

# Canadian Churchman

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No. 26.

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## CONTENTS

The Christian Year	Very Rev. D. T. Owen, D.D.
Fifty Years of Church Activity	Editor
Charge to Synod	Right Rev. David Williams, D.D.
The Church and Orientals	Rev. C. A. Seager, D.D.
The Bible Lesson	Rev. Canon Howard, M.A.
From Week to Week	
From a Chaplain's Diary	Rev. Canon Hedley
The Boy	Mr. A. W. Rogers
Prayer Book Studies	Rev. Dyson Hague, M.A.

New Books; Churchwoman; Hints to Amateur Gardeners; Correspondence; etc.

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## Personal & General

The total Canadian casualties up to June 5th, 1917, amounted to 99,639.

M. Kerensky, the new War Minister of Russia, is both a Socialist and a Jew.

A great service of intercession will be held in Westminster Abbey, London, Eng., on July 2nd, at which the King and Queen will be present.

Special offerings were made throughout the Diocese of Quebec, at the request of the Bishop, on Sunday, June 24th, for the relief of the Armenian and Assyrian Christians.

Dr. Renison, the Rector of the Church of the Ascension, Hamilton, left that city on June 18th for Moosomin to bring down the battalion of Indians which he has been instrumental in recruiting.

The celebration of the golden jubilee of the founding of the Church in Utah was lately celebrated. Dr. Tuttle, the Presiding Bishop of the American Church, was present and took part in the proceedings.

Gunner Lewis Eric Anderson, son of Rev. E. A. Anderson, Rector of St. Matthias' Church, Ottawa, has been reported wounded. He was one of Ottawa's most prominent athletes. He went overseas last October.

Arnold B. Smith, fifteen-year-old son of Rev. T. Beverley Smith, St. John's Church, West Toronto, is included among the fifteen successful candidates from Canada who recently wrote the examinations for admission to the Royal Naval College, Halifax. He received his education at Ridley College, St. Catharines.

Lieut. A. R. Fortin, recently gazetted captain in the Flying Corps, is a son of the Ven. Archdeacon Fortin, of Winnipeg, and a brother of Mrs. Richardson, wife of the Bishop of Fredericton. Another brother, Major C. E. Fortin, M.D., recently returned from the front after spending two years there.

The Rev. E. Arthur Dunn, Bishop-designate of British Honduras, and Mrs. Dunn left Quebec for their new home on June 27th. They expect to sail from New York for Barbados, B.W.I., on July 3rd. Mr. Dunn will be consecrated in Barbados at the same time as the Bishop-elect of the Barbados and Windward Islands, the Very Rev. A. P. Berkeley.

Sir Arthur Currie, who succeeds General Byng as Commander of the Canadian Corps at the front, is a native of Middlesex county, in the Province of Ontario, and a member of the Church of England. Before going to the front he was engaged in business in the city of Victoria, B.C. He distinguished himself at St. Julien, on the Somme, at Courcellette and Vimy Ridge.

Mr. W. H. Wiggs, a prominent Churchman and business man of Quebec city, recently gave a most interesting lecture in Toronto to the members of the Dominion Credit Exchange and their friends on "The Ring of Steel." Mr. Wiggs has visited during the last five years most of the countries at war and has collected a beautiful set of lantern views. His interest in the war is strengthened by the fact that he has three sons in khaki.

The corner-stone of the new Parish Hall of St. Luke's Church, Hamilton, Ont., was laid on Saturday last. The devotional part of the programme was taken by the Rt. Rev. W. R. Clark, Bishop of Niagara, after which Mrs. Clark, with a silver trowel presented by Mr. Henry McCoy, laid the stone, within which were placed a history of the parish, copies of local newspapers, and several coins. Addresses were delivered by Bishop Clark, Rev. Robert Ferguson (Rector of St. Luke's), Dean Owen, Archdeacon Forneret, Canon Daw and Canon Howitt.

A seventh edition of the War List, issued by the "Cambridge Review," is corrected up to April 21st. The sixth edition, published a year ago, contained 12,000 names. There are now more than 14,000, Trinity contributing 3,400, Pembroke 1,200, Gonville and Caius 1,272, Clare 946, Emmanuel 824, and Christ's 823. The honours won include five Victoria Crosses, 170 D.S.O.'s, 610 Military Crosses, over 100 foreign decorations, whilst 1,500 have been mentioned in despatches. Nearly 1,500 have made the great sacrifice. Cambridge University has, indeed, made a splendid record for herself, a record of which her sons may well be proud.

The marriage took place on June 20th, in the chapel of Wycliffe College, Toronto, of Marion Catharine, second daughter of Rev. Principal and Mrs. O'Meara, to Lieut. (Rev.) A. C. S. Trivett, second son of Rev. Samuel and Mrs. Trivett, of Guysboro, N.S. The chapel was prettily decorated with palms and white lilac. The bride looked charming in a gown of ivory crepe de chine, with her mother's veil and orange blossoms. The bridesmaids were Miss Helen and Miss Marjorie O'Meara, sisters of the bride, and Miss Gladys Trivett, sister of the bridegroom. Lieut. G. H. Hague attended the bridegroom. After the ceremony a reception was held at the Principal's residence.

Word has been received that Pte. T. W. Allen, only son of the Rev. Canon W. C. Allen, Rector of Millbrook, Ont. (Diocese of Toronto), who was reported wounded on June 12th, succumbed to his injuries on the 13th at the Seventh Casualty Clearing Station, France. He was educated at Trinity College School, Port Hope, where he won the Governor-General's Scholarship, and at Trinity College, Toronto, graduating in 1907 with honours. He was also a graduate of Osgoode Hall Law School, and was "called" in 1913. He started practice in North Battleford, Sask., but when the war broke out he came east and enlisted in the Princess Patricia C.L.I. as a private, as he preferred that rank to that of a commissioned officer.

Sixteen children, only two of whom were over five years old, the victims of the last German air raid on England, were given a public funeral on June 20th, and their bodies were laid in a common grave in an east end cemetery, over which a monument will be placed. Seldom, if ever, in the history of the country have children been accorded such a funeral. Major-Gen. Sir Francis Lloyd, general officer commanding the London district, attended, representing the army. There were messages from the King and the Queen, while the Bishop of London, assisted by the Bishop of Stepney, conducted the services in the church, which was a bower of flowers sent by children from all parts of the country. Many of the floral offerings bore the inscription: "To the children murdered by German air-craft."

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# Canadian Churchman

Toronto, June 28, 1917.

## The Christian Year

The Fifth Sunday After Trinity, July 8th.

There are two messages in the Collect and Gospel for to-day which blend together into one.

1. The Collect tells of the preparation of the world for the work of the Church. It is an inspiration to remember how wonderfully God has always been preparing the world for the Gospel. Before Christ's first Advent there had been going on a remarkable preparation in the world for the spread of the Gospel, and when the first messengers of the Church went forth into the world they found the world prepared for them. The great Roman roads and the Roman rule had made travelling from country to country possible, the breakdown of the Pagan religions, the desire of men for a new light—these were some of the things which were signs of God's preparation for His Gospel. So even now in the midst of difficult circumstances we must remember that the Great Worker is at work, that even in the midst of War He is preparing a great opportunity for His Church.

This Sunday three years ago was the Sunday before the War. War threatened the Empire. How appropriate the words of this Collect seemed on that day! "Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness." How earnestly that simple prayer was offered! It was not answered in the way we had hoped, but it is being answered. God is giving the Church an opportunity in this War, which She must seize. It is for the Church to go forward in faith and hope to do the work which comes to Her out of the new circumstances brought about by the War.

2. The Gospel tells of the place where the work is to be done. The disciples had toiled all night on the familiar waters of the lake, and in the morning they came to shore with their empty ships. Into one of these the Master came "and He sat down and taught the people out of the ship." As the disciples listened to His words it must have seemed as if last night's toil was very long ago. He was calling them to a new work far different from the old, a work greater and nobler than ever they had done. Then come the words: "Launch out into the deep, and let down your nets for a draught." Go back to the old place, to the old work, back to the straining at the oars, to the dragging at the nets. "Master, we have toiled all the night, and have taken nothing." We know the hard ways of the old work. And so He says to us: "Go back to the old work, the place of common duty is the place of miracle and power."

We are to go back to the same work and the same prayers, and if we go in faith and obedience we shall find that in the old familiar waters God has been preparing a miracle. "Master, we have toiled all the night, and have taken nothing; nevertheless, at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes."

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Blaise Pascal.

## Editorial

### FIFTY YEARS OF CHURCH ACTIVITY.

On July 1st, the Dominion of Canada will celebrate its fiftieth birthday. During these fifty years it has grown from an infant with a very uncertain future to a fairly well developed nation, taking its place side by side with sister nations in upholding the principles of liberty and righteousness of the Empire of which it forms an important part.

To the four original provinces lying east of Lakes Superior and Huron, there have been added five in Western Canada besides a vast unorganized territory to the north. There has been an increase in area from 540,000 square miles to 3,729,665 square miles, an increase in population from 3,600,000 to about 7,600,000, and an increase in total trade from \$114,107,674 to \$1,996,706,671. From 2,278 miles, confined to the eastern portion of the Dominion, the railway mileage has increased to 35,582 miles including three great transcontinental lines with branches running in every direction. Electric railways, telephones, motor cars, flying machines and submarines were either unthought of or regarded by the vast majority as beyond the realm of possibility. To have lived during the past fifty years has in reality meant to have lived during the period of greatest material development and invention that the world has known.

So much for material progress. What has taken place in the Church? Beginning with the grant made in 1727 by the Society for the Propagation of the Gospel to the Rev. Richard Watts for teaching poor children at Annapolis Royal, Nova Scotia, the Church had gradually extended its operations over the whole of what was known as British North America. By the year 1867, seven dioceses had been established in the Maritime Provinces, and in Upper and Lower Canada (now Ontario and Quebec), with two more in the vast regions of the West, Rupert's Land and British Columbia, or nine in all. To-day, we have twenty-five in place of these nine, ten in place of the seven in Eastern Canada, ten in place of the one in Rupert's Land, and five in British Columbia. The first Diocesan Synod was held in Toronto, on May 1st, 1851; the first Provincial Synod, in Montreal on September 10th, 1861, and the first Pan-Anglican Synod in 1867. To-day every diocese in Canada, except two or three of our Missionary Dioceses, has its Synod, while four Provincial Synods, and the General Synod for the whole of Canada, meet at regular intervals. In 1867, the Church in Canada was mainly a vast mission field for the Mother Church in England, its first definite Mission field, being the Diocese of Algoma, which was set apart in 1873. Its first Missionary Society, which was confined in its membership to Eastern Canada, was formed in 1883. To-day, the whole Church in Canada, from Atlantic to Pacific, is organized for Missionary work both in Canada and Overseas, and we have, in addition, Dominion-wide organizations for Sunday School and Social Service work.

Such in brief are a few indications of the development that has taken place. Strong foundations have been laid by men whose clearness and breadth of vision was able to penetrate the distant future and to see beyond diocesan and provincial, yes, and even Dominion, boundaries. The study of the achieve-

ments of these fifty years gives one courage to face the problems of the future if only we remain true to the fundamental principles of our faith. Canada is as yet only on the threshold, and great as have been the years that have passed, the possibilities of the future are still greater. God grant us men of faith and vision, of unselfishness and ability to guide its destinies aright.

\* \* \* \* \*

If a referendum or an election is held in Canada to decide whether conscription shall be enforced or not, every man who has enlisted, whether living or dead, should be counted as voting in favour of it. Justice demands it.

\* \* \* \* \*

The Synod of Huron at its recent session, on motion by Rev. Canon Sage, seconded by Rev. Dr. Tucker, passed a resolution recommending the extension of the circulation of the Canadian Churchman in all the parishes of the diocese. Needless to say, we are deeply grateful to the members of the Synod for this evidence of their appreciation of the efforts we have made to produce a paper of real value to the Church. We assure them we shall do our utmost to merit their confidence.

\* \* \* \* \*

The Governor-General of Canada has issued a call to prayer and the 1st of July has been set apart for this purpose. We are deeply grateful to his Excellency for this proclamation and we feel certain that it will meet with a hearty response throughout the Dominion. Special services have already been arranged for by our Bishops with suitable prayers and intercessions. It remains only for the rank and file of Christians of all communions to take advantage of the opportunity for a united appeal to Almighty God on behalf of the cause for which the British Commonwealth and the Allies are fighting.

\* \* \* \* \*

A most timely book has just appeared entitled "Confederation and Its Leaders," written by Mr. M. O. Hammond, of Toronto. It is indeed "a Canadian book for every Canadian," and should be in every Canadian home. The present generation has too little knowledge of the steps leading up to the federation of the different provinces and of the great men who were responsible for this work. Time has fully justified their expectations and every year strengthens the bonds of union more tightly and shows more clearly how wisely and carefully the details were worked out. The above book gives in most interesting form a brief outline of the life and work of seventeen of the men who were charged with this task.

\* \* \* \* \*

During the past few weeks the Rev. Dr. Hallam has kindly answered a series of questions sent to the Editor of the Canadian Churchman by an earnest layman in Toronto. The questions included points that have been troubling a great many people's minds and we feel certain that the answers will do a very great deal of good. It is possible though that others of our readers have difficulties in their religious life that they would like to have cleared up. The Canadian Churchman aims at being constructive and of practical assistance in all such matters, and while we do not promise to answer all questions sent in, we shall be very glad to answer those that are considered of more or less general interest.

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## Charge to Synod

Extracts from the Charge of the Right Rev. DAVID WILLIAMS to the Synod of Huron, June 19th, 1917

### The War.

MOST of us had hoped that by this time we would be nearing the end of this terrific struggle, which, however, seems to grow, as time passes, both in intensity and in extension. Our first conviction that this was a struggle in which neutrality was impossible is being borne out by the subsequent and matured judgment of nations then neutral, but who are finding neutrality less and less tenable. Their action is an earnest of the judgment of history. The advent of the United States into the War, after two and a half years of most patient effort to remain neutral, is a decisive judgment of Germany. We rejoice over this even more than for the material help, because it tends to remove any doubts that might be entertained as to the justice of our cause, shows that our first impulsive indignation was not wrong, but the natural and instinctive revolt of free people against an enemy who sought not only the overthrow of the British Empire, but the enslavement of mankind. For that and nothing else is the goal of German ambition. "World power or downfall," is the game of Germany in the next war, was a phrase invented not by Germany's enemies, but by her own generals and statesmen, years before the war, when the rest of the nations were thinking only of peace. God grant that it be downfall! World-power in the hands of one nation—one man—is a fate unthinkable for mankind.

### Efforts Needed.

But let no mistake be made as to the efforts still necessary to vindicate our freedom. The enemy is yet most powerful. It is not only the Kaiser and his clique that must be overcome, but a whole nation of seventy millions, contemptuous of other nations, delirious with the dream of world-power, and ready to make any sacrifices to achieve it. For the German people are bound up heart and soul with the ambitious Kaiser, and possessed by a strong delusion. Germany is profoundly convinced of these three things: German Kultur is a blessing; God has chosen Germany to bestow that blessing upon the world; the only means of bestowing it is by force of arms. Therefore, it is the destiny of Germany to go on conquering and to conquer till their Kultur is imposed upon the world. However monstrous that may appear to us, and however subversive it is to the independence of other nations, there is no doubt that the rulers and people of Germany are possessed by that strong delusion. That is a fact which we must not forget. The German people have become mono-maniacs for world-power at any cost, moral and material. The final goal of that delusion is the conquest of the world for Germany. What can you do with such a nation? What can you do with a maniac when he is bent upon murder? What can you do with a wild beast broken loose? Only one thing can be done: First break his power and then bind him. Not until the German armies are broken and crushed will the German people discover the criminality and futility of their ambitions. Not until then will the evil spirit that has possessed both ruler and people be cast out effectively. That is the task for which we, along with the rest of the free peoples of the world, must brace ourselves even to the bitter end; for until that is accomplished there can be no freedom, or safety or peace for the rest of the nations.

