unclear] the future. And several [unclear] being prepared for Con-

**BERT'S LAND.**  
atheson, D.D., D.C.L., [unclear]hop and Primate, [unclear]nipeg, Man.

**Rupert's Land College.**  
Jones, Principal of the [unclear] ned to the city last week [unclear] for the early open- [unclear] llege. A strong effort [unclear] throughout the diocese

to bring to Church people generally, the position of this College as an absolutely first-class school for girls.

**St. Stephen's.**—The Rev. J. A. Shirley, who for three years has been Rector of Oak Lake, has been appointed by the Archbishop to take charge of this parish in succession to Rev. H. A. B. Harrison.

**Holy Trinity.**—Ven. Archdeacon Fortin resumed work at this church last Sunday and was welcomed by very large congregations.

**SASKATCHEWAN.**

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

**St. James'.**—The Rev. Henry Wilson has now returned to his parish after a prolonged visit to the Eastern Provinces and he has resumed all his parochial duties. He was entertained by the Connaught Rangers while in Montreal and paid a visit to the Primate of All Canada when in Winnipeg. He had the novel experience of passing through the whole forest fire district when the fire was raging, and offered his assistance during that trying time.

**NEW WESTMINSTER.**

A. U. de Pencier, D.D., Bishop, Vancouver, B.C.

**Vancouver. — Christ Church.** — A meeting of the congregation was held on the 29th ult. for the purpose of asking the Rector, Major the Rev. C. C. Owen, to reconsider his decision to resign as Rector of the parish. After some discussion the meeting was adjourned for two weeks.

**CALGARY.**

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

**Diocesan Notes.**—The Rev. A. E. Snow, of the Diocese of Qu'Appelle, has been licensed as priest-in-charge of St. Mary's, Lethbridge. He has taken the place of Rev. C. H. Popham, who was granted a year's leave of absence.

Last Sunday the Bishop spent the day with Rev. H. H. Wilford at Okotoks, where he confirmed a class of six persons. Next Sunday he will take the morning service at St. Barnabas, Calgary, and in the evening he will dedicate in All Saints', Cochrane, a pulpit to the memory of Private Blake, of the Pioneers, who dropped dead in Winnipeg this summer while stopping there on his way to the front. Private Blake had been, up to the time of his enlistment, a warden of All Saints'. He was greatly respected by members of the congregation.

It is expected that the Church of St. Columba, Delburne, will be dedicated shortly.

The Anglican Diocese of Calgary holds the proud distinction of having sent more men to the front than the corresponding district of any other denomination. In addition to that it holds the record of having contributed more chaplains to the troops than any other diocese in the Dominion. Recent appointments include that of Rev. Canon Montgomery, of St. Barnabas' Church, Hillhurst, as assistant garrison chaplain to the troops at Sarcee Camp; Rev. H. M. Shore, of St. Michael and All Angels' as chaplain to the 137th Battalion, and Rev. E. H. Davis, of the North Alberta Mission, Edmonton, as chaplain of the 138th Battalion. Rev. Mr. Davis' appointment is, of course, from the Diocese of Edmonton, and the two new chaplains will accompany their units overseas in the near future. Canon Montgomery's appointment is a most popular one, as he and his six sons already at the front have made a name for themselves. The Rev. J. P. Dingle has been appointed "locum tenens" during Mr. Montgomery's absence.

**Correspondence**

**THE NEW PRAYER BOOK.**

Sir,—In reading over an advance proof copy of the Book of Common Prayer for the Canadian Church I have happened on several verbal changes that seem open to question. For example, at pp. 85 and 95 in the alternate prayer for "the King's Majesty, the Royal Family, the Governor-General and Parliament" we find that the Legislators of the Empire are named among those set in authority over us. But individual members of a legislature have no authority over us as such. The legislature acts only as a body. Possibly "legislators" is a misprint for "legislatures," as the word "Parliament" in the rubric would seem to indicate. The use of the word "Empire" is also open to question. We all know what the Empire is, but it is not the official title of the countries over which the King rules as King, not as Emperor. There is the Empire of India, and in that Empire the King is Emperor. The phrase, "Legislators of the Empire," is awkward and unhappy. Why not leave it out altogether?

The same inaccurate term "Empire" occurs in the Litany at p. 110, "Parliaments of the Empire," and again at p. 122.

In the Litany at p. 112, "after our sins" becomes "according to our sins," and "after our iniquities" becomes "according to our iniquities." Is not "after" simple, native English and just as clear as "according to." The word "after" has been left untouched at p. 110 in the phrase to "live after Thy commandments." Why change in one place and not in the other?

The English of the Prayer Book is slightly archaic. It is the English of the time when the Bible was first translated and was compiled by men who were steeped, as it were, in the language and phrases of that Bible. The phrase, "Use every man after his desert," occurs in "Hamlet," Act II., Scene 2, line 539 and the meaning is plain enough to the average reader.

Then on the title-page the Church is called "the Church of England in the Dominion of Canada." Elsewhere throughout the book it is called "the Church of England in Canada," e.g., in the preface at p. 12, in the Form of Consecration of Bishops at p. 693, in the Form of Consecration of a Church at pp. 762 and 770. (See also p. 774. It is so called in the Canadian Hymn Book also.

The name rivals in cumbrousness the "Protestant Episcopal Church of the United States of America." Count the words in each. "Canada" is the correct name of this country, and is used in such phrases as the Government of Canada, the Supreme Court of Canada, the Revised Statutes of Canada, so it should be the Church of England in Canada. It has the merit of shortness to recommend it.

When England was a separate kingdom the Church was called the Church of England, not the Church of the Kingdom of England. Our brethren of other communions have avoided this error, e.g., the Presbyterian Church in Canada, the Congregational Union of Canada, and the new Church is to be called the United Church of Canada. The Missionary Society is incorporated as the Missionary Society of the Church of England in Canada, and there is also the Woman's Auxiliary to the Missionary Society of the Church of England in Canada. (See the Index to Private Acts, 1867-1916, in the Statutes of Canada, 1916, at pp. 80-81 for a complete list.)

The British North America Act declares that the Provinces "shall form and be one Dominion under the name of Canada."

The phrase in the rubric at pp. 84 and 99, "Governor-General of the Dominion of Canada," should be "Governor-General of Canada" if "Governor-General" alone in a Canadian Prayer Book to be used where there is only one Governor-General is not adequate.

The official title given in the statute respecting the Governor-General (Revised Statutes of Canada, Chapter 3) is "the Governor-General of Canada."

In the form of Consecration of a Church at p. 762 we read, "do humbly pray your Lordship." Why not the simple word "you" instead of "your Lordship," a phrase proper on certain occasions, no doubt, but alien to the simplicity of the Prayer Book. In the Order for Confirmation and the Ordination Services the Bishop is addressed always as "you," e.g., "Reverend Father in God, I present unto you." Let us avoid all exaggeration of language and be careful not to offend any of the canons of good taste.

Again, the inclusion in the services for special occasions at the end of the book of legal formal documents drawn up with flat legal preciseness, full of "whereas's" and "said's" (very useful, of course, in their proper places), seems incongruous in a book of prayer.

I think that we can congratulate ourselves that we have escaped in the preface the long list of worthy persons that adorns the beginning of the Canadian Hymn Book.

But why not eliminate all individual names, e.g., the names of the Primate and custodian on the second page? To me it would seem more becoming. The original book had no names of individuals in it.

F. A. Magee.  
Ottawa, September 5th, 1916.

**CONTRASTED IDEALS.**

(Continued from page 585.)

such a theory with horror if they realized what it means—the outstanding moral is just this: how studiously must every nation be upon its guard lest it drift unconsciously into policies and acts for which it may disclaim deliberate intent, but for which it cannot, in the sight of God or man, evade responsibility. If we pray, as most of us I hope do, with a full sense of its significance, "Father, forgive them, for they know not what they do," the prayer must at least imply that there is sin to be forgiven. It is only because to-day we are trying to sum up and to face, for our own soul's health, the great contemporary facts, and to realize calmly what the war is for, and what it is against, and why, that I dwell upon these thoughts at all. It is infinitely better for us to be dwelling upon our own short-comings and failures, and to seek for wisdom and understanding to steer our course aright at a time so fearfully momentous in our history. But we must see and chart the rocks if we are to shun them.

**The Better Patriotism.**

I have tried to summarize the one theory, or group of theories and principles, applicable to what is happening now. Let me try in like manner to summarize the other. It is less simple, less clear-cut, less easy—at least I find it so—to put into categorical shape. But I think that on this anniversary day, when in every church and chapel the nation as such is setting itself to think and pray, we are bound to try. We, too, believe intensely in the privilege, the stimulus, the obligation of patriotism. We believe nationhood, to be a God-given bond. It has constant sanction in Holy Scripture. It corresponds with the highest teaching of our best men.