### Conscription.

In this country we have arrived at a turning point in our efforts to prosecute the war. The voluntary system has failed. The results achieved, however, will remain for ever a glory to Canada, and especially to the Church of England, which, although its members count only one out of seven in the whole population of the Dominion, yet supplied two out of every five of the soldiers sent from our shores, or a total of about 165,000 men out of the 400,000 enlisted under the voluntary system.

We now see the defects of the voluntary system. It tends to deplete the country of its most patriotic and self-sacrificing citizens, and to leave slackers in possession. It allows men to enlist for the front whose services would be invaluable at home, while others who could easily be spared thrive and fatten by increased wages and profits. It fails to equalize the task of defending our freedom. It fails to bring out the full strength of the country's manhood. We can see all this as we look back. The magnitude of the effort still to be made now leaves us no option but to adopt conscription, which, after all, is the only just method in a democratic country. For, where the citizenship is equal, every citizen is equally responsible for its defence.

But conscription should apply not only to securing men for the firing line. It should apply to munitions, food and transportation. In short, the Government should be empowered to assume control of all the manhood and all the resources of the country and to mobilize them for winning the war. Partial conscription would be wholly unsatisfactory—an endless source of favouritism, injustice and discontent.

### Canada and Quebec.

Conscription threatens to bring to a head a problem which has been growing more and more serious in this country, *viz.*, the want of harmony between Quebec and the rest of Canada. One dislikes to say anything which might add to the tension already existing, and yet the time has arrived when we can no longer keep silence without disloyalty to Canada. Quebec has practically stood aloof from the war. The French-Canadians will not fight for France, their mother country; they will not fight for the British Empire, which guarantees to them their freedom. At last they are fighting hard with their tongues and in the press against conscription, so as to prevent Canada from exercising her full power in this war. It is not freedom but anarchy when one province is allowed to balk the policy of the country as a whole—either anarchy, or slavery to the balking province. Is the rest of Canada to have its policy in this war dominated by the slacker-province of Quebec? If conscription is turned down in Quebec and carried by a majority of the Dominion Parliament or of the Canadian voters, who must always include the soldiers at the front, then the will of the majority must rule. If the operation of conscription is suspended tacitly or otherwise in Quebec, then the franchise for the Dominion should be suspended there also, for equal franchise pre-supposes equal burden-bearing, and if the French will not serve on the battlefield to preserve the life of the Dominion, they should not have the vote in Dominion elections. If they have shared in all the benefits of confederation for fifty years, they must now share in its responsibilities. To say that they would serve if the soil of Canada were attacked is a mere subterfuge, for all know full well that our freedom and independence are just as much in jeopardy as if the war were carried on in the province of Quebec. That, however, is an aspect of this conflict not yet apparently apprehended in the province of Quebec. To what influence this failure, this ignorance is to be

ascribed, it is difficult to say. We are given various answers. That it exists is only too evident. Whether the French-Canadians will accept instruction at this late date is doubtful. The condition is one much to be deplored. But it cannot be remedied by giving way to ignorance and selfish prejudices. Nor should the failure or even the opposition of Quebec be allowed to paralyze the effort of this whole Dominion. If the influence of Quebec is so great that our public men will not dare to enforce conscription there, then all I can say is that we are unworthy of our British heritage and unworthy of being entrusted with the powers of self-government; and the best thing for us to do is to hand back to Britain our autonomy and ask her to govern us from Downing Street. For if while we are self-governing, Quebec is to rule and the rest has to follow its dictation, then I would rather be ruled from Downing Street, or even from Washington, than from Quebec.

### Soldiers' Pay and Pensions.

When conscription is established, as we hope it soon will be, there is one anomaly or rather injustice which ought to be removed. The present poor pay of the soldier has been inherited from the time when soldiering was a life-long profession. It is wholly inapplicable to a citizen-army recruited for special emergency. There ought, therefore, to be an equalization of pay between the men sent to the firing line and the workers at home. Is it not a grave injustice that the men who stay at home should be able to make \$5.00 to \$10.00 a day, as I am told they do, while the soldier at the front, whose skill is equal, whose hardships are infinitely greater, and who in addition risks his life every moment of the day, should receive the princely sum of one dollar a day? On general principles one would think that the men on the firing line, whose risks are greatest, should receive the highest pay.

Again, when to the risk is added the profound unsettling and dislocation of the mental and nervous system of the soldiers at the front, the complete uprooting of the ordinary life, a dislocation so great that to settle down again to ordinary life is all but impossible, even though they may not have been wounded or incapacitated, one feels, not only that they should receive high pay while at the front, but that, whether maimed or not, they should receive a pension for life, so as to compensate them to some extent for the more or less permanent unfitting of them for ordinary work. Unfortunately, at least at first, we proceeded upon the opposite plan. The Board having charge of the returned soldiers seemed to have as its chief aim the removal of the returned soldier from the pay list as soon as he landed or as soon as the doctor pronounced him recovered from his particular wound, ignoring the profound disturbance of the man's mental and nervous system. These mental and nervous effects are things which cannot be measured by doctors, sometimes not even diagnosed, but which, as stated, unfit the men for settling down again into the ordinary routine of life. Remembering these things, a pension for life would not seem to me to be a charity, but a debt from us to the men who have risked their lives to save us from the fetters which otherwise would be ours.

### Some Effects of the War.

Some people delight in speculating on After-the-War Problems and projecting solutions of them. Old things, we are told, will have passed away, behold all things are to become new—a new heaven and a new earth. Nothing is to be as it was, either in the world of thought or in the Social order. As to all of this I desire to utter one warning: No ready-made

plan evolved by the arm-chair theorist is going to solve our problems which will come up one by one and must be solved, as they rise, by the use of consecrated commonsense.

No doubt there will be a great deal that is new in our circumstances, not to mention scientific discoveries, of which yet we know but little, but which are likely to have great value in times of peace. We are safe in saying that there will be considerable social and economic changes, simply from the fact that more experiments in social and economic organizations have been made within the last two years than in the preceding 100 years. Speaking generally, they have all been in the direction of state control as more efficient than private control. If this was found necessary in a time of crisis to securing efficiency and to protect the public against speculators and profiteers, why should it be wrong to extend the same protection in time of peace? Such a question is sure to be asked and we should be ready to think clearly upon the subject.

Then the brave men, maimed and broken by the war, the returned soldiers will be with us. Their strained minds and nerves will for a long time unfit them for the routine of ordinary life. It will be the duty of the Church and of the State to care for them. The spirit of camaraderie, of which we hear so much, will tend to make them a class more or less apart from the rest of the citizens. They will have common interests to defend. Their influence will be felt at elections, and probably they will make and unmake many governments in Canada.

But apart from the social and economic problems that we must confront, there are religious and moral effects which are unmistakable. For a great war creates a profound disturbance of thought; a state of mental and spiritual unsettlement that offers a fruitful soil either for the growth of fads and superstitions or for the revival of true religion. As a matter of fact most of the superstitions that have afflicted the Church had their origin in times of war and tumult and stress like the present. We see a recrudescence of superstitions to-day. Let us therefore be on our guard. Do not be led away by the novelty of some modern vagary or by the revival of some old superstition. It is well for us to remember that all the fundamental things in religion—the things that ultimately count—will be the same after the war as they were before. God will be the same and will not change; human nature will be the same and will not be changed; and the Gospel of Christ is the same, yesterday, and forever. These are the ultimate facts of life. The experience of sorrow and stress may compel us to appreciate some truths or aspects of each fact that we did not appreciate before; but the facts themselves remain the same.

As to the general effect of the war upon Christian ideals and personal religion I am altogether hopeful.

1. In the first place the jibe that Christianity is a failure has been silenced. The fact that England took up the side of the weak is proof that it is not. Britain would not have been in the present war had it not been that Christian principles left no option. It was a case where self-interest clashed directly with the dictates of Christian principles, and the latter triumphed. The example of a great nation risking its life for the defence of the weak was a great step in advance towards making the law of Christ the law of nations. Having once seen not only the vision of the glory of such conduct, but having seen the vision realized, this world can never be the same as before, either nationally or individually. The nations have received a new ideal of international honour and mutual service distinctively Christian.

2. Then the ideal of the brotherhood of nations, which is the Christian ideal, is the very core and essence of the cause for which the Entente Allies are contending in this war. The Germans look for a world-empire with Germany at its head, imposing its will upon all other nations, crushing them by force into its own mould and using them for its own greatness, profit and glory. What we contend for is the opposite of this; a brotherhood of nations; a league of nations which all nations join from choice and good will, in which all nations are free to develop according to their own genius, and in which no nation is coerced to live a life other than its own or to labour for the benefit or the glory of another. And thus each will contribute its own peculiar share to the enrichment of human society and human life. We seek the family ideal among nations as among individuals, and this is essentially the Christian ideal. With its triumph Christianity will receive a great impulse.

3. Then, negatively, the war has shown the utter failure of secularism either to promote peace

(Continued on page 417.)

## The Church and Mission Work Among Orientals in British Columbia

Rev. C A STAGER, D.D., Vancouver.

THE "Oriental Question" in British Columbia has, very reasonably, attracted the grave interest of all thinking people in Canada. It offers a problem, the solution of which is a very serious matter indeed. The writer, for the time being, has no statistics just at hand; but, after all, statistics do not tell the tale half so vividly as the things one constantly sees in any city or town in British Columbia.

Among the children pouring out of a school, for example, laughing and chattering with the rest, are Chinese and Japanese youngsters, and very bright little people they are. It is quite a common thing to see a foreign-looking man and his wife, a couple of children, and a baby in a go-cart passing along the streets. They are Orientals, and the general impression conveyed is that these people are at home and have come to stay. The great market-garden industry about Vancouver is in the hands of Chinese, while thousands more of them are scattered throughout all the agricultural districts. The fishermen along the coast are largely Japanese, but they, too, are reaching out into the country districts. They are out to buy property, for the Japanese are essentially colonizers, differing in this respect considerably from the Chinese.

The swarthy face and coloured turban of the East Indian are too common on Vancouver streets to arouse the least notice. They work in the lumber mills and railway construction gangs. Their numbers have been greatly reduced, however, and it is very likely that, in the end, the Hindu will offer no problem at all. He will be drafted into other parts of the world as a result of the war. All this means just one thing to the Church Missions. And it means this, not only to the Church in British Columbia, but throughout the whole of Canada. Get into conversation with almost any Oriental in an Eastern city or town and it will be found, of course, that his first Canadian home was Vancouver or Victoria. He has drifted, and thousands more of him, all across the continent. In fact, we could hardly get along without him now. He has become an institution. Obviously, this is a Mission work for the Church as a whole.

It will be well to notice with a little care just what is involved in the above statement. To do so a glance at what has been going on up to the present in the way of Oriental Mission work is necessary. Its leading characteristics may be stated in two words—local and diocesan. It has been local in the sense that individual parishes, feeling rightly the responsibility at their doors, have begun work among these people. It has been diocesan, particularly in British Columbia, in the sense that these local efforts have found a voice in Synods resulting in Diocesan Oriental Committees, as—e.g., in New Westminster and Columbia, Vancouver and Victoria, have long had local work going on, and, comparatively recently, diocesan work in the above sense.

Naturally, the larger work has been going on in the former place, in which, about three years ago, a very decided forward step was taken. M.S.C.C. was approached with the result that the Rev. F. W. C. Kennedy, for 20 years a successful missionary in Japan, was "lent" by the Society as superintendent of the Japanese Mission, then without a head. Since that time the work has progressed splendidly, in spite of great difficulties. Mr. Kennedy is assisted by Rev. B. F. Oana, a student of the Anglican Theological College of British Columbia.

The experiment has been so successful that within the past year M.S.C.C. has "lent" to the work, Rev. N. L. Ward, late of Honan, China, as superintendent of the Chinese Mission. His assistant is Rev. Lim Tuen, also a student of the College, by whom, before Mr. Ward's advent, the work was splendidly carried on. These additions to the two branches of the Mission have meant such development and such demands for further growth, that, together with the demands of Chinese Mission work in Victoria and the opportunities for it throughout the Province, the situation became ripe for very much larger action. This was taken at the meeting of the Provincial Synod of British Columbia in May last.

A formal petition, emanating from the Oriental Committee of the diocese of New Westminster, containing a very carefully worked-out canon (pre-

pared with the advice of Dr. Gould, General Secretary M.S.C.C.), was presented to the Synod, asking for the creation of a Provincial Board of Missions to Orientals in British Columbia. The petition was granted and the Board formed. Thus, as Archbishop DuVernet pointed out at the time, the first canon ever passed by the Provincial Synod of British Columbia was missionary in character.

This Board therefore now exists and aims at the co-ordination and development of all local and diocesan Oriental missionary efforts, and the expansion of the work throughout the Province.

We may now consider better the statement that Missions to Orientals is a work for the Church as a whole. The fact that the M.S.C.C. has "lent" two of its missionaries, whose stipends it, of course, continues to pay, to British Columbia for the above purpose, indicates its belief that the Church as a whole is responsible for it. The reasons for that belief are very plain. The first is that British Columbia is only the entry port of Orientals into Canada. As has been indicated, from that point they drift over the whole Dominion. British Columbia, therefore, is obviously the strategic point for a Dominion-wide organization, which shall gradually ramify throughout the whole. Part of the work in British Columbia (already contemplated, it is understood), would be to organize a training school for native Catechists, which should supply gradually native workers (quite indispensable, of course) for the field at large. To British Columbia can be much more readily drafted Christians from China and Japan for this purpose; here local converts are most available for the same end.

The second reason is that the work is so large and so difficult that, while local and diocesan efforts are most laudable and, within limits, very successful, the problem as a whole, even in British Columbia alone, can only be dealt with in a large way. Its organization must be based almost as broadly as, for example, any of our undertakings as a Church in the Foreign Mission Field. No single section of the Church can possibly carry so great a burden, just as no section of it can bear the burden of Indian Missions. Expert white superintendents, native workers, both men and women (for only through women can families be successfully approached), training schools for workers, in short, the whole equipment for a great missionary propaganda must gradually be evolved, if the work is really to be done. Plainly, this is a work for the Church as a whole in a much deeper sense than merely that everybody should give a financial contribution to a British Columbia local undertaking.

A third reason which lies at the basis of all, is the political and social import of the whole movement of Oriental races to Canada through British Columbia. As to the latter Province alone, when the shifting centre of gravity of the world's life comes, as coming in slow time, it is, making British Columbia the link between the rest of Canada and the developing Orient, when the full effect is felt of the fact that oceans no longer divide but unite the nations of the earth, when the fertile lands, great resources and splendid climate of the Pacific slope shall have exercised their full attractiveness to the people of the East, who shall say what the social and political effects shall be? It is as citizens, as Canadians, as British, as well as specifically Christians that we are called upon to face this problem, which is therefore plainly a problem for the Church as a whole.

As to the prospects of success, the vigour of the little local works already in existence is an earnest of that. It has been the thrust outwards, the internal demand for development in these little works, in other words, their success, which has brought about the recent wider Provincial organization in British Columbia already referred to. It is plain, then, that the new Provincial organization is only a first step toward a much wider development of the means of dealing with this matter. Under God it may lead to a network of effort through the whole Dominion. Such a result cannot be attained in a year or in ten of them, but little local works have already found diocesan expression. These in turn are coalescing into Provincial effort, and that, within a very short time. There is nothing merely imaginative in a wider development still. Needless to say, just because an effort of the Church as a whole, Missions to Orientals in Canada are now and will continue to be undertakings of M.S.C.C. As we have seen, that body has already entered the field. It is there to stay. That does not mean that M.S.C.C. is to supplant local effort or to invade diocesan rights. Local enthusiasm and knowledge will be given means of fuller expression; diocesan control in its own affairs is a mere matter of arrangement. Great movements are not made, they grow; and as they grow they adjust themselves naturally to all such conditions as they are met by.

## NEW BOOKS

**The Social Teachings of the Prophets and Jesus.**  
By Prof. Charles Foster Kent. Scribners, New York. (300 pp.; \$1.50.)

In this 20th century our interests are predominantly social rather than ecclesiastical or dogmatic. Librarians report that no books have so wide a circulation as those on sociology, and the number of volumes dealing with the Bible and Christianity in relation to social problems seems to be endless. After the standard works by Peabody, Shailer, Matthews, Ranschenbusch and many others, a new volume on "the Social Teachings of the Prophets and Jesus," might well appear superfluous. But Dr. Kent is an industrious writer on Biblical subjects, whose books demand a hearing, although everybody does not agree with the advanced, even radical, position he has taken in Biblical criticism. This book will be a necessary addition to the library of any man concerned with social problems. The preface opens with these rather startling words: "The discovery that the great Prophets and founders of Judaism and Christianity are above all else social teachers and reformers is rapidly revolutionizing the study of the Bible." But this somewhat drastic claim with regard to the social element in the Bible—which most of us would regard as of secondary rather than of primary importance—is balanced by a statement which follows describing "the two dominant aims" of the Bible, as "(1) to make plain to men the ways in which they may enter into intimate acquaintance with God, and find life and freedom in His service; (2) to show them how they may live in right relations to their fellow-men, and by united effort develop a perfect social order in which each may find supreme happiness and complete self-expression," in other words, the two sides of the answer which our Lord gave to the scribe asking about eternal life. The purpose of Prof. Kent's book is to analyse and develop the latter "aim." His work is of profound interest, in that he has brought many passages and incidents of the Bible out of their archaic and old-world setting and related them to the problems of modern thought and life. Any one who wished for a Course of Studies, which would grip the attention of an adult Bible Class could hardly do better than to take this book as a text-book. There are 28 short chapters, each packed with material, nine dealing with the social ideals of Moses and the early Prophets; eight with those of the Exilic and post-Exilic Prophets and Sages; eight with those of Jesus Christ; and five with those of the followers of Jesus. The last chapter describes how the social enthusiasms of the early Church, inherited from Christ and His Apostles, gradually gave way to ceremonialism and other worldliness, with the result that the social element of the Bible and the social obligations of Christianity have been almost a "rediscovery" of our own times. Professor Kent is absolutely convinced that there lies in this teaching of the Bible, and specially in that of our Lord, the germ at least of the solution of our modern complex problems, and he quotes with approval Bernard Shaw's remarkable admission: "I am ready to admit, after contemplating the world of human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will, if He had undertaken the work of a modern, practical statesman." The teaching of our Lord is brought to bear in these pages upon such "practical" problems as amusements, wealth, a living wage, unemployment, marriage and divorce, the servant problem, the treatment of criminals, war, good citizenship. The book ought to stimulate thought, and, for some, will point the way of a fresh interest in Bible study.

#### Confederation and its Leaders.

By M. O. Hammond. McClelland, Goodchild & Stewart, Toronto. (Cloth; 333 pp.; \$2.50.)

A most timely publication that ought to be read by every Canadian. The chief historical events leading up to Confederation are interwoven in interesting style with the lives of seventeen of the men who had most to do with making Confederation an accomplished fact. The writer deals with the most important event in the history of Canada and he has produced a volume that is popular in style, attractive in appearance, and at the same time full of valuable information.

A man of a nice sense of honour is one who is punctilious in doing things which he could not be punished for neglecting, and whose neglect would arouse but little disapprobation.—C. Mercier.

## The Bible Lesson

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

Fifth Sunday after Trinity, July 8th 1917

Subject.

Hezekiah, the Faithful King.—II. Chron. 30: 1-13.

THE lesson to-day is in strong contrast to that of last Sunday. Hezekiah was a good man and a good king. It was all the more to his credit that he was such in spite of the bad example which had been set by his father. Moreover, wickedness and idolatry were everywhere about him and it shows, not only goodness of heart, but vigour of mind and a strong consecrated will which enabled him to set about making reforms.

**1. The condition of the country.** There were altars in every corner of Jerusalem and idolatrous high places in every city of Judah. Sixteen years of this sort of thing had fostered everything that was vile in the country. The people had endured the horrors of several invasions. The northern kingdom of Israel was in even a worse condition. Most of the people of that kingdom had been carried away captive and the remnant that was left had forgotten God.

**2. The Condition of the Temple.** The Temple services had ceased, the lamps were put out, the sacred vessels had been cut in pieces, the Temple had been polluted and then closed and the Priests and Levites were corrupted and scattered. A closed Temple was a clear type of the religious desolation of the land.

**3. Reformation was begun.** Hezekiah did not wait for any "mandate from the people." He knew what was right and he set about doing it at once. "He, in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them." (2 Chron. 29: 3.)

There were many things to do after that but those open doors preached their own sermons. They were a sign that God was invited to return to His people, and that through those open doors there was access to God. The Priesthood, too, required revival and cleansing and the Levites were recalled to their duties. The king worked through God's own appointed ways. He felt that no new religion was needed, but that the times demanded the old religion in its purity and power.

**4. The missionary aspect of this reformation.** Hezekiah was King of Judah only, but he desired that all Israel should be recalled to God. He, therefore, sent letters to the various parts of the northern kingdom that they also might be invited to join in the revival of the old Faith of their fathers.

**5. It was a call to repentance.** For Judah and for Israel it was an invitation to return to God. In verses 7 and 8 we are told that he urged four things: (1) To give up the sins of the former generation; (2) not to be stiff-necked, that is, obstinate; (3) to yield themselves to God; and (4) to enter God's house and serve Him. He also urged them to remember the compassion of God and that He is gracious and merciful. It was a splendid evangelic message: Sin no more; repent; turn unto the Lord; He will have mercy. It is like the message with which St. John the Baptist and the Lord Jesus began their ministry.

**6. How was this call to repentance received?** In verse 10 we are told that many mocked the messengers and laughed them to scorn. Nevertheless, some received the message in the spirit in which it was sent. Particularly was this true in Hezekiah's own kingdom of Judah. God's hand led them to repentance. You will find quite easily in the Gospels and in the Acts of the Apostles examples of the reception given to the preaching of the Gospel. It is always the way. Some laugh or mock, some are altogether indifferent, and some believe. The events of our own times are a great call to repentance and turning unto God. May we heed that call and humble ourselves in obedience and service.

**7. The promises of God never fail.** In Hezekiah's day they did not fail and they will not fail to-day. Great blessing, freedom and strength came to the king of Judah through the reformation of life and the revival of true religion among the people. The earnestness and the example of a godly king wrought wonders of grace among his people. Everything, of course, was not perfect all at once. Indeed, I suppose, perfection never came but great reforms were made, much people returned unto the Lord and great blessings ensued.

The lessons are obvious—ceasing from sin, repentance, turning to God, worship and service—these bring individual and national blessings.

## FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

CHANCELLOR Worrell, at the recent meeting of the Diocesan Synod of Toronto, if correctly reported, announced that the financial arrangements with the publishers of the new Canadian Prayer Book necessitated haste in its completion. This is just what "Spectator" expected and pointed out some months ago. We stand in danger of having a book, guiding the most solemn devotions of our people, pressed through all the phases of revision before our people have grown accustomed to frankly express themselves upon the points of needed or proposed change. This haste is due to the outlay that has been necessitated by the publishers who finance the revision committee meetings, the publication of draft copies of revision, etc. Naturally, these men will press for the completion of the work as soon as possible, that they may have some return for their outlay. Haste is all right, but it is the duty of the Church to see that no half-baked revision is thrust upon the Church in Canada, to be rejected or revised again in a few years. Much good work has been done, but it is work which, for the most part, lengthens, rather than condenses, our services. The more difficult problems of revision have not been definitely or satisfactorily handled. For example, the name of the Church as it appears on the fly-leaf of the Prayer Book is changed from the "Church of England" to "the Church of England in Canada." The new name is in accordance with our canons of General Synod, it may be, but as we are revising, should we not have a Church "of" this country, and not merely one that is "in" it? The name, "the Church of England in the Dominion of Canada," suggests at once that an extra Canadian Church has found a footing in this Dominion, but its tenure is more or less experimental. On the principle laid down in the preface of the new book—namely, that of confirming what is in general use in the Church, one would think that the name, "Anglican Church of Canada," would be accepted at once. What is your Church? and the answer, probably nine times out of ten, is "Anglican," rather than "Church of England." No change would come so naturally or cause so little mental distress, as the change of the name of our Church from "The Church of England in Canada" to "The Anglican Church of Canada." Again, the Athanasian Creed comes down to us bearing the smoke of Arian controversy and triumphantly assigning to perdition those who fail to accept its formulæ. Instead of lightening the burden of recital, the revisers have added, if anything, to that burden by ruling out of order alternative services on the days assigned for the reading of this Creed. The theory of a revised version of the Creed, so long claimed to be the true solution of the perplexity of the worshipper, is at last abandoned as absurd. The only way in which the Creed can edify is by repeating it unthinkingly. Its sonorous paradoxes soothe, but they bring no illumination. The more you submit the symbol to analysis the more baffling it becomes. Let it stand by all means as a theological monument, but relieve the Church of the necessity of solemnly pronouncing it as the expression of our faith and the condemnation of those who hold it not. There are other important features of revision that bear all the symptoms of the need of deliberation, and we trust that a financial arrangement will not be the determining feature in shaping the character of our liturgy.

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There has been remarkable unanimity in the declarations of Church Synods, assemblies and conferences on the subject of conscription. Such declarations must have an important influence in strengthening the Government in the arduous task it has in hand just now. It is an extraordinary situation that places the authority to devise ways and means of compelling citizens to serve in the Canadian expeditionary forces in the hands of a parliamentary party. One would think that a party elected in opposition to reciprocity had no special authority to conduct Canadian operations in an imperial war in Europe. Such a war involves the expenditure of huge sums of money, the commandeering of all sorts of property, the controlling of food prices and production, and a hundred other things that are strangers to our people in times of peace. It was a thousand pities that Sir Wilfrid Laurier could not see his way to unite with Sir Robert Borden in the greatest national undertaking that has ever been faced by this country. He has, however, chosen to stay with his people and participate in their isolation and their prejudices. From the crown-

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ing glory of a great national saviour, he has turned to be a tribal leader. The consolidation of this people may bring some temporary gain for them, but it will surely set them apart as a peculiar race, making all sorts of claims for extraordinary privileges, and all sorts of excuses for ordinary responsibilities. If ever high-minded citizens should come to the aid of the government, they should come now. They should come with the assurance of their aid. They should come with the demand that now that the national hand has been put to the plough there must be no looking back. They should come with a consciousness of the cost. They should come realizing the turmoil and strife and blood that will be involved. They should come calm and steady, knowing that our country is in deadly danger and that it would be a country unworthy to live in if her citizens were not made to understand that it must be worthily defended. A loyalty that is willing to feed soldiers, to demand training camps in their midst, to manufacture munitions, to profit by war prices and yet unwilling to shed a fair share of its blood, is as destitute of logic as it is of heroism. In counting the cost we must count on bloodshed in the wrong place, for the challenge has been uttered. We must count on other devices less heroic that will aim at negating the great purpose of the nation. All these things are involved in the step that has just been taken. Today party is as nothing. Only two parties can possibly be recognized at this crisis of our history—namely, those who are for and those who are against our national safety and national honour.

"Spectator."

THE NEW AUTOMOBILE.

They had just bought it, and it was a fine one. But there was one adjective applied to this family car which no maker ever uses in his advertising. Before it was purchased it was agreed that it would be a "Christian" car. And what does that mean?

Well, the family meant that their car was to be strictly and consistently Christian. It was not to be running on Sundays at the four for church services.

During such hours it was to be standing still, either in front of the church while the family worshipped, or it was to be at home.

The owner said at the family table that their car would never be guilty of undermining Christian influences; it must not put self-pleasure first, and the Church be neglected on the Lord's Day. And this worthy ideal was never forgotten. In short theirs was truly a "Christian" car.

What sort of a car is yours, my friend, a Christian car or a heathen car?

You claim to be a Christian, probably you are a church member, and if your automobile is not consecrated as the family car we are here describing, it surely is time that it was so consecrated.—From "The Open Door."

V.C.'S WORTH KEEPING.

An Army Chaplain sends the following extract from a father's letter to his son, who is on active service:—

Your mother is always saying that she hopes you will come back with a V.C. I can't say that I care so much for that, but here are a few V.C.'s which are worth keeping and bearing in mind:—

- "Be Very Courageous—Trusting in God's might.
- Very Cheery—Believing God is with you always.
- Very Courteous—In humility before God—everyone is your brother.
- Very Constant—In prayer to God.
- Very Content—Knowing God does all things well.
- Very Clear—As to your being led by King Jesus.
- Very Cautious—Knowing God's eye is ever finding you.
- Very Careful—In all you think, and say, and do.
- Very Considerate—To weaker comrades, and help them all you can; a cup of water given in Jesus' Name never goes unrewarded.
- Very Chary—As to the wiles of the wicked one and his confederates. He that is for you (Jesus) is greater than all that can be against you.

"A soldier having the above V.C.'s, is better off than having much fine gold."—"The Scottish Chronicle."

From a Chaplain's Diary

Extracts from the diary of Rev. Canon HEDLEY, "Somewhere in France."

Sunday, March 4th.—Our last Sunday in M— before the Division returns to the Front. Began at 8.30 a.m. with a Parade Service with the —th Battalion on their training ground, Capt. Ridgway being in attendance at the Chaplain's School at St. Omer; about 1,000 men out; a frosty morning but bright; a drumhead service. The last I had with them was in Gresley Park, Port Arthur. At 9.30 a.m., the 3rd Pioneers paraded to the School courtyard, about 410 strong, the remainder being up at the Front; a very hearty service. 11 a.m., parade service; —th Battalion; in the same place; courtyard filled with about 1,000 men; Capt. Hepburn preached; "And I saw a . . . New Earth." That is what these men are fighting for and will, we hope, fight for after the war. After parade, Holy Communion in a schoolroom, where our Holy Table is set up weekly; about 50 communicants; Hepburn assisting; two boys came to ask about Confirmation. 5 p.m., a little gathering in the same schoolroom in the dusk, ending with an instruction in preparation for Baptism and Confirmation. A company of the —th arrived to be attached to our Battalion for instruction; found one of my old choir boys among the officers.

March 5th and 6th.—Battalion in training; Confirmation class daily after work.

March 7th.—Borrowed schoolroom for a Baptism at 5 p.m.; two candidates, one Baptist and one C. of E.

March 8th.—Five candidates for Confirmation reported at 9 a.m. We went to adjacent Siege Artillery lines and luckily found a lorry—just starting for B—, saving us a 7-mile walk in a snowstorm. An interesting old town B—, well known to the 1st Contingent. Still shelled occasionally. A fine church with noble windows and free from the usual tawdriness. Saw the sights and then found a lunchroom for which we were all ready, and at 2 p.m. went up to the Church Army Chapel for a final preparation. At 3 p.m. the chapel was filled with candidates and Chaplains; we the only Canadians; a very beautiful and spiritual service, the A.C.G., Bishop Gwynne (of Khartoum), officiating. His talk with the candidates was a model for simplicity, graphic reality and earnestness. After the service an invitation to tea in the C.A. Hall came as a pleasant surprise, and the Bishop had a kindly hand shake and a chat with every one. Off about 4 p.m. for a 7-mile tramp back to our billets.