It rightly evokes the enthusiasm of every one of us:—

"Breathes there the man with soul so dead  
Who never to himself hath said,  
This is my own, my native land?  
Whose heart hath ne'er within him  
burned  
As home his footsteps he hath turned  
From wandering on a foreign  
strand?"

But, without bating a jot of our devotion, we recognize something higher still. We could none of us tolerate the notion put forward by our foes that "the love of peace is a sign of national decay," and that as between independent States there is no morality. And why could we not? Chiefly because we owe a yet higher allegiance. We believe in a Kingdom of God upon earth whereof each State is but a little part. We believe that the very nature of each man's moral life shows that he belongs to a greater Order than the "order of Nature," with its ceaseless "struggle for existence" by the sheer "survival of the fittest," though even about those words "survival" and "fittest" we could say much which gives them a higher meaning.

**A Higher Law.**

We believe, with an intensity beyond words, that there does exist exactly what our opponents deny, a higher law than the law of the State, a deeper allegiance than can be claimed by any earthly Sovereign, and that in personal and national conduct alike we have to follow higher and more sacred principles of honour and right than any State law can enforce. A Christian worthy of the name admits a deep and lofty fealty of the soul to a living Lord, Who is alive for evermore and holds the keys of death. If we are to think of God as Jesus Christ taught us to think about Him, it is totally inconceivable to us that God could ever have decreed that war should be a necessary, an enduring, nay, a positively desirable element in human life. We believe that war is always due to some aberration from the will of Almighty Love by one or both parties to that war. The responsibility of taking part in a war must always be a fearful one—an action only to be taken when it is called for by our loyalty to Him Who ruleth over all; called for in obedience to a law far higher than any national decree, the following of immutable principles of right and wrong. These principles have as an essential part of them the care for the observance of plighted faith and the protection of weaker States and peoples against wrong. The theory we are opposing says definitely that a small or weak State is a "ludicrous" thing ("ludicrous" is the word used), and that it ought not to exist. We maintain with all our strength the very opposite principle, whether applied to States or to individual men. The difficulties, the obscurities, the perplexities of our time are palpable. But there is something beyond and below which standeth sure. The Lord is King. "Clouds and darkness are round about Him, but righteousness and justice are the foundation of His rule."

**The Rule of Service.**

We are all ready, I suppose, to say that without doubt or hesitation. Are we equally strong and determined in making the words our rule in practice? Righteousness and justice translated into rules of personal conduct, corporate conduct, national conduct? In that, as we unhesitatingly believe, consists a nation's greatness. It was Christ Himself who taught us that greatness is quite different from mere bigness, mere material force and strength, or, for a nation, mere numbers or armament. Something quite else is wanted. To-day we ask God to give it to us as separate men and women and as a people, and to enable

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us to hold it fast. He laid it down for every one of His followers. He reminded them of what the world's force was apt to be. "Ye know that the rulers of the Gentiles lord it over them." But theirs was to be a different way. "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." Mutual service, mutual self-offering, not simply or finally for making the

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nation stronger, not at all what is called "the will to power," but the will to serve: the will of each man and woman to give up personal pleasure and gain, quite unselfishly, quite ungrudgingly, for other people; the will of a nation to serve the whole world's good, to raise the common standard of mutual regard among the peoples of the earth, large States or small, with a special care for the weaker on the part of the stronger, and therefore, and by that means, to make peace, not war, the universal rule. We see, when we face it thus, that the principle is almost the exact opposite of that which I was a few minutes ago describing, and if so we have perhaps a clearer vision of what it is, when largely looked at, that our nation is fighting for.

#### The Need of Self-Examination.

But then, having thus looked out, we must look inward. Am I myself, or I and my friends, persistently loyal to that ideal? As I throw my whole strength into helping "our cause," helping our nation and its Allies to win this war, what is the background of my purpose? The foreground is clear; every ounce of strength and possession that I have must be unhesitatingly at the service of my King and country, so as to make victory, in the end, and as soon as possible, quite sure. That is the foreground. But behind it, what thought? What hope? What prayer? Is it the thought, not chiefly of Britain's greatness, but of righteousness and justice in the world's life, of bringing about a bettering of Europe, of Asia, of Africa, now torn and scarred with strife, and tearing and scarring one another at this hour. If so, if I am to contribute my best to that, it must be because my own heart is pure, my own aim high and simple, my own sacrifice and offering quiet and ready and unreserved, my own prayers quite genuine, my own faith in Him Who calls us to this service warm, and personal, and expectant.