March 8th.—Up about 6 a.m., and about 8.30 on trek for G— back of our new front. What a congestion! Two Battalions added to a village that already seemed full of troops of all description. The main street a stream of motors, horses and men all the time—and the mud! Found my old friend, Hon. Major Baynes Reed, C.F., holding a Chaplain's hut adjoining the Church Army premises, and waiting to turn it over to one of our Chaplains, since his division had moved from this area.

March 10th.—Capt. Ridgway, C.F., moved on to V— with his Battalion, and the —th takes over their billet in the Chateau buildings, but with no Chaplain. Arranged services for my Battalion and Brigade units and hunted up a Presbyterian Chaplain for the others, and got him in touch with the O.C. Everything arranged for to-morrow, and I had a great yarn with good old Reed.

March 11th, Sunday.—Assisted Major Baynes Reed at early Communion in C.A. hut, at 8 a.m.; two of my newly confirmed boys attended. 1st Parade Service in hut at 9 a.m.; managed to get 500 in; band too loud, but couldn't drown the men; how they sang!

"Holy, Holy, Holy,"  
"Jesu lover of my soul,"  
"How sweet the Name";

300 standing throughout; text: "These things write we unto you that your joy may be full." 2nd half Battalion at 9.45. Holy Communion at 10.30; nearly 50 communicants; glad to have the assistance of one of our combatant officers, Lieut. S. H. Dixon (Trinity College) in Deacon's orders. 11.15 a.m., Brigade units, Parade service. Piano and two cornets in place of band, gives the men more chance to hear themselves. Lunch at H.Q. Mess; Battalion moved off in afternoon for trenches; Ridgway is there; my work at Reserve for a few days. It is fine to have a Chaplain's hut after four months without a corner of my own. Already this afternoon two candidates for Confirmation as a result—one officer and one private; also had a visit from a Sergeant I married in

The Boy The greatest problem the Church has to deal with.

A. W. ROGERS, Westmount, P.Q.

THE greatest problem that is before the Church to-day is the boy, and if the churches of Christendom would let all other matters that are very much less essential go and face this tremendous fact the good that would come out of it would grow and bear fruit a thousand-fold. The fact that Protestantism is losing its children is becoming verified every day and unless some effort is made to stem this matter, our churches must go into decay. The world is dependent upon the growing boy for her future statesmen, Churchmen and the ministry, etc., and the boy who is the man in the making must not be lost sight of. The first step, therefore, to lead up to a high level in this matter is home training, and this is not by any means on the increase nor is the Church laying before her people this great necessity of laying this most important foundation, so that the Church and her teachers may build thereupon. The Church cannot be too earnest in the discharge of this duty of impressing parents with this matter and so far as it been neglected, that unless she speaks with no uncertain sound and with all the force possible, she is lacking in her foremost duty. This lack of earnestness in this matter is the cause of our poor congregations in both city and country churches. Better to preach to two people on the necessity of home training than to a listless congregation of a thousand people and better to preach to 500 children that have had home training than a thousand old men and women.

From five to ten years of age in a boy are the golden years, the home training time to be watched by the Church for her work. The boy loved by his parents and admired for his natural talents and tastes which are already expressing themselves and of whom the parents are justly proud, is not getting a fair show. He has not been told of the things concerning his everlasting peace and eternal welfare. He is perhaps on Sunday rushed off to Sunday School for one hour, which hour is taken up with taking up collection, giving out of books and taking down the attendance, the opening and closing with a hymn and short prayer, very little time being allotted the teacher no matter how diligently he or she may have been preparing the lesson, consequently from 20 minutes to half an hour a week is all the spiritual training or teaching the boy gets.

Now compare this spiritual quantity with the quantity essential every day of bodily sustenance required for a growing boy. I have actually heard a clergyman say he did not believe in Sunday Schools at all. No wonder, with such results as this, caused in the first case by lack of home training. Now, as the years are rolling away fast and the great advent of the King of Kings is coming, what is the Church of Christ of all denominations doing towards the advance and new creation of the boy? Parents who love their children are to blame, but the Church must seek out and enforce and entreat that the children receive first at the parents' knee the first Divine instinct, the sowing of the seed that God has so promised and never fails to bless. The home, therefore, is one of the greatest assets of the Church, provided the Church sees that the home is doing its duty. I knew of a boy who was not allowed out on a Saturday afternoon till he had first learned the Collect, Scripture Lesson and hymn for Sunday School. Many a day he cried over it and wept sore, but when he became a young man he was heard to say he would never give up those things he was taught to learn, and he also learned to love his Church. Such is the truth and such are the results of home training. The home and the Church must not be separated. If they do not work together they must be antagonistic. Let the Church therefore awaken up to this vital matter, as it concerns her, and make the present boy the best statesman, Churchman, clergyman and citizen, etc., by virtue of the home and the Church.

British Columbia 15 years ago. 6 p.m., Major Baynes Reed back from his area for a final service; no light but candles. First, three familiar hymns, the men sitting; many of them had marched in 12 miles in mud; another Battalion just in; also the singing drew in a couple of score more; then "Sun of my soul" standing, and Even-song; then a fine, straight, pointed talk from Major Baynes Reed on "The presence of God"; then "Abide with me," and a prayer for the loved ones at home and the Padre's loving benediction.

## Prayer Book Studies

By  
Dyson Hague.

THE ANGLICAN LITANY.

THE Anglican Litany is a great prayer service. It stands in a class by itself. There was nothing like it in the early Church; and, as far as language and spirit and use was concerned, there was nothing like it in the pre-Reformation Roman Church. The original idea of the Litany was the reiteration of a series of intensely solemn and earnest prayers that rose from trembling and troubled hearts. It was used practically only in times of calamity. Originally pure and noble in intention, it sank in the process of time into a mere service of monotonous repetitions as the priests and choristers and people moved along, chanting with almost illimitable monotony: Kyrie eleison, Christe eleison; Kyrie eleison, one hundred times each. But the chief characteristics of the primitive-age Litany were: it was sung as a Cantic; it was sung in the open air; it was sung processionally by a moving body; and it was not daily or weekly used, but only on special occasions, such as Rogation Days, or as in the days of Chrysostom, as an Anti-Arian protest.

In the dark period of medievalism the Litany sank still deeper, and largely became a string of petitions to the saints. If you had gone into one of the churches you

**The Medieval.** would have heard the Santa Maria ora pro nobis, Sancta Mater Dei ora pro nobis, Sancta Virgo Virginum ora pro nobis (the Virgin Mary getting three separate invocations, just as if she were on a parallel with the three persons of the blessed Trinity), Santa Cecilia ora pro nobis, Santa Katharina, Santa Anastasia ora pro nobis, mingling in dreary monotone with the Sanctus Michaelus, Sanctus Gabrielus, Sanctus Raphaelus, some of the Litanies having between sixty and a hundred invocations to saints. This went on for centuries, and then the nations awoke from sleep. The Reformation was calling.

In the year 1542-43 England was in awful trouble, and there swept over the hearts of English Churchmen a

**England in Trouble, 1543-44.** great longing for the help of God. The Kingdom was menaced by the spectre of famine, and the bluff old King, English in soul, and for all his sins, religious at heart, felt a longing for something he had never had before. Calamities were on the right hand and on the left hand. Vain was the help of man. God alone could help. So he sent for Cranmer and asked him to order the Bishops and clergy to have general rogations and processions made incipiently, that is, Litanies chanted processionally, without restraint, earnestly and continuously. In the following year heavier calamities fell, and England was overshadowed by the black clouds of war. Scotland threatened on the North and France threatened on the South, and on both sides the war was conducted with great ferocity and cruelty. Again the King writes the Archbishop: "Most Reverend Father in God, right trusty, and right well-beloved," he begins, "we greet you well!" And then King Henry went on to say that the help and remedy for the miseries and troubles of the day far exceeded the power of any man, and that Scripture encourageth us in all our troubles and necessities to fly to God and cry for aid and succour. So he asked the Archbishop that he might have certain godly prayers and suffrages in

the Church in our native English tongue. That, in the Providence of God, was the origin of our Litany. It was really a new thing. For not only was it in English, and all for the people, but it was spiritual and earnest, and suited for the use of simple, earnest, spiritually-longing souls. The hundred and one senseless repetitions of a far bygone age vanished, and the superstitious and senseless appeals to the saints were replaced by a series of petitions, so solemn and sublime and of such spiritual fitness that one of our great Bishops said that our English Litany must be judged one of the noblest works in the whole range of liturgical literature. It must interest the modern Churchman, therefore, to know that the Litany emerged nearly four centuries ago amidst clouds of war. It was a tribute to Cranmer's Anglican originality and the breadth of his spiritual mind. There is scarcely an exigency in the vicissitudes of the soul of man or a nation that has not its provision in this marvellous prayer service, and to-day myriads of Churchmen will corroborate the simple utterance of the seven-year-old child, who said: "I do love those services of the Church. No prayers express my heart so well. Have mercy on us, miserable sinners particularly suits me."

Cranmer compiled the Litany in 1544, and when it was printed it came upon an astonished Church. England received it with a start of surprise. There was a ring of anti-Roman boldness about it that struck a sympathetic chord in many hearts. For a thousand years the laity of England's Church must have felt that the Church Services were a monopoly of the clergy and of the choir. But now they were no longer to be mere spectators of a religious performance. They were now to pray like reasonable beings, as the King said, in their own language. No wonder a Church layman, who had never heard anything like it before in his life, said: "It was the goodliest hearing that ever was in this realm." At first the Litany was evidently intended to be used as a separate service, and was printed with a little introductory explanation, entitled an "Exhortation on the Need of Prayer," one of the most beautiful expositions of the meaning and the way of prayer ever written. There were two introductory rubrics also, telling the people that it is the part of every Christian man to take part in this prayer service in the spirit of true devotion, with minds erect to Almighty God, and that all, both those who could read and those who could not, were to devoutly pray in their hearts the same petitions, so that with one sound of the heart and with one accord, God might be glorified. In fact, Cranmer tried to reproduce in the Church of England the glorious idea of homothumadous prayer of Acts 1: 14, 2: 1, 4: 24; Rom. 15: 6. (See the word in the Greek original.) Thus it was liturgically at once a reversion to standard—the standard of the pentecostal apostolic Church, and a reaction from a thousand years of faithless coldness and falsity of form. There were four petitions, however, in the Litany of 1544 that would sound very curious to a modern Churchman's ears.

Fancy in one of our English churches to-day **The Left-out** after the three invocations of the Holy Trinity, hearing words like these: "Saint Mary, Mother of God, pray for us! All Holy Angels and Archangels, pray for us! All Holy Orders of blessed Spirits, pray for us! All Holy Patriarchs, Prophets, Apostles, Martyrs, and Virgins, and all the Blessed Company of Heaven, pray for us!" Or fancy how one of our Canadian congregations would sit up if they were to hear the minister roll out these words: "From all sedition and privy conspiracy; from the

tyranny of the Bishop of Rome, and all of his detestable enormities, good Lord, deliver us!"

Not many years passed before the eyes of Cranmer and his fellow-countrymen were opened to perceive that the invocations to the saints was a foolish and silly practice, vainly feigned, and unscriptural (Article XXII). So they were all swept out, and from the year 1549 to the present day no English Churchman has ever had to join in such misguided and misleading prayers. In the year 1559 the petition about the Pope was left out—State policy was probably the reason—but more than one Churchman has suggested that if Queen Elizabeth had only known of the plots that were soon to be hatched for her in many a Romish seminary and by many a Papist Priest, and all the detestable enormities of the Kaiser, like Pope Pius V., she would probably have not only left in that petition, but added a few more adjectives. (By the way, all our Church boys and girls, and young people generally, should read Kingsley's "Westward, Ho!"—a book that tells of those days and has many lessons for these terrible times.)

And so our old Litany still stands to-day. It was for everybody then; and it is for everybody now. It covered everything then; and it covers everything

**The Litany To-day.** now. Nobody was missed then; and nobody is missed now. Nobody was left out then; and nobody is left out now. The strong and the sick, the rich and the poor, the old and the young, the living and dying, the free and the prisoners, the learned and the ignorant, the travellers and sailors, the widows and orphans, the bad and the good, the clergy and the Christless, the heathen and the heretics, our enemies and all prisoners—all these, and all God's people in all nations, and all men, are prayed for in over a hundred short, burning, heart-felt prayers that come from earnest hearts, like sharp knocks at the doors of heaven. It is greatly needed in this Service. For the human heart is just the same, and these Litany cries come from the very depths of earthly helplessness and human weakness. The sentences sound like the sobbings of broken hearts. And to-day we need this great Intercessory Service more than ever. We do not need the saints. We do not know whether they can help us or not. But we do need the Saviour. We are sure that He can help. The old Roman Litany, with its string of cries to the saints, has vanished forever. The saints are gone. Their very names are forgotten and unheard in the Church of England. But the Saviour is exalted. The Holy Spirit is exalted. The Father is exalted. And the old Litany with its beautiful ideal of prayer, in the simplest form for infant lips and the sublimest strains for thinking minds, seems to satisfy in its pathos and amplitude all hearts of Churchmen to-day, as it did the poor Durham miner, who said that one sentence from the Prayer Book would be sufficient to save the world: O Holy Blessed and Glorious Trinity, three Persons in One God, have mercy upon us, miserable sinners! For they set forth the sweet drawings of the Father's love, the cleansing of the Saviour's blood, and the sanctifying grace of the Holy Spirit.

Prayer is the door, forever open between earth and heaven. Sooner than sound can reach a human ear through this lower atmosphere, the longing desire of the spirit rises to the heart of the Father. We are living in an invisible world, where our wishes are understood before our words are spoken.—Lucy Larcom.

## The Late Bishop Johnson of West Africa

From *The Guardian*.

MANY of those who were present at the meetings of the Pan-Anglican Congress in 1908 will recall the venerable figure of the white-haired negro, Bishop Johnson, from West Africa, who spoke so ably in behalf of the work of the African Church in the Niger Delta, and they will hear with regret the news of his death at Bonny on May 18th. Dr. Johnson's parents were both victims of slave-raiders, and were taken from their homes in the interior of the Yoruba country and shipped for the West Indies, but rescued by British cruisers, and landed at the freed slaves' settlement of Sierra Leone. Here they were married with the rites of the English Church, into which they had been baptized, having been taught by an African Christian maintained by the C.M.S. There were five children by the marriage, four girls and a boy, and the first of these were twins, one the late Bishop, and the other a girl.

Then arose a difficulty. While professing Christianity some old tribal customs still retained a place in the hearts and lives of the future Bishop's parents; their faith was very feeble and their Christian knowledge very scanty. Hence the suggestion that the custom of the respective tribes should be followed, and the twin children destroyed. Fear of the British Government, however, prevented this, but the practice of worshipping the goddess of twin births was observed, and the usual images were made. The children, even though baptized, were brought up to worship the goddess also. As the boy James grew up and developed, he realized the wrong his parents were doing in worshipping God in church on Sunday and conducting sacrifices to idols at home during the week. Eventually he broke down the altar of sacrifice and destroyed the idols and the heathen worship ceased.