#### The Call to Prayer.

We have much, very much, to thank God for on this anniversary—the splendid devotion of, literally, millions of men and women, the unity of a great Empire, and much besides. We have also much, very much, to pray for—simplicity of spirit, freedom from conceit and self-complacency, unshakable calmness and courage and perseverance; true loyalty to Him Who calls us, that we, men and women of to-day, may be worthy of the great trust with which we are honoured and may discharge it straightforwardly among all the dust, and noise, and confusion which might distract and scare us—quite sure that though the clouds and darkness abound, there is a righteousness, there is a justice which must prevail, for they are the gift of the living God.

#### Prayer for Victory.

I have tried to use the memorable opportunity of to-day for what to some perhaps may seem a not very practical or almost a dull object—the clearing of our central thoughts about the war and its purpose. But I do not think it is impractical, and I am sure it is not unsuited to to-day. We pray earnestly and steadily for victory to our cause, for guidance to our Generals and Admirals, for valour in our men. People are so praying this afternoon all over England. We believe—nay, we are sure—that we are right in so doing; but those prayers must be intelligent as well as earnest. We ought to be able to state easily to ourselves and others the grounds of our assurance, the foundation on which it rests—nothing less than the kingship of One Who is infinitely above the kingship of any single State: the Lord God Omnipotent, to Whom righteousness and justice be-

long, and Whose message, even the message which bids us fight, comes to us from the Prince of Peace.

#### The Mission of Repentance and Hope.

It is in order to deepen the thought and resolve which belong to such a time and to make it bear fruit that the Church of our land is setting itself in the coming months to what in the largest terms we describe as a National Mission of Repentance and Hope. We have not been as simple-hearted, as pure-minded as we ought to be, either in this or in other matters. But we do mean to try afresh. We believe that God will bless our effort. We want the double message—dissatisfaction with the past; hope and resolve for the future—to ring out in every home throughout England. Therefore to-day we are inviting everybody's prayers, and we do not think that they will be offered in vain.

\*\*\*

#### THE PRAYER BOOK.

(Continued from page 587.)

deliver us!" Where else will you hear a Collect like this? "O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise, that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen."

I doubt whether life has in store for any of us an uplift so high, or a downfall so deep, but that we can find company for our soul, and fitting words for our lips in the Book of Common Prayer!

There are congregations that are audiences not worshippers; recipients, not participants. They are preached to, prayed to, sung to, and they go to Church as to a place of entertainment. It is not so in the Church of England. In liturgical worship every one is expected to take part; and the congregation is not at the mercy, the caprice, or infirmities of any individual.

Professor Austen Phelps, of the Congregational Church in Andover, New England, says: "The liturgy of the Episcopal Church has become very precious to me. The depth of its meaning, it seems to me, nobody can fathom, who has not experienced some great sorrow. We have lost much in parting with the prayers of the old Mother Church, and what have we gained in their place? I do not feel in extemporaneous prayers, the deep undertone of devotion which rings out from the old Collects like the sound of ancient bells. I longed for, and prayed for, and worst of all, waited for some sublime and revolutionary change of heart, and what that was, as a fact of a child's experience, I have not the remotest idea. If I had been trained in the episcopal Church, I should at the time have been confirmed, and entered upon a consciously religious life, and grown up into Christian living of the episcopal type."

To conclude: Let Churchmen be true to their noble heritage. There is nothing to compare with our Anglican service when it is properly rendered. Let students and clergy alike utter every word with a full heart, believing that it is seed being sown, and congregations will respond and take their part in the real worship of God; and they will go from church declaring, "Surely the Lord was in that place, and I knew it not. How dreadful was that place! It was none other but the House of God, and it was the gate of heaven!" I close with these

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lines of Archbishop Trench, of  
 Dublin:—  
 "Lord what a change within us one  
 short hour  
 Spent in Thy presence will avail to  
 make:  
 What heavy burdens from our bosoms  
 take,  
 What thirsty land refresh as with a  
 shower,  
 We kneel, and all around us seems to  
 lower,  
 We rise, and all the distant and the  
 near,  
 Stands forth in sunny outline, brave  
 and clear:  
 We kneel, how weak! we rise, how full  
 of power!  
 Why then should we do ourselves this  
 wrong,  
 Or others, that we are not always  
 strong,  
 That we are ever overborne with care?  
 That we should ever weak or heart-  
 less be,  
 Anxious, or troubled, when with us is  
 prayer,  
 And joy and strength, and courage are  
 with Thee!"