From the Mission Day-school James Johnson passed on to the C.M.S. Grammar School at Lagos and thence to the Collège at Fourah Bay, where for four and a half years he studied Divinity with a view to working as a catechist. He was placed first of all under a European missionary in a large heathen district, and then after a period as a tutor in the Grammar School, where he himself had been pupil, was ordained by the Bishop of Sierra Leone (Dr. Beckles) in 1863. After several years of pastoral work (and a visit to England in 1873) he conceived the idea of taking the Gospel to his mother's country. She had belonged to the Royal Family of her own land, and this connection made it possible for a Mission to be planted in the capital of the country. A good work then began, of which the success was unfortunately arrested by political influences. In 1900 Dr. Johnson was consecrated as third African Assistant Bishop in Western Equatorial Africa. The same year he had the honour to be received by Queen Victoria at Windsor. In 1901 he was able to visit Benin and to establish a Mission, with the result that in the course of time he was privileged to baptize more than two hundred adults there, and he constantly spoke of his delight at travelling over the roads with the Gospel message that his father had traversed as a slave. At an advanced age, not really known, this saint of God has passed to his rest, amid the mourning of Europeans and Africans alike, respected, beloved, and honoured.



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### Fourth Sunday after Trinity.

Holy Communion: 247, 256, 630, 646.  
Processional: 632, 636, 657, 670.  
Offertory: 328, 621, 631, 639.  
Children: 508, 640, 697, 701.  
General: 10, 493, 497, 531.

### Fifth Sunday after Trinity.

Holy Communion: 239, 244, 245, 489.  
Processional: 4, 391, 465, 530.  
Offertory: 322, 329, 492, 583.  
Children: 697, 700, 703, 704.  
General: 22, 406, 453, 493.

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### Preferments, Appointments and Inductions.

**Ascalh,** Rev. R. G., Curate of St. George's, Montreal, to be Rector of St. James', Farnham. (Diocese of Montreal.)

**Macnamara,** Rev. R., Rector of All Saints', Collingwood, to be Rector of St. John's, West Toronto. (Diocese of Toronto.)

## The Churchwoman

### Saskatchewan W.A.—Twelfth Annual Meeting.

The twelfth annual meeting of the Saskatchewan Branch of the W.A. met in Prince Albert the last two days of May. Owing to poor train service, some of the members who did not live very far away were obliged to travel all day on Monday and stay till Saturday morning to be able to be present at the two days of meeting. One of these came west from Toronto eight years ago, and she has never been able to leave the farm since. It is good for other members of the W.A. to know how lonely some women may be that hearts may go out to them in sympathy. The meetings proper began at eight o'clock Tuesday night in St. Alban's school-room for the Juniors. The Bishop, who was in the chair, welcomed the delegates, who were present in large numbers. Miss Simcox, of Saskatoon, presented a very encouraging report. Many new branches had been formed or reorganized, so that now there are 24 Juniors' and 20 Babies'. Great interest has been shown among the Juniors, who are learning more and more of the importance of the work and their own privilege in being allowed to share in it; more study is being done. Both Juniors and Babies show an advance in their money gifts, these being \$154 and \$100, respectively. The Rev. A. J. Williams, of China, gave an inspiring talk to the Juniors, telling them of the open doors and of the eagerness

of the Chinese to send their children to school, so that it is now impossible to admit all who would gladly come; also, of the greater liberty accorded to women and girls as the result of Western influences. The Juniors renewed their pledges for the new year and voted the balance of last year's contributions to the Bishop for diocesan funds. The girl members of St. Alban's College delighted the audience by their fine rendering of "Lest We Forget," and later, Miss Crowhurst gave "Land of Hope and Glory," the same girls joining in the chorus. The W.A. Communion service was held on Wednesday morning, May 30th, when 100 met to "shew forth His death till He come." The veteran Archdeacon Mackay preached the sermon, giving as his message 1 Cor. 10: 31, laying emphasis on the necessity of having this high ideal in all work done for God. We cannot add to His glory, but unless our aim is right we shall fail in the best work and lose the highest reward which He offers. In the stress of work it is too easy to make the doing of the work our aim instead of having His glory as the ultimate end. Very solemn and heart-searching were his words. The united thankoffering was presented, amounting to about \$177. After the service the Bishop and Mrs. Newnham entertained the delegates and life members at lunch in their hospitable house, when 140 sat down. The afternoon session opened with prayers by Rev. J. Taylor and a short address on the subject of sacrifice. Visiting delegates were welcomed, and a graceful response was made. Greetings were read from some Diocesan General Board officers, the Diocesan Branches of Ottawa, Montreal and Niagara and Saskatchewan life members, who were unable to be present. Mrs. E. K. Matheson, president, gave her address. Her words of loving counsel were a fitting sequel to Archdeacon Mackay's words on the high ideal and Mr. Taylor's message on sacrifice. Mrs. Matheson spoke very feelingly of the loss the diocese had sustained in the death of Mrs. Mackay, the first life member, who lived to the age of 98, and whose name will ever be remembered as a faithful ready church worker, and in the death of Mrs. Forbes, the devoted president of St. Alban's W.A. She also welcomed two new life members. Her closing quotation will long be remembered: "Work done grudgingly is servitude, work done cheerfully is service, work done lovingly is consecration." At the close of the address Mrs. Newnham stepped forward to give Mrs. Matheson a wrist-watch, a gift of love from the whole diocesan membership as a small mark of their admiration of her faithful and devoted work. Mrs. Dewdney then presented a bouquet of sweet flowers to Mrs. Newnham as a token of love from her diocesan friends, and as an expression of their joy in welcoming her home with the Bishop in renewed health and wishing them much blessing. Then followed diocesan reports which called for very real thanksgiving, which, in spite of the very heavy calls in connection with war funds, showed progress all along the line. The recording secretary told of an increase of 200 members, and this not including all, as out of 95 Branches only 69 had reported. The treasurer reported that all pledges had been paid and there was money on hand to be voted on. Approximately \$13,000 had been raised for local purposes and spent in the Missions and \$2,600 had been raised for outside work. As long as home missions are new and needing help, the parochial clergy must turn to Churchwomen for help, but were they not banded together in the W.A. they would never respond as they do to home and outside calls. The organizing secretary reported a few new Branches formed during the year, and

drew attention to the very generous help given to the Indian work in Saskatchewan diocese through the sales sent by the W.A. sisters in the East. Literature showed a slight increase in interest, and more books were sold at the literature table. This table had been enriched by a fresh supply from the M.S.C.C. office in Toronto. Rev. Edward Ahenakew, the W.A.'s "Own Missionary," gave a very touching account of his work at Onion Lake and district. He is very far away from the rest of the world, and few realize the special difficulties and discouragements that beset a man in such a lonely post. Onion Lake is the headquarters of the Anglican and Roman Churches, also an important Hudson Bay Company post. The school has been there for many years, but since the death of Rev. John Matheson last year there had been a feeling of unrest among the Indians, as they feared a change of management. The Roman Church is also very aggressive. There is great poverty in surrounding parts, which include Island Lake, Frog Lake and a very wide area. Food is often difficult to obtain, and the Indians have lived in poverty so long that their spirit is broken. People ask why the Indians do not move away. Well, they love the place which has always been their home, and as the children grow up with better education they will be better able to maintain themselves. Mr. Ahenakew said that when traveling he always took more food than he needed and always came home hungry, for he could not bear to see the hungry children and not share with them. He referred very gratefully to the sales sent to him by various W.A. Branches, without which it would be impossible to carry on the work. He confessed to having suffered great discouragement in his loneliness, but a talk that day with Archdeacon Mackay and meeting the W.A. members face to face, and realizing more what they were doing for him by upholding him in prayer, had so cheered him that he was now ready to go back, to use all that God had given him in His service. He had done with worry, and his aim would be to do all for the glory of God. Perhaps those who heard him were able to appreciate more accurately the trials of a far-away man fighting single-handed with such difficulties. On Wednesday night the usual missionary meeting was held in the church. The service was very short. A most inspiring hymn was sung and Psalm 46 was read. The Bishop led in the prayers—such a rich variety taken from the new Prayer Book and other sources! Then the Rev. A. J. Williams took his hearers over to China, where he showed them much of the country—its habits and government, its prospects and the wonderful openings which are there now, only waiting for the Church to send out more workers that they may enter in. Thursday all the members assembled at 10 a.m. for the last busy day. After prayers and presentation of diocesan thankoffering, the concluding Branch reports were read and accepted. It was decided that, considering the hours of work which it took and the general difficulty, pooling of railway fares should be stopped after this one trial. At noon Rev. J. I. Strong gave a very helpful address on "Prayer," pointing out its supreme importance in our individual lives as well as in all branches of work. Pledges were discussed at the afternoon session, and adopted very much as last year. The pledge for the General Board coming first, then for Mr. Ahenakew's salary. Mrs. Purdie, of St. James', Saskatoon, read an admirable paper on "Junior Work," which was felt to be so helpful that it was decided to have it typed for use in the diocese. A very pleasant interlude took place when greetings from sister societies were brought to the W.A. by

## Progress of the War

- June 19th.—Tuesday—Sir Arthur Currie appointed Commander of Canadian Corps.
- June 20th.—Wednesday—Submarine toll grows serious, 32 ships being sunk in seven days.
- June 22nd.—Friday—Liberty Loan in United States reached a total of \$3,035,226,850.
- June 23rd.—Saturday—Russians oppose separate peace.

members of the Presbyterian and Methodist Missionary Societies in the city. We were able to stand on the same platform and to view the work as a whole, realizing that we were all engaged in the same work of hastening the coming of our Lord as we worked for the spread of His Kingdom. Mrs. E. B. Smith responded sweetly to the greetings. Before the Quiet Hour, Mrs. Matheson expressed her great thankfulness for all encouragement received during the year, the growth of numbers, the great depth in interest, the larger number of devotional meetings, the larger gifts, all going to show that God's work is increasing. As one looked back, the thought of the two Quiet Days held last November, when 48 clergy out of a possible 52 met for earnest prayer, meditation and study of God's Word and Will, came to the mind, and the fresh assurance that God always answers prayer. At 4.30 the W.A. Quiet Hour, conducted by Archdeacon Dewdney, was held in the church. No one who was there will forget the hush and stillness as all knelt in silent prayer, followed by the singing of "Come ye yourselves apart and rest awhile," which touched many a heart and made it more ready for the message. After a passage from Isaiah was read and prayer offered, the message came, "Let this mind be in you which was also in Christ Jesus," and as the word came thoughts turned inwards as life was measured by that standard, and with the humiliation which followed came also the assurance of pardon for the past and the promise of help for the future, the Mind of the Master, which could only be given by the direct gift of Him Who came to take of the things of Christ and show them unto us. Many of the delegates afterwards spoke of that heart-searching time and of the help which came to them. Some are so far away from fellowship with others that such a time of communion will be long remembered and the power of sympathy shown will be a lasting help. During the evening a reception to all delegates, their hostesses and local members of the W.A. was held at Bishopsthorpe, the Bishop and Mrs. Newnham receiving a very large number of friends. Business being finished, all were free to enjoy the pleasure of social intercourse, and a very happy time was spent. Here were to be met members from some of the far-away Missions, women who, when they returned home, will live over again the pleasures and inspiration of the week through long months to come. Both home and visiting delegates share the benefits of these gatherings. There is a deeper sense of all belonging to the one sisterhood of prayerful work. All are able to get some help and to give some help, so all are strengthened. "Let each one help to strengthen his friend," 1 Thess. 5: 11 (Weymouth). Some of the country Branches are purely Indian, and these are just as enthusiastic in the missionary side as anyone else. One Branch sends a good supply of bark and deerskin work yearly to be sold for the benefit of W.A. funds. They have the member's prayer in Cree and are very proud of wearing the W.A. badge.

## Church News

### The Bishop of Ontario's Appointments.

The Bishop of Ontario has appointed Rev. A. L. McTear, of Bath, as Rector of Catarqui, vice Canon Roberts, deceased. The Bishop has also appointed Rev. A. L. Webster, of Wisconsin, a former Canadian, to the Mission at Parham.

### Passing of Rev. O. J. Booth.

After a lingering illness, the Rev. Oliver J. Booth passed away at the Western Hospital, Montreal, on Saturday, the 16th June. He was for some time assistant at St. Matthias' Church, and formerly assistant at St. Stephen's. Mr. Booth was 62 years of age. Bishop Farthing officiated at the funeral service, which was held on the 18th, at St. Matthias' Church.

### Alterations at St. Thomas', Toronto.

It is proposed to close this church very shortly for three months, during which time various alterations and additions will be made. A new roof is to be placed on the church, the chancel is to be enlarged and the whole fabric placed in proper repair. New choir stalls are also to be placed in the church, which, for the most part, will be memorials to those belonging to the congregation who have lost their lives in the war. The whole cost of the proposed alterations will amount to the sum of about \$7,000. Whilst the work of the alterations is in progress, the various services will be held in the Parish House.

### Moosonee Notes.

The Bishop of Moosonee gratefully acknowledges the receipt of two beautiful sets of Communion linen for the churches at Matheson and Hearst from the Girls' Auxiliaries of St. Simon's, Toronto, and All Saints', Ottawa, respectively.

Mr. J. Miller McCormick spent Sunday, June 10th, in the mining district of Northern Ontario, preaching at Timmins, June 17th, in the railway headquarters, preaching in the Pro-Cathedral, Cochrane, and June 24th in the lumber camps and internment camp between Hearst and Kapuskasing. On July 1st, he expects to be in the great paper mill district of Iroquois Falls. Like all other visitors to Northern Ontario he is impressed by the tremendous possibilities and inevitable rush of immigration. He is busy with his camera and we hope he will publish his views.

### Death of the Rev. W. J. Taylor.

The Rev. W. J. Taylor, R.D., who for the past 27 years has been the Rector of St. James', St. Mary's, died suddenly at the rectory, St. Mary's, on Friday, June 22nd, in his 71st year as the result of an operation for appendicitis. Mr. Taylor has been in failing health for some time past and only last week at the recent session of the Synod of the Diocese of Huron his name was placed on the superannuation list of the diocese. The deceased clergyman, who was the Rural Dean of Perth, was ordained deacon in 1877 and was priested the following year. He spent the whole of his ministerial career in the diocese of Huron. He was the Diocesan Secretary for the C.E.T.S. Mrs. Taylor predeceased him a few years ago. Dr. W. E. Taylor, who for some years past has been carrying on missionary work in China, and who is at present in Canada on furlough, is a son of the deceased clergyman.

## Jubilee Commemoration

### At the Bishop Strachan School

THE Bishop Strachan School brought the closing exercises of its Jubilee Year to a conclusion on Wednesday, the 20th June. Born in the same year as the Dominion, the school has grown with its growth from 25 pupils in 1867 to 335 in 1917. Its successive sites trace the expansion of the city of Toronto. After an experimental year in comparatively small quarters, the school was established in Bishop Strachan's "palace" on Front Street, west of York, then thought a suitable site for a ladies' boarding school. From there within two years it removed "away up town" to Judge Macaulay's property on College Street off Yonge. Two years ago it mounted to College Heights. The site of the "palace" is now covered with warehouses. The College Street building became the Central Military Convalescent Hospital.

The valedictory ceremonies this year extended over three days. The Closing Service was held at Grace Church on Monday afternoon, the 18th inst. Three Chaplains of the School took part in the service, the Provost of Trinity College, 1895-1898; Dr. Seager, 1907-1911, and the Rev. J. S. Broughall. The Bishop of Toronto preached, taking for his text, "Your children shall be taught of GOD," and reviewed the history of the School from its first inception in 1867 through its various phases of development to the present day. Other clergy in the chancel were Bishop Reeve, Rev. J. Scott Howard, and Rev. H. A. Brooke.

On Tuesday the Junior School closing under the direction of its head mistress, Miss Rosseter, was so planned as to show the parents something of the actual process of training which their children undergo. The sight reading was very good; but special interest was taken in the children's writing out in tonic sol-fa of simple tunes dictated from the piano, and in their improvised Eurhythmic movements indicating time and accent in more complex musical compositions. A most creditable exhibit of the little folk's hand-work proved the success of this department in developing not only manual dexterity but the power of self-expression. The Provost of Trinity presided over the distribution of certificates to prize-winners.

On Wednesday the Senior School prize-giving and the all-school drill demonstration conducted by Miss Hodges, concluded the ceremonies. The Bishop presided, first accepting on behalf of the school with appropriate ceremonial, a new flag and flag-staff presented by the B.S.S. Association. "Prize-giving" is at present only a conventional term in the school, the classes of all grades and ages having this year, as last, voted to accept certificates of standing in order that the money value of the prizes might be given to the Red-Cross Society. Among other evidences of this year's work special war-time interest attached to the thrift and canning exhibit by Miss Cogg's Domestic Science Class.

Only one cloud has dimmed the brightness of these Jubilee commemoration days; viz., the fact that with them passes from the school its valued Vice-Principal, Miss Nation's lifelong connection as pupil, teacher, and administrator has endeared her to pupils and friends of the school all over the Dominion, whose good wishes and solid friendship accompany her into new lines of usefulness.

After each prize-giving, the Council and Principal received their guests in

the garden, and the various departments of the School were thrown open to visitors.

### Presentation of Honour Roll.

A very handsome Honour Roll has been presented by Dr. E. Culverhouse, to St. John's Church, Stamford, containing the names of 60, who enlisted for overseas from this parish. Among the names is that of Nurse C. M. Motherwell, daughter of the late Rector, and who has recently been honoured by the King. Five of the men have made the great sacrifice.

### Woman Speaks in Pro-Cathedral.

At the invitation of the Dean, and with the authorization of the Archbishop, the Primate of All Canada, Mrs. L. A. Hamilton, of Toronto, spoke at the evening service in the Pro-Cathedral of St. John's, Winnipeg, on Sunday, June 10th. The sermon was omitted that the speaker might be given time to address the women voters of the congregation to urge them to go out and register, to use the ballot to the full when opportunity should come. The registration of the women voters of Winnipeg was taking place during that week.



Bishop Strachan School, Toronto.

### Kootenay Notes.

A meeting of the Okanagan Deanery was held at Salmon Arm on Tuesday, June 12th. The Ven. Archdeacon Green (Rural Dean) presided and the other clergy present were the Rev. H. J. King (Armstrong), Rev. G. Larder (Revelstoke), Rev. M. E. West (Salmon Arm), Rev. E. P. Laycock (Vernon), Rev. J. R. Gretten (Enderby). The proceedings opened with a celebration of Holy Communion in the church at 8 a.m., when the Vicar was the celebrant. Breakfast was served at the Vicarage and the morning session commenced at 10 a.m. with prayers by the Archdeacon. The Rev. E. P. Laycock then read a paper on Sunday School work which was followed by considerable discussion as to Sunday School methods in country parishes. It was generally felt to be desirable to adopt, as far as possible, a uniform system throughout the various parishes, and various strong objections were shown against the "International S.S. System." The Rural Dean then read a paper on the "Sacramentalism of the Book of Common Prayer," which was followed with great interest. The Quiet Hour in church, from 12 to 1 o'clock, was taken by the Rev. M. E. West, who spoke on the words, "I live, yet nevertheless not I, but Christ liveth in me." The afternoon session was devoted to a general discussion on work amongst the returned soldiers. During the course of the discussion it was pointed out that the great work of the Church Army amongst the soldiers at the front had passed almost unnoticed in our Canadian papers, and it was urged that some effort be made to induce the Church Army authorities to send reports of their work to the Church and other newspapers in this country. It was also resolved to get into touch with the Council for Social Service of the Church of England in

Canada in connection with their work amongst soldiers. The following resolution was placed upon the minutes: "That the clergy of this Rural Deanery wish to put on record the fact that they are in favor of the proposed Military Service Act for Canada, and further, that they are willing to serve the country in any way in which their services may be needed." The next meeting of the Chapter will be held at Penticton sometime in October. The Rural Dean closed the meeting with prayer and the Benediction. The ladies of the W.A. served tea to the visiting clergy, and at 8 p.m. Evensong was held in the church, when the special preacher was the Rev. J. R. Gretten, of Enderby, who preached a helpful and inspiring sermon, on Hebrews 11:1, "Faith in the substance of things hoped for, the evidence of things not seen."

The church at Salmon Arm has been considerably improved by being set back some 10 feet from the road, and the interior fittings have been rearranged to great advantage. A beautifully designed list of men serving at the front has been hung in the chancel, and on this list are over 250 names.

### Closing Exercises, St. Agnes' School, Belleville, Ont.

Beautifully decorated with flowers, and rendered doubly attractive by the dainty gowns of the fair students, the Assembly Hall of St. Agnes' School, Belleville, was, on Friday evening, June 15th, the scene of one of the most successful closing exercises in the 14 years of its history. There was a large attendance of parents, friends and former pupils, and the programme rendered by the pupils gave evidence of the excellent training received. During the distribution of prizes the various speakers paid well-deserved tribute to the efficiency of the school under the careful management of the lady principal, Miss Carroll, and her excellent staff. Ven. Archdeacon Beamish presided and spoke of the successful history of the school and pointed out that, despite handicaps of war time, the institution had maintained its high standard of attendance and efficiency and under careful management, had weathered the storm of adverse national circumstances with brilliant prospects for the future. Archdeacon Beamish spoke feelingly of the loss occasioned by the deaths of the late Bishop Mills and the late Senator Corby, who always took a great interest in the work of the school. Tribute was also paid to the foundations of success so well and truly laid by the founder of the school, Mrs. Lingham and her capable successor, Mrs. Lazier. A pleasing feature of the programme centred in the vocal solos of Miss Kathleen Hungerford, a former pupil of St. Agnes' School, whose magnificent voice was heard to advantage in several selections. The speakers included Rev. A. L. Geen, Col. Ponton, Mayor Ketcheson, Judge Wills, Mr. Elliott and Mr. Wheatley.

### Caledonia Notes.

One of the most picturesque lakes in the interior of Central British Columbia is Francois Lake, about 350 miles from Prince Rupert by train and stage. This lake follows latitude 54 for seventy miles, and is from two to three miles wide. The water from this lake flows through a river into Fraser Lake, with a fall of 150 feet in this short distance. Some day this water power will be utilized and Francois Lake, like the Lake of the Woods in Ontario, will become a huge mill-pond. In places the banks are hilly and either covered with spruce and poplar trees or else bald and bar-

with their work following reso- on the minutes: his Rural Dean- ord the fact that of the proposed for Canada, and willing to serve y in which their led." The next ter will be held me in October. sed the meeting enediction. The erved tea to the at 8 p.m. Even- the church, when was the Rev. J. y, who preached ing sermon, on th in the sub- ed for, the evi- een."

ren, but there are many other places where the land slopes down to the lake and the soil is very fertile. The best spots have naturally been picked out by the pioneer settler and the grasping speculator. We do not begrudge the former his lot. He is worthy of it and his green fields are a delight to the eye, but the latter deserves nothing but contempt for holding back the development of the country, doing nothing with the land but waiting for the unearned increment produced by the sweat and toil of others. Back from the lake there is still much good land to be pre-empted. About midway from both ends of the lake there is a Government ferry, a launch and scow. It is on the north shore of the lake, near the ferry where the new church stands, which Bishop DuVernet opened, assisted by Rev. Wm. Sweetman on Sunday, June 3rd. The settlers came from both sides of the lake. From the point where the ferry lands on the south side, roads go to Ootsa Lake and Uncha Lake. The Bishop met two men who are locating about ten miles from Francois Lake, midway between this and Ootsa Lake. They are taking 40 head of cattle into this country, and there are enough children in the party to start a school. Boston's cattle ranch is also in this neighbourhood. On Monday the Bishop went by launch 35 miles down this lake, and from the foot of the lake walked over a prospective wagon road, now a sleigh road, seven miles to Endako, a divisional point on the G.T.P. This road is worthy of being built by the Government as a short connecting link. Fallen trees made it hard to travel. There is undoubtedly a future before Francois Lake. It abounds in fish. The mining prospects at the head of this lake district are good, and best of all there are some genuine farmers and ranchers round its shores.

Nine candidates, four young men and five young women, were confirmed by Bishop DuVernet in St. Paul's Church, Massett, Thursday morning, June 7th. These candidates were presented by Rev. A. E. Price, who now ministers to the whole country surrounding Massett Inlet, including Port Clements, Naden Harbor, Tow Hill, etc. While the Bishop has confirmed many Haidas in St. John's Church on Massett Reserve, this was the first confirmation service in the church erected for the settlers in the village at one time called New Massett. An honour roll is about to be placed in this church with a list of 115 names of men who have gone to the war from Graham Island, several of whom have laid down their lives for the cause of freedom.

**Upper Canada Bible Society.**

About 30 years ago, when the first Colporteur began work in Japan, he was named "The-Holy-Book-to-Sell-Go-About-Man." That expressive Japanese title sums up the duty of our ubiquitous Colporteurs, who are taking the Scriptures into all parts of our country. These humble, faithful men pass from town to town, from village to village, and from door to door, offering cheap Bibles, Testaments and Portions in all languages for sale at such prices as the humblest can afford to pay. They have been most kindly received wherever they have gone, and have sold during the year 32,744 copies of the Scriptures in 43 different languages. Thus these men have untiringly sought entrance for God's Word which giveth light and understanding to the simple, relying upon the promise, "My Word shall not return unto Me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it."

The following extracts will give some idea of the Colporteurs' and Biblewomen's faithful work. Miss

Anna Phelps, who works as a Bible-woman in Toronto, writes:—

"A woman, mother of four children, said she would like to have a Bible, but could not pay for it for two weeks. When I carried it to her she could not pay because her husband had lost two days' work. She asked me to come back in two weeks. I told her I wanted her to have the Word of God in her home, and would call in two weeks for the money and left the Book. When I returned the little boy was seriously ill with blood-poisoning, and the house looked very desolate. There was not sufficient clothing on the bed even for warm weather—but for cold, the child could not possibly keep warm. I asked her if she needed anything, if she had sufficient bedding, etc. Her reply was: 'O yes! I have everything I need; and if you will please call the last of the week I'll try to pay you. I have spent so much money buying medicine for my boy.' Could I not gladly tell her not to worry about it, but to make the Word her trust and confidence? It was a joy to place the Bible in this home, also a Testament was given to her boy of ten years of age."

Colporteur William Digby who, for many years, has worked in the western part of Ontario, writes:—

"I visited the camps. In the first shack was a Russian mending shoes. He wouldn't be interested, but waved me off to the next. Here there were three Russians and one Syrian, who wanted an Urdu copy. These Russians seemed to be of a superior class. They took the two Russian Bibles I had, and indicated that they were real glad to get them. At the brass works there were three Russian workers. One of them was already supplied, and he lent one of the others the money to get a Russian Testament and a Russian and English Gospel. The third borrowed the money from the foreman, who was piloting me around, to get a Russian Testament. I had but one Russian Testament left, which was taken at the next house by a group of Russian men, who would have taken more if I had had them."

Colporteur H. F. Hardman, working around Brantford, tells of an experience he had:—

"A young man who had just enlisted bought a Testament from me, and asked me to go with him to see two of his comrades. When I got there I found these two boys were brothers, and had never taken any interest in spiritual things. I had a talk with them, and told them of how a young man of thirty-three gave his life for the world; they both bought Testaments. A week afterwards I was called back to sell a Bible, and the mother said that a great change had taken place in one of her boys."

The Upper Canada Bible Society has lost the services of five of its Colporteurs, owing to the war and other reasons, and would like to secure the services of some good men wanting to engage in such work. Particulars can be obtained from the secretary, Rev. Jesse Gibson, 14 College St., Toronto, Ont.

**New Brunswick Notes.**

Rothesay Collegiate Boys' School had a most successful day at their annual closing held on June 20th. There was a large and representative gathering of people from all over the Province. The Bishop of Fredericton, the chairman, impressed on those present the privilege and responsibility that was theirs in connection with the Rothesay Collegiate School, it being a diocesan institution, and a great boon to the diocese. The Rev. W. R. Hibbard, M.A., the Headmaster, in presenting his annual report for 1916-17, said that the past year had been most successful, and that they had not been able to accommodate all the applicants last year, but he

hoped very soon there would be accommodation for 100 pupils, instead of 75 as at present. Continuing, he spoke of the Rothesay boys who had enlisted, and announced that 140 former members of the school had joined the colours. He read out the names of those who had lately won honours on the field of battle, among them being Lieut. William Adams, of Toronto, and Sgt. Earle Scovil, of St. Stephen, both of whom won the Military Cross. Also the D.S.O. has been conferred upon Major Alexander McMillen, of St. John, and Lieut Cecil Porter, of Montreal. He also read out the names of those who had made the supreme sacrifice, some eight members in all. The Headmaster announced that many of the boys had excelled in their scholastic and athletic

**SUNDAY, JULY 1, DAY OF PRAYER**

The following proclamation regarding the observance of the fiftieth anniversary of the Confederation of the Dominion of Canada has been issued by the Duke of Devonshire, Governor-General:—

"Whereas, seeing that the British Commonwealth is engaged in war in defence of rights and liberties unjustly attacked and to fulfil pledges solemnly given it is fitting that the people of Canada should be enabled to make a public and solemn avowal of duty to Almighty God, and of need of guidance; and furthermore, that Sunday, the first day of July next, being the fiftieth anniversary of the Confederation of Our Dominion of Canada, is an appropriate day for that purpose:

"Now know ye that by and with the advice of Our Privy Council for Canada, we do hereby proclaim and declare by this Our Proclamation that Sunday, the first day of July, in this present year, be appointed to be throughout the Dominion of Canada a day of humble prayer and intercession to Almighty God on behalf of the cause undertaken by the British Commonwealth and the Allies, and for those who are offering their lives for it, and for a speedy and enduring peace;

"And we do invite all our loving subjects throughout Canada to set apart the said day for this purpose;

"Of all which our loving subjects and all others whom these presents may concern, are hereby required to take notice and govern themselves accordingly."

work, and this was clear to those present by the long list of prizewinners, the prizes being presented by Mrs. Richardson.

Archdeacon Raymond, former Rector of St. Mary's Church, St. John, N.B., and Mrs. Raymond, who have been on a visit to St. John, have returned to Vancouver. Dr. Raymond's health has greatly improved, but he is advised to spend another year on the Pacific Coast.

**Church Furniture Dedicated.**

In St. Peter's Church, Cobourg (diocese of Toronto), a beautiful Communion rail in quarter-cut oak has been given by General and Mrs. Fitzburgh, of Washington, and a clergy seat by Mrs. F. N. Black, of

Pittsburgh. They were dedicated recently. This completes the chancel furniture in handsome quarter-cut oak. A font and memorial windows are to be given later.

**Cleaned from the Bishop of Huron's Charge.**—The total voluntary revenue of the diocese exceeded that of last year by \$6,318.

The response to the appeal made for Armenian and Assyrian Relief brought in the substantial sum of \$1,800.

The policy of special grants places a premium on persistent begging.

"Too much centralization, too much looking to the centre to remedy local defects when the local machinery exists for doing it, is not democratic, is not good for either clergy or people."

A systematic and complete canvass to be made during the present summer, preferably in July, taken up by deaneries, was urged in order to increase the stipends of the clergy.