**THE REV. JOHN R. MATHESON**  
**OF THE ONION LAKE**  
**MISSION, PASSES**  
**AWAY.**

(Continued from page 586.)

assumed the full charge of the whole  
 Mission. Shortly afterwards he open-  
 ed a Boarding School for the Indian  
 children in that district. He started  
 this as a venture of faith and had  
 the satisfaction of seeing it grow to  
 its present proportions, and some of  
 his co-workers and pupils, enter the  
 Mission field as ordained mission-  
 aries.

He himself was ordained to the dia-  
 conate in 1894 by Bishop Pinkham—  
 now of Calgary—and to the priest-  
 hood in 1897, by the late Bishop  
 Young, of Athabasca. In 1905 he  
 made his first visit to Eastern Can-  
 ada, for the purpose of attending the  
 meeting of the General Synod as a  
 delegate from the diocese of Saskat-  
 chewan. Needless to say it was an  
 interesting revelation to him.

Some four years ago he had a slight  
 stroke of paralysis, from which, how-  
 ever, he seemed to have fully recover-  
 ed. The following winter he received  
 a serious injury in his right eye—the  
 eye having been pierced by a large  
 nail. He suffered intense agony from  
 this about three months, and then  
 had to go to Winnipeg to have the  
 eye removed. His system never seemed  
 to have recovered fully after this shock.

About the middle of April last he  
 had another paralytic stroke, which  
 reduced him to a very weak condition,  
 and from which he failed to rally.  
 No doubt the hardships and exposures  
 undergone in his earlier years served  
 to undermine his whole system, so  
 that the once athletic constitution  
 failed at last to bring about a re-  
 covery. Gradually he grew weaker  
 until he quietly passed to his final rest  
 on Friday evening, August 25th, 1916.

He leaves a widow, and a family of  
 seven children. Pending other ar-  
 rangements his widow is undertaking  
 to carry on the work of the Boarding  
 School. It is hoped that some capable  
 Churchman will come forward later  
 on to take up this part of the Mission  
 work there. For the past 24 years  
 he devoted himself with characteristic  
 energy to the highest welfare of the  
 Indians, and used to say that he asked  
 no better epitaph over his grave than  
 that "he did his best for the welfare  
 of the natives of his country." He  
 will be mourned by many of them  
 who were recipients of many kind-  
 nesses at his hands.

The funeral took place on Monday  
 afternoon, August 28th, when his

body, was laid to rest in the Mission  
 Cemetery at our Onion Lake Mission,  
 by the side of two of his children, who  
 died several years ago. The burial  
 service was conducted by his brother,  
 Rev. Canon E. K. Matheson, assisted  
 by Rev. Edward Ahenakew, and Rev.  
 J. B. Gibson, the Rural Dean of  
 Lloydminster.

**KILLING THE CALVES**

**Public Demand for Veal is  
 the Cause of the High  
 Cost of Meat**

The increasing cost of meat and  
 white flour has naturally led to wide-  
 spread public protest in all parts  
 of the country—and this protest in  
 many cities and towns invokes the  
 aid of food commissioners and health  
 authorities in an effort to find the  
 cause.

Of course the butchers always come  
 forward with a plausible reason. This  
 time it is claimed that the demand  
 for veal causes the killing of calves  
 which should be allowed to grow into  
 regular beef. "Every time you buy  
 veal you contribute to increasing the  
 high cost of meat," says the Presi-  
 dent of the Master Butchers in a  
 recent convention. "The little calf  
 which is cut down in its youth by  
 the butcher's hand to supply the  
 public appetite for veal would have  
 contributed to a hungry world four  
 hundred additional pounds of good,  
 sound meat if it had been allowed  
 to live just eighteen months longer.

So far as the bakers are concerned,  
 it is easy for them to find an excuse  
 for a small loaf at a larger price in  
 the increasing cost of wheat. While  
 the bakers have decided for the pre-  
 sent not to do away with the five-cent  
 loaf, at the same time they very  
 strongly urge the purchase of the ten-  
 cent loaf by consumers.

While these excuses and protests  
 seem serious to some people, they  
 have a somewhat humorous aspect to  
 men and women who know something  
 about food and what is needed to  
 keep the human body up to high  
 efficiency. As a matter of fact,  
 neither of these food commodities  
 are necessary to human existence, or  
 even human happiness.

There is more actual body-building  
 nutriment in a shredded wheat bis-  
 cuit, pound for pound, than there is  
 in veal or white flour bread. In  
 shredded wheat you have all of the  
 rich, body-building material which  
 Nature has stored in the whole wheat  
 grain, prepared in its most digestible  
 form.

Most persons eat too much meat,  
 and this imposes a heavy tax on the  
 eliminating organs, such as the liver  
 and kidneys. White flour bread is  
 all right, provided one makes up the  
 deficiency in the proteids by eating  
 other foods with it. In shredded  
 wheat biscuit, however, you have a  
 complete, perfect, well-balanced food,  
 which contains everything the human  
 body needs, including the outer bran  
 coat of the wheat berry, which serves  
 the useful purpose of keeping the  
 bowels healthy and active.

No housewife who knows shredded  
 wheat and its food value need have  
 any concern about the high cost of  
 meat or white flour bread. Shredded  
 wheat biscuit is always the same  
 price and always the same high  
 quality. Two biscuits served with  
 milk or cream and fresh fruit make  
 a complete, perfect, delicious meal  
 at a cost of only three or four cents.  
 Being ready cooked and ready-to-  
 serve, it also saves the housewife all  
 the kitchen worry and bother of pre-  
 paring a meal.

**VICKERMAN'S**  
**SERGES and CHEVIOTS**

are serviceable and dressy. The weight and the weave is varied to suit  
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**HOW THE BISHOP WAS  
 HOAXED.**

Considerable amusement has been  
 caused in South Wales by the neat  
 way hundreds of people, including  
 the Bishop of Llandaff, were hoaxed  
 at Abergavenny on Saturday, April  
 1st.

The previous evening an advertise-  
 ment appeared in the local paper,  
 which stated that at 2.30 p.m. prompt  
 on Saturday afternoon Flight Com-  
 mander —, of the South Wales  
 Flying Patrol, would give exhibition

flights, and would take passengers  
 for a limited number of 10-minute cir-  
 cular flights for a fee of 10s. 6d., and  
 that a new Morane biplane, fitted  
 with stability equalizer, making  
 ascents perfectly safe, would be used.

A large crowd assembled in Bailey  
 Park from the town and the sur-  
 rounding district, many people com-  
 ing miles to see the spectacle, while  
 a number of motor-cars drew up at  
 the park. Some waited two hours or  
 more in the hopes of the much-wanted  
 airman turning up.—The Church  
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**The  
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 will surely help you in your Sunday  
 School and Church work. All over the  
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 most workers in religious organizations.  
 Together, the picture and the word, will create interest and banish empty seats. The Sun-  
 day School, the week evening meeting and even the Church services will feel the influence  
 of the Lantern, if some thought be given to planning for its effective use. A dark room for  
 Potter's is a clearing house for lanterns—the best makes are on display. We can help you if you will let us.  
 demonstrating purposes is at the service of all interested. We can help you if you will let us.  
 Hymn slides and Church service slides, 15c. each—other slides too for sale and rent. War  
 slides, patriotic and other interesting subjects at this time in large number, for sale and rent.

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## THAT PET CHICKEN

Elizabeth Roberts Burton.

PETER was a queer name for a chicken, wasn't it? But Peter was such a funny chicken that everyone thought he should have a queer name.

In the beginning, Peter was an accident, and this is how it happened. There was a nest in the corner of the woodshed, and, of course, there was a nest-egg in it. Now, a nest-egg is one that is left in the nest for weeks and months to remind the hens to lay eggs. It happened that this nest-egg was good, which was the queerest part of it all. When Molly went out to hunt the eggs one evening, she heard a faint "Peep, peep," in Spotty's nest. "What can this mean?" Molly thought.

She looked into the nest, and there, to be sure, she saw what had happened—the nest-egg had hatched. As he had no mother to take care of him, Molly put him in a basket in the kitchen, and kept him there until he was strong enough to run about. That wasn't long, of course, and then what fun he was!

"He is such a pretty, soft, little, yellow, fluffy ball, and is so cunning that everyone makes a pet of him," Molly explained to visitors, when she told of his little tricks.

And, really, there was no end to Peter's tricks. When Molly put him on the keyboard of the piano, he loved to run up and down over the keys to make that beautiful tinkling sound, and he looked so self-important and happy when he was doing it. Whenever he found a newspaper he was delighted, for he thought the little black letters printed on it were lovely little bugs for him to eat, and he would give the tiniest and merriest little cluck, cluck, cluck to his friends to come to the splendid feast. In the kitchen, he followed the cook as she moved about, so that he could catch the crumbs that dropped from her apron, and when he bobbed up and down to catch flies, he looked like a little ball of yellow yarn.

Well, Peter's tricks were all very cunning so long as he was a baby, but, like other babies, he grew up, and very fast, too.

"Why, my dear, I have no peace in reading my newspaper at all," Molly's papa would say to her. "Each time I move, that good-for-nothing chicken jumps up and plucks at my paper, and bothers me so that I can't read."