1,811 persons were confirmed in the diocese during the past year.

Nine clergy are serving with the troops, seven as Chaplains.

Clergy in active service, 163.

**Speech Day at Trinity College School, Port Hope.**

The annual Speech Day at this famous School was held at Port Hope on June 21st. The proceedings were opened by a service in the chapel at which the Honour Roll of the School was read. This showed that 68 "Old Boys" had been killed at the front. The preacher at the service was the Very Rev. Dean Owen of Niagara. After the luncheon, Mr. Dyce Saunders, for the Old Boys' Association, presented to the school a portrait of Rev. Dr. Bethune, who was headmaster for 30 years. Many of those who were under him were present, and the sons of 20 of them are now at the School. The portrait was painted by Mr. J. W. L. Forster, of Toronto. In the absence of the Bishop, Dr. Bethune took the chair at the distribution of certificates and challenge cups. As was the case last year, the boys gave the value of their prizes towards the maintenance of a bed at the Queen Mary Canadian Hospital at Shorncliffe. The headmaster's report showed great progress in the School, which has increased in numbers every year since the beginning of the war, and the examination results have been eminently satisfactory. When Dr. Bethune had presented the certificates and cups he addressed the parents and boys, giving them the ideals he had in view in building up the school, which is now in its 52nd year.

**Rev. R. Macnamara Accepts Toronto Parish.**

The Rev. R. Macnamara, Rector of All Saints', Collingwood (diocese of Toronto), has been appointed Rector of St. John's, West Toronto, and his resignation will take effect on August 31st. Mr. Macnamara made an announcement to this effect at the morning service on June 17th, and his announcement was a matter of great surprise to the members of his congregation. Mr. Macnamara went to Collingwood from Winona in December, 1909, and has done excellent work in the parish. Shortly after he took charge of the parish the erection of the Parish House was undertaken and completed and the building is one of the most beautiful of its kind in the diocese. Mr. Macnamara spent a year overseas as Chaplain and he had the honour of being mentioned in despatches by Sir Douglas Haig. Mr. and Mrs. Macnamara will be greatly missed by his old parishioners, to whom they had endeared themselves in many ways.

## Hints for Amateur Gardeners

### A STROLL AROUND THE GARDEN.

E. BROOKE DAYKIN.

Onions should be transplanted so that you may have them grown to a decent size. Transplant to five inches apart in the row, and rows not less than twelve inches apart. Be careful not to cover the forming bulb with earth when cultivating, as their natural place is on the surface.

Hill up your dwarf beans to strengthen the stem, so that when bearing-time comes the weight of the beans will not tumble the plant over.

Hill up your potatoes as they come along. Watch the bugs.

Do not forget to thin out some of your lettuce plants, and transplant them either between your corn rows or between your cucumber hills. They will form good blades long before the cucumbers or corn need the space. **Water well** for quick growth.

Start sowing endive next week for fall and winter use. Transplant when big enough, the same as lettuce.

My last article mentioned the tomato as a fruit to one person and a vegetable to another. Take a mental note of the following: All living things are divided into two great classes—**Animal** and **Vegetable**. Every kind of fruit belongs to the vegetable class. An apple or a strawberry are just as much a vegetable as a cabbage or potato. A plant student uses the word **Fruit** in a definite way. All plants that produce flowers, and in due course, in place of the flowers, vegetable matter containing seeds, are called fruit; hence, the cucumber, marrow, tomato, pumpkin, etc., are fruit. They all contain seed.

Keep your garden paths free from weeds. A well-cared-for path is the first thing noticed by a visitor. Do not go in for the silly idea of having grass sod paths. The grass never can look well, and makes needless trouble caring for the edges, and you are always carrying dirt on your boots to it from your beds.

Now for the play part of the garden—the flowers. You cannot beat the good, old-fashioned annuals—asters, verbenas, fox Drummondii, petunias, zinnia, marigolds, elyssum, etc. All these things are so easily cultivated; and look at the wealth of beautiful blooms and rich colourings they give you, in return!

Sow seeds of perennials now. Move out in the early fall and transplant to their permanent abode. Take care that they are planted so that when mature their height will not overshadow a shorter plant at the back of them.

Dahlias should not be allowed to have more than two stems. Your flowers will be finer, and the stems will be stronger and not grow up spindley from lack of air and light.

Perhaps some reader of the "Churchman" would like me to write on a particular subject that they think would be of some help to our many readers. I am open for any suggestions. We hope in some later issue to have some more reasonable talks on the garden. Meanwhile, if you have a desire to improve your mind you have to cultivate it. Your garden vegetables and flowers need the same method applied. If you wish to improve them, **cultivate them.**

The tendency to persevere, to persist in spite of hindrances, discouragements and impossibilities: it is this that in all things distinguishes the strong soul from the weak.—Carlyle.

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Editor of Canadian Churchman,  
613 Continental Life Building,  
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## Correspondence

### THE STATE OF THE CHURCH.

Sir,—I have been glad to note that there has been some response to Dr. Symonds' request for a frank discussion of the state of the Church. Some good letters have been published, but it seems to me that these dealt mostly with the fringe of the subject. The man in the street says the war shows that Christianity has failed; the Germans call us a nation of hypocrites. These are hard words, but agreeing, as we do, that things are not right with the Church, would it not be well for us to examine ourselves to see what ground we have given for these statements. Too much in the past have we failed to look facts in the face, and we have gone on assuming that matters were all right when, as a matter of fact, at the back of our consciousness we knew they were all wrong.

To give one specific instance: You, sir, frequently publish poems to the effect that the boy who watches the clock never gets advancement, and that the boy who gives himself unreservedly to his employer's interest (though that employer may be a grasping trust, with head offices in another country), the boy who works early and late will be surely and speedily promoted. If I bring twenty business men, old and young, who say unequivocally that such talk is

buncombe; that the boy who gets ahead is the boy who judiciously watches the clock, who keeps an eye on the main chance, constantly says, "What's in it for me?" are you prepared, from your own experience of life, to contradict that statement?

I asked a clergyman recently who has sons in different institutions if he had been surprised at some of the things those institutions asked his sons to do. He replied, after thinking it over, "Yes, but more surprised at what those institutions do to their customers, whether my sons will do it or not." There are those who say that the competitive system itself, apart from the methods of individual firms, is non-Christian and immoral. The battling labour man says that the Church cares more for property than for souls, and that its support of certain existing institutions proves this fact. I hold no brief for the labour man, and I am not prepared to condemn the competitive system without being shown that it is immoral, but what I desire to ask is whether you, sir, are prepared, whether we as clergymen and laymen are prepared to discuss these questions and to follow our decisions out to their logical conclusions? It seems to me we ought to find out whether Christianity is really pervading our religious, artistic, business, political and social life, or whether we have let the unregenerate world take us by the hand and lead us into absolutely untenable positions. Perhaps you, sir, might tell us whether you

think this is our duty at this hour, and perhaps Dr. Symonds might tell us whether this was something of the idea he had when he wrote the letter to which I have already referred.  
Central Canadian.

### REQUEST FROM FRANCE FOR COPIES OF THE CANADIAN CHURCHMAN.

Sir,—I was pleased to receive a copy of your Easter number to-day from the Lord Bishop of Calgary. If any of your readers would care to send me their copies after reading I should be very pleased to distribute them to the men here. Magazines and books of all kinds help very very much, especially when sometimes the war-worn warriors are lying sick behind the lines. We had a beautiful Communion service on Sunday last when about twenty of a total of a hundred of the troops available received the blessed Sacrament (a goodly percentage). Some blankets stretched on posts as a screen and two empty cases composed the fittings. But colour was provided by the canopy of blue sky and the beautiful carpet of nature's providing, aglow with spring flowers. So we knelt and received the strength and stay of that Spiritual Food and Drink, and felt that it was good for us to be there.

Yes, copies of your paper would be a great blessing for the men to have to read, and I should be only too pleased to see that they were handed on to the right persons here to be appreciated.

H. L. Nobbs.

From Pte. Nobbs, 530014, C.A.M.B., attached to 75th Canadian Battalion, C.E.F., France.

### AN APPEAL.

Sir,—The sum of five thousand dollars (\$5,000) is asked to meet the estimated extraordinary expenditure of the Sunday School Commission for the current year, and if the sum is assured, a field secretary will be appointed without delay.

At the last meeting of the Sunday School Commission a sub-committee was appointed to take the necessary steps to collect subscriptions, a personal canvass being decided upon wherever possible, but it may be difficult to wait upon all who may be interested in this special appeal, and I would, therefore, ask those who are not called upon very shortly to be good enough to send their subscriptions to the General Treasurer of the Sunday School Commission, 134 Confederation Life Building, Toronto.

This appeal affords an opportunity for those who are deeply interested in the development of the Sunday School work generally throughout the Dominion, but who are unable to take an active part therein, to help in this forward movement by generous subscriptions.

A prompt response will enable the appointment to be made, and it is believed that this forward movement can be made self-supporting within a very short time.

George C. Copley,  
Chairman Sub-Committee,  
Sunday School Commission,  
Hamilton, Ont., June 23rd, 1917.

Man has a sympathetic nature. There is tenderness in the human heart. There is that greatest thing on earth—love. Jesus Christ asks us to open these tender, sympathetic, loving hearts to Him—this is religion of the best kind.

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### Scripture Gift Mission

"The Last Twilight Some of Them Ever Saw!" The Word of God Among the Soldiers.

AMONGST the immense mass of interesting correspondence which passes through the hands of the Secretary of the Scripture Gift Mission, perhaps the most touching are the many letters received from Christian soldiers at the front. Surely these are in a better position than any others to estimate the value and results of the efforts of the Scripture Gift Mission to distribute the Word of God among the troops. One Christian soldier writes:—

"It is very gratifying to see how the small Testaments and Gospels are appreciated by the men, for I very often see them reading while in the line. The most striking case of this was the night before we went 'over the top' at —. It was a good sight. In the fading twilight (the last some of them ever saw), the men were in all positions, squatting, lying, sitting and standing, finding comfort in God's Word through their small Testaments and Gospels, and, sir, I firmly believe that all the men in my company who fought their last 'good fight' that day and passed over to the great beyond and met their Maker, were greeted with the words, 'Well done, thou good and faithful servant! That much I'm sure of, for without exception the lads who left this earth for a far brighter realm were the 'pick' of the company, and God-fearing lads, a fine example of a British soldier and a gentleman. I salute their memory."

A Christian officer writes of what he himself had seen:—

"Just before starting to go to my Forward Observing Station I put half a dozen Testaments in my haversack, and asked for guidance in their distribution. I was soon able to dispose of these, to two stretcher bearers, and their human burdens, with whom I was able to have a word. The first poor fellow had been buried, having had the parapet of his trench blown in on him. The other was a sadder case still. He could not see me, but was able to talk a little; he had been wounded in the head and body. I told them of the great Physician Who was able to heal the soul, and of the comfort of the Word. The first was able to take his Testament, but the other not, so I tucked it underneath the blanket with which he was covered. With this, I went on my way to my O.P. while the bearers carried their charges the remaining two miles (they had already come one) to the Field Ambulance Station. Yesterday I went equipped with another half dozen, and in the trenches I first chatted with two sappers, at work on a 'dug-out,' and then offered them one each which they accepted. One was given to my own telephonist, and the remaining three to a machine gun detachment. One of these latter was a bright lad. He brightened up when he heard me talking about the Saviour, and dived to his breast pocket, from which he withdrew a much used Bible, and before explaining that it was presented to him in '08, he apologized for its condition. I told him it was good to see a Bible used so, which also gave the opportunity of telling the other fellows of what David said: 'Thy Word have I hid in my heart, that I might not sin against Thee'; the Word was not given to only carry about in the pocket to keep it clean. Saw much fighting here, gas being used too. Sunday was quiet. I was able to attend a service, followed by Holy Communion in the morning, and in the evening conduct service in a much shelled house, 20 yards behind the guns. Nearly all the men attended this, and we had a happy time."

### CHARGE TO SYNOD:

(Continued from page 409.)

and good will among nations, or to meet the longings and aspirations of men when facing death. Human society rests upon moral foundations—upon truth, justice, fidelity and honour. There is no morality in science or knowledge as such. The nation that boasted most of its scientific knowledge and relied most upon its science, has proved wholly devoid of moral considerations or instincts. It has been guilty of the greatest crime ever committed against humanity through this war and has set civilization at defiance. Secularism as a system has received its death blow, and ought no longer to be considered as capable of replacing Christianity as a bulwark of civilization.

4. Then as regards personal religion, the war has brought out two things above all others; on the one hand, the central character of sacrifice and service as the main things in life—the Christly ideal; and, on the other, the value of the Resurrection as supplying a meaning to all the present sacrifice and justifying it.

Humanly speaking, I know not how these great ends could have been attained without some such experience as that through which we are now passing. Surely, I need not labour these points.

Thus, taking a wide survey of present tendencies, so far as I am able to gauge them, I am quite hopeful that the ultimate effect of the war, though in itself a ghastly crime against human and Divine law, will be overruled to the strengthening of personal religion and to the vindication of the law of Christ as the law of nations.

### Jubilee of Confederation and Imperial Federation.

The jubilee of Confederation occurs on the 1st of July next, and it is right and proper that the event should be celebrated with becoming seriousness and solemnity in our churches. We have a country of which we may well be proud. Its extent, its resources, its history, its part in the present war, its possibilities, its destiny in the future, are subjects to stir the imagination, and they ought to be kept before the minds of the people that so we may strive to become worthy of the place which we are to occupy in the future history of this continent and of the Empire to which we belong.

When the British North America Act was passed it was a tremendous experiment in self-government. By the statesmen of the Old Land it was, perhaps regarded largely as the half-way house on the road to independence. We remember thirty years ago many references to independence as more or less our manifest destiny. Since that time the feeling has been growing steadily in the opposite direction—towards remaining an integral part of the British Empire. Moreover, other parts of the Empire have followed the example of Canada and become Confederations—Australia, New Zealand, South Africa. In each case the centripetal has replaced the centrifugal tendency. The immense success which followed the confederation of all these sections had already led men to think and to plan a still larger confederation to embrace the whole Empire. The necessities of this war, while a marvellous revelation of the Empire's essential unity, nevertheless showed a great lack of Imperial organization, a great inequality in the distribution of burdens and responsibility, so much so, that the further consolidation of the Empire has come to be felt as a necessity. The problem is how to combine in one whole these self-governing communities. Rome

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### Message of the Hour to the Church.

Let me add one last word. If there is one lesson above all others brought home to us by the necessities of the present hour, it is this: to secure the utmost efficiency, we must mobilize all our resources. Governments are taking control of all resources and coordinating them so as to save waste, and utilize every man and every resource to promote the one aim of winning the war. Can we not learn a lesson from this for our Church work? Our efficiency would be multiplied many times if we only mobilized our men and resources a little more. God is compelling us to organize, to mobilize our resources in men and means to win the battle for liberty and democracy. Is not this a call to organize and mobilize our men and means for the extension of His Kingdom and the establishment of His sovereignty? To succeed in the former and to fail in the latter is to balk the purpose of God, Who cares first for the moral and eternal well-being of His creatures. Therefore, let us learn the lesson of mobilizing our Church forces in our parishes. This is the day of Universal Service. It must be so in the Church as in the State. It is easy to sit back and to expect some movement or force from outside to come and lift us out of our ruts. The movement has come. The Divine lesson has been writ large before our eyes. What more do we want? The message of the hour to the Church is mobilize, mobilize, mobilize your men and your resources for the conflict with evil and the extension of God's Kingdom.