Poor Molly! Just as though she was to blame for Peter's tricks.

Hadn't she more trouble with him herself than anyone else had? It had been very funny, of course, to have a dear little chicken running up and down over the white piano keys, but to have a big chicken that had just walked through a mud-puddle do it—that wasn't a bit funny. And Peter could not understand why he shouldn't do the same things now that he had always done.

Why, poor Molly found footprints on her fancy work, on the table-covers, and sometimes even on her bed. And Peter simply wouldn't stay out of the house.

If the boys carried him out and dropped him over the fence into the orchard twenty times a day, he was sure to be back in the house again as soon as they were.

"We really must get rid of that chicken," Molly's mother said. "Shall we give him away, or shall we put him in a pot-pie?"

They were talking it over at the table, and Peter must have heard them, for just then he appeared and spoke for himself. No one knew how he had gotten into the dining-room, but then no one ever did know how Peter got into places. The first thing they heard was a little chuckling sound, and, looking up, they saw Peter just as he landed in the potato dish.

"Well, that settles it," said Mr. Martin. "I'm sorry, Molly, but we'll have to send him over to Mr. McKay. He has a chicken-yard with a high fence around it, so Peter can't bother anyone there."

Peter left the same afternoon.

Everyone was sorry to see him go, too, but they knew they never could live in peace and comfort while he was about.

And now, when anyone speaks to the Martin family about pets, all say, "Don't ever have a pet chicken, but if you must have one, give him away before he grows up."—Elizabeth Roberts Burton, in S. S. Times.

\*\*\*

## NO CLOCK WATCHER

How many clerks measure up to the standard of the young bookkeeper in this story. He was employed in the passenger department of a great railroad. It was just a little before lunch. Some of the clerks were putting on their coats, some leaving for the wash-room, some consulting the clock; some were still busy. Suddenly the "boss" entered. He glanced about him, and then he approached the young bookkeeper.

"What time is it?" he asked.

The young man kept on figuring, and the boss put a hand on his desk and repeated the question.

Instantly the other looked up, surprised to see the chief at his elbow.

"I beg your pardon; were you speaking to me?" he asked.

"Merely inquired the time—that was all," said the other.

The bookkeeper glanced about the room, located the office clock, and said, "It's ten minutes to twelve."

"Thank you," said the general manager and vice-president, and strolled out.

That conversation cost the young bookkeeper his place—in the passenger department—and put him under a higher officer. Nine years later he was assistant general manager, and while still in the thirties became a general manager, full-fledged.—Human Life.



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## Boys and Girls

### ALWAYS ROOM AT THE TOP

"Never you mind the crowd, lad,  
Nor fancy your life won't tell;  
The work is the work for all, lad,  
To him that doeth it well.  
Fancy the world a hill, lad;  
Look where the millions stop.  
You'll find the crowd at the base, lad;  
There's always room at the top!"

"Courage and faith and patience!  
There's space in the old world yet.  
The better the chance you'll find, lad,  
The further along you get.  
Keep your eye on the goal, lad!  
Never despair nor drop.  
Be sure that your path points upward.  
There's always room at the top!"

—Ex.

**KEEPS BABY'S SKIN  
HEALTHY**



**ECZEMA**

Results from neglected chafing and skin irritation. As a preventive and cure there is no treatment to compare with Dr. Chase's Ointment. Use it after the bath.

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## House Cleaning Time!



Cheer Up—  
Old Dutch  
Is Here



## Is There A Mutual Policy In Your Home?

There should be if there is a little son there, and there *certainly* should be if there is a little daughter, for young girls are more helpless than their brothers. Both require life insurance, but modern conditions demand protection for our girls.

Insurance agents talk of other features of life insurance, how it develops the saving habit, is a sure way of investing money, etc., but the real purpose of life insurance is the protection of the helpless.

Boys have the advantage of girls in physical energy and also in the number of opportunities for self-support that present themselves, these being much more limited in the case of young women and girls.

We are quite justified in saying, therefore, that our boys *should* have, but our girls *must* have protection, in the event of premature death overtaking the parent whose earnings maintain them.

At age 30, a saving of only 70c. daily would provide \$10,000 for your wife and daughter.

**The Mutual Life  
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Cheer Up—  
Old Dutch  
Is Here



Is There A  
Mutual Policy  
In Your Home?

There should be if there is a little son there, and here certainly should be if there is a little daughter, or young girls are more helpless than their brothers. Both require life insurance, but modern conditions demand protection for our girls.

Insurance agents talk of their features of life insurance, how it develops the saving habit, is a sure way of investing money, etc., but the real purpose of life insurance is the protection of the helpless.

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## WAR LOAN

### DOMINION OF CANADA

Issue of \$100,000,000 5% Bonds Maturing 1st October, 1931.

PAYABLE AT PAR AT

OTTAWA, HALIFAX, ST. JOHN, CHARLOTTETOWN, MONTREAL, TORONTO, WINNIPEG, REGINA, CALGARY, VICTORIA.

INTEREST PAYABLE HALF-YEARLY, 1st APRIL, 1st OCTOBER.

PRINCIPAL AND INTEREST PAYABLE IN GOLD.

### ISSUE PRICE 97½

A FULL HALF-YEAR'S INTEREST WILL BE PAID ON 1st APRIL, 1917.

THE PROCEEDS OF THE LOAN WILL BE USED FOR WAR PURPOSES ONLY.

THE MINISTER OF FINANCE offers herewith, on behalf of the Government, the above named Bonds for subscription at 97½, payable as follows:—

10 per cent on application;
30 " " 16th October, 1916;
30 " " 15th November, 1916;
27½ " " 15th December, 1916.

The total allotment of bonds of this issue will be limited to one hundred million dollars exclusive of the amount (if any) paid for by the surrender of bonds as the equivalent of cash under the terms of the War Loan prospectus of 22nd November, 1915.

The instalments may be paid in full on the 16th day of October, 1916, or on any instalment due date thereafter, under discount at the rate of four per cent per annum. All payments are to be made to a chartered bank for the credit of the Minister of Finance. Failure to pay any instalment when due will render previous payments liable to forfeiture and the allotment to cancellation.

Subscriptions, accompanied by a deposit of ten per cent of the amount subscribed, must be forwarded through the medium of a chartered bank. Any branch in Canada of any chartered bank will receive subscriptions and issue provisional receipts.

This loan is authorized under Act of the Parliament of Canada, and both principal and interest will be a charge upon the Consolidated Revenue Fund.

Forms of application may be obtained from any branch in Canada of any chartered bank and at the office of any Assistant Receiver General in Canada.

Subscriptions must be for even hundreds of dollars.

In case of partial allotments the surplus deposit will be applied towards payment of the amount due on the October instalment.

Scrip certificates, non-negotiable or payable to bearer in accordance with the choice of the applicant for registered or bearer bonds, will be issued, after allotment, in exchange for the provisional receipts.

When the scrip certificates have been paid in full and payment endorsed thereon by the bank receiving the money, they may be exchanged for bonds, when prepared, with coupons attached, payable to bearer or registered as

to principal, or for fully registered bonds, when prepared, without coupons, in accordance with the application.

Delivery of scrip certificates and of bonds will be made through the chartered banks.

The issue will be exempt from taxes—including any income tax—imposed in pursuance of legislation enacted by the Parliament of Canada.

The bonds with coupons will be issued in denominations of \$100, \$500, \$1,000. Fully registered bonds without coupons will be issued in denominations of \$1,000, \$5,000 or any authorized multiple of \$5,000.

The bonds will be paid at maturity at par at the office of the Minister of Finance and Receiver General at Ottawa, or at the office of the Assistant Receiver General at Halifax, St. John, Charlottetown, Montreal, Toronto, Winnipeg, Regina, Calgary, or Victoria.

The interest on the fully registered bonds will be paid by cheque, which will be remitted by post. Interest on bonds with coupons will be paid on surrender of coupons. Both cheques and coupons will be payable free of exchange at any branch in Canada of any chartered bank.

Subject to the payment of twenty-five cents for each new bond issued, holders of fully registered bonds without coupons will have the right to convert into bonds of the denomination of \$1,000 with coupons, and holders of bonds with coupons will have the right to convert into fully registered bonds of authorized denominations without coupons at any time on application to the Minister of Finance.

The books of the loan will be kept at the Department of Finance, Ottawa.

Application will be made in due course for the listing of the issue on the Montreal and Toronto Stock Exchanges.

Recognized bond and stock brokers will be allowed a commission of one-quarter of one per cent on allotments made in respect of applications bearing their stamp, provided, however, that no commission will be allowed in respect of the amount of any allotment paid for by the surrender of bonds issued under the War Loan prospectus of 22nd November, 1915. No commission will be allowed in respect of applications on forms which have not been printed by the King's Printer.

Subscription Lists will close on or before 23rd September, 1916.

DEPARTMENT OF FINANCE, OTTAWA, September 12th, 1916.

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1866 1916

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