### WHEAT AND THE BRITISH NAVY.

Canadian wheat is worth about \$2.50 per bushel. In Russia it is worth about 50 cents a bushel. A very large part of the difference in price can be credited directly to the fact that the world markets are kept open for Canadians and Americans alike by the absolute supremacy of the British navy. Even a partial success of the German navy and the breaking away into the Atlantic of a half dozen cruisers after the battle of Jutland might have largely paralyzed shipping on the Atlantic.

Every day we realize more and more what the British navy has meant to Canada and the Empire in this war. We did not begin to realize what the conflict meant for us till our own Canadians got into action and into the casualty lists.

We ought to have our own flesh and blood fighting for the Empire in the navy just as in the army. Let us encourage recruiting for the navy on the scheme now outlined. We can do so heartily, for the men who join will get the same pay and allowances as those in the Canadian army.

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Preparedness is the word of the hour. Preparedness is based upon what is believed to be a national need. It is evident at this time to the consciousness of every layman in the Christian Church that there is a profound, pressing and crying need for preparedness in order that the Christian Church may serve its largest purposes, reach its highest development and its most splendid efficiency.

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#### A SOLDIER'S "IF ONLY—"

The following significant passage, quoted in an English parish magazine from a soldier, a former member of the congregation, is worth quoting: "I have heard that it is very noticeable the larger attendance at church since the Mission. I am glad to hear it. If only people at home could see what our army are doing out here they would flock to church to pray for us."

### Barber Cured of Eczema

Generously Tells Others How Cure Was Effected.

Toronto, Ont., June 28th.—No one is better qualified to judge of treatment for skin troubles than the barber. He finds his customers bothered with barber's itch, pimples and eczema and has his own difficulties in treating these conditions after shaving.

Mr. Lewis learned from a customer about Dr. Chase's Ointment, and when he contracted eczema, applied this treatment with most satisfactory results. He is naturally enthusiastic now in recommending this ointment to any one suffering from similar skin troubles.

Mr. George Lewis, barber, 202 1/2 Wellesley Street, Toronto, writes: "I was for some time troubled with an eczemic eruption on the scalp and obtained temporary relief by the use of a tonic. About six months later little blotches broke out on my face and the doctor pronounced the trouble to be eczema. I heard of Dr. Chase's Ointment through a customer who was cured by this treatment after trying many remedies in vain, so I began the use of this Ointment and in a short time the eczema entirely disappeared from my face and scalp. You can imagine my relief, as I am a barber by trade and having a face covered with pimples or blotches was not conducive to good business. I shall take great pleasure in recommending Dr. Chase's Ointment to any customers with facial or other troubles of this nature."

Dr. Chase's Ointment, 60c. a box, at all dealers, or Edmanson, Bates & Co., Limited, Toronto.

### Diocese of Athabasca

St. John's Mission, Wabasca

Journey of Archdeacon A. S. WHITE to Lake Chippewyan

WITH the object of visiting the Indians in that district towards the end of March I made a trip with dogs down north to Lake Chippewyan about a hundred miles from Wabasca. We started out with a big load, chiefly fish for the dogs—150 fish was the number we took as we expected to be away ten days or more, and we were told no fish were obtainable at the other end. Our second day out my dog driver fell sick with a sore ankle and severe pain in his side. After half a day of considerable suffering he was well enough to look after his dogs, though he had to ride on the sleigh to the end of the journey. On the second day after reaching the Lake, I took the dogs and went to Island Lake about 15 miles off, where some Indians were wintering. None of the men were at home, but the women were very pleased to see a missionary, specially as no one had been to see them since my last visit to them 18 months before. One of the women showed me a Bible belonging to her deceased son, which was precious to her as having been read and prized by him up to his death. She said she had told the priest about the Book; he advised her to put it in the fire. She told him she would not think of doing such a thing, so he said, bring it to me and I will burn it; this she also indignantly refused to do. The husband of another woman there, came to us last summer with very bad eyes—he was nearly blind. We had prayer with him and Miss Collins treated his eyes and gave him medicine to take away with him. He became very much better and almost quite well. While I was in her house she showed me the Testament and Hymn Book we had given him last summer, in a neat bag hanging on the wall, and she told me they were reading them together. I could only stay a few hours with them. Most of this time was spent in speaking to them of the Saviour of mankind. We also had some hymns and prayer. After bidding them farewell and receiving their thanks for the much appreciated visit, we turned our sleigh round and headed back for home, reaching Chippewyan Lake again soon after dark.

Early next day I left for another camp, 40 miles to the east, back across limitless muskegs and tamarack swamps, passed Rabbit Mountain to the Red River which empties into the Athabasca River. As my boy was still too lame to travel, the fur-trader in charge of the Hudson's Bay Company's post offered to come with me. We were not strangers, as we had met many years ago when we first came to the country, he to trade, and I to do missionary work. I am still doing missionary work and he is still trading, and also, when able, doing missionary work. He is an earnest, godly man. We each took a train of dogs and provisions for ourselves and dogs for two days. We reached the camp that night about 6.30. We found a family living in a flat-roofed, log shack, with cotton windows, one small door and a mud chimney. The flooring consisted of poles hewn on one side with an axe, difficult to scrub and therefore never scrubbed. The only broom I saw them use while I was there, was the branch of a spruce tree. But their welcome was very warm and their hospitality during our stay was most generous and ungrudging. What they have in share with whoever is in their house, to the last mouthful. When we arrived the Indian wife and her four small children were all who were at home. The men were off hunting and had been away two

days, it being uncertain when they would return. Shortly after we had settled in, the woman said she heard them coming. A loud chorus of barking dogs told us that this was probably true, and before we had time to investigate three tall figures entered the shack. They were dressed in hunting costume, that is, blanket coats down to the knees with hood attached and leggings to the hips of the same material. The coats had once been white, but were smoked and scorched from camp-fire life, and showed signs of the wear and tear of the bush. The older man gave me a very hearty shake of the hand, and I felt at once we were friends. We soon commenced giving and hearing camp news. He told us how much better his eyesight was, for he, too, poor fellow, had been suffering from partial, and at one time, almost total blindness. He was so thankful that he could see enough now to be able to go about and do a little hunting. He asked us about the war and if it was true the King was going to take some of them away to fight. From this we drifted on to the subject of religion, "Ayumehawin," and the Christian life, what it meant. After a meal we had hymn-singing, and before we went to rest we had prayers. My companion, having a better knowledge of the language than myself, was able to explain many things more minutely than I could. We felt the presence of God's Holy Spirit during the whole of that visit. And when we left he thanked us for all we had told him concerning the Christian religion and the Way of Life. He said that his affliction had made him think a great deal about his soul, and he added: "I am still thinking these things out," but he was not prepared yet to make any confession of Christ. We ultimately remained there for two whole days, being delayed first of all by business, my companion finding it necessary to send his dogs with one of the men half-a-day's journey further on; and then by a heavy snow-storm. After our first day in the camp our food supply ran out. Fortunately, my companion had brought with him a sack of flour, and as they had a good supply of moose meat we fared not so badly. Though I must say bannock and moose meat three times a day got rather monotonous, the only items we had on this menu by way of what the Indians call "assparckekawin," was lard and a pot of jam.

The heavy fall of snow made our return journey rather slow. Three Indian dog teams, however, accompanied us, and they broke trail. At noon on the first day we turned off the road into the deep snow (depth, two-and-a-half feet), and made a new trail for about half a mile, to where one of the Indians had killed four deer, two days previously. After lurching on fresh deer meat, and loading our sleighs with some more for future consumption, we started on our journey. We travelled until 10 o'clock that night, when we reached another shack where we camped. Here we un-

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expectedly obtained fresh fish for one of our dogs as well as a warm and comfortable shelter for ourselves. The next morning, after prayers with all present in the house, we resumed our journey and reached Chippewyan Lake at 4 o'clock in the afternoon. I sent word round that I would hold a service that evening at 7 o'clock. The clerk of Revillon's store kindly lent me his dwelling house for this service. Most of the people were living two miles away in different directions across the lake, so the women and children were not able to come. There were, however, nine men present, and we had a very happy service. I am sure that the reality of God's presence was felt by more than one in that shack that evening, as the message was being given, and as we knelt in prayer side by side, heathen, Roman Catholic, Protestant, while the mercy and blessing of our Father in heaven was pleaded.

One old man that I visited has been led to read the New Testament through hearing the story of the wise men being led to Bethlehem by the star. He thought it was very wonderful that they should be given a sign like that; it touched him. When I was there he had got as far as the 10th Chapter of St. Matthew. The story was first read to him by my friend the fur-trader, who also gave him the New Testament. The old man is a heathen at heart. He holds once a year a feast for his dead children, part of the ceremony being casting food into the fire.

My last day at the lake was spent in preparing for our return journey, and again visiting all those around the lake, and bidding them farewell. I was loath to leave these scattered sheep, but the message had been given, interest had been aroused, and all we could do was to leave the increase to God.

We reached Wabasca the day before Good Friday, after a very hard and tiring two-and-a-half days' walk on snow-shoes.

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The Church of Christ on earth is militant. She must fight or perish. Her weapons are not carnal; but they are powerful. They are not bullets and bayonets, but patience, self-sacrifice, courage in rebuking the wicked, sympathy with the oppressed, enthusiasm for God, and obedience to Jesus Christ, the righteous.

### For Amateur Photographers

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# ROSE ISLAND

By Lilian Leveridge

CHAPTER III. (Continued.)

Brownie was busy calculating the distance between his dangling feet and the bottom of the wagon-box. "It's just like a teeter," was his critical pronouncement, a declaration which seemed to amuse Mr. Harper mightily.

"Now, then, young feller, jump in behind there, and look alive!" called the driver as he sprang up and took the reins.

Robin obeyed with less alacrity than an invitation to ride usually called forth. He had been hoping to be told there was load enough without him. The idea of a loitering walk home alone was as enticing as a vision of crisp, new buns glimpsed through a baker's shop window by famished eyes. Such happiness was to be his no more. Already he must shoulder the irksome yoke and "mind them kinds." Besides, he had a growing dread of facing Aunt Hilda's wrath when she should find out about that telegram.

"Gee up there, Kit; git up, Dan," shouted Mr. Harper, flicking the reins, and the sleek, well-fed horses started off at a brisk trot.

When, with rattle and clatter, the heavy wagon bumped over the railway track, the children caught their breaths and June uttered a startled little scream. One arm she threw around her little brother. With the other hand she clung tightly to the seat, while up and down, up and down, the light, little bodies bounced, and the daintily-shod feet and slim, black-stocking legs waved back and forth, like bulrushes in the wind.

The horses galloped half-way up the stony hill, and until they reached the smoother, level land the children were too frightened and too fully occupied with the business of hanging on to utter a word. Robin, secure on the trunk behind, grinned broadly; but Mr. Harper, who had fallen into a muse on the tragedies connected with Rose Island, did not notice that he was transplanting rather too roughly the tender, city-reared plants.

Soon the village was left behind, and Kit and Dan settled into an easy trot. Brownie drew a long breath of relief. "Wasn't that a bumper, June?" he said. "I wonder if I'm all here. Seems if I was made of jelly?" "Don't be scared, little son," June replied, tightening her clasp, "I won't let you tumble."

A smile of mingled amusement and tenderness flickered over Mr. Harper's face as his gaze returned to "little son," and his motherly protector. Instantly he slackened the pace of his team. "Was I goin' too fast for you?" he asked.

"Oh, no!" the two answered in a breath, and Brownie added courageously, "Whoop 'em up, Mr. Harper. How fast can you make 'em go?"

For answer Mr. Harper flickered the reins and touched Dan smartly with the black-snake whip. Off they started on the bound, over rocks and stones and pitch holes, till Robin and the trunk began to dance a jig together in the springless wagon box behind. The children gasped and clung, but after that first little scream they never uttered a word.

Just as Robin was beginning to think that something or somebody would have to fly, Mr. Harper quieted the horses with a word, and smiling down upon the laughing little lad clinging to his arm, he asked, "Is that fast enough for you?"

"Pretty near," Brownie answered; and Mr. Harper said, "I guess you'll do. You're made of good stuff, all right, all wool and a yard wide."

When June had recovered her breath sufficiently to look around her she exclaimed rapturously, "Brownie, look, look! The lovely flowers!"

"Oh!" Brownie cried with widening eyes, "Aren't they bootiful? And what a many there is of them!"

"Mr. Harper," coaxed June, "do please stop and let us gather some for Aunt Hilda."

Mr. Harper obligingly stopped the horses at once, sprang out, and lifted the children to the ground. "Now be spry," he said, "and see who can pick the biggest bunch in five minutes. I'll bet you can beat Robin all hollow."

"I'll bet you can't!" cried Robin, springing over the wheel. For the first time since the meeting with his cousins he was beginning to feel a little at his ease. "Maybe they ain't such a bad lot after all," he mused as he made a grab for the first flower within his reach.

Little rapturous cries from the city children were the only words spoken until Mr. Harper called, "Time's up!" and they all returned to the wagon. Brownie clutched in each hand a mass of short-stemmed flowers, red and yellow and white. Robin's bunch was similarly mixed, but larger. It was, in fact, the largest of all. June's bouquet was as different from his as was June herself different from the russet-hued country boy.

"Well, I guess you've got the most, Robin," said Mr. Harper, "but the little lady's got you beat for beauty. I can see every posy in her bunch, a-noddin' as free and easy as if it was growin', but yours are all jumbled up together. Now jump in, all of you. We must be movin' again."

As the wagon jolted on again, the children's happy faces were buried in the flowers. "What do you call them, Mr. Harper?" asked June at length. "What are these yellow ones with two brown-spotted leaves?"

"Don't ask me," replied Mr. Harper, "I don't any more'n know a sunflower from a poppy. I guess them wild things haven't got any names at all."

"Oh, yes, they have," put in Robin eagerly, catching at the chance to show that he wasn't altogether a numskull. "Them yellow ones are adder tongues, and the big red and white ones are lilies, and the little pinky-white ones are mayflowers, and them funny little white ones all up the stalk are Dutchman's breeches."

"Oh!" laughed Brownie, "what a funny name for a flower!"

"I've heard of them all before," said June, her face a-flush with gladness, "but I never saw many. Do any

flowers grow near Aunt Hilda's, Cousin Robin?"

"Lots of them," he answered quickly, "and ever so many more kinds, only they're not all out yet. I guess there's thousands in our woods."

"Oh!" cried June, an ecstasy of happiness almost catching her breath as she glanced radiantly back at Robin. "I'm so glad, so glad we're coming to live in this lovely place."

"Are there any frogs and woodchucks and wiggly worms?" asked Brownie.

Robin glanced hesitatingly at the dainty "little lady" before he answered, "Hundreds of them."

The "little lady" did not appear to be seriously alarmed, and a cherubic smile played over Brownie's face as he said, "Then I'm as glad as I can be, too."

And so with light-hearted chatter the moments sped. Gradually the ice melted from around Robin's heart, and his tongue swung free. He had quite forgotten the dreaded ordeal ahead when Mr. Harper drew rein and said, "Well, here we are at Christie's Lake, and that's as far as I can take you."

In a few minutes children and trunk were swung upon the ground, and Mr. Harper's wagon was rattling away along the sun-spangled woodland road. Then, sudden and heavy, a weight rolled upon Robin's heart, as he realized that for the remainder of the way there was no one to share with him the awful responsibility of "them kids."

## CHAPTER IV.

### The Fairy Prince and Princess.

Domed with the azure of heaven,  
Floored with a pavement of pearl,  
Clothed all about with a brightness  
Soft as the eyes of a girl.  
Girt with a magical girdle,  
Rimmed with a vapor of rest—  
These are the inland waters,  
These are the lakes of the west."  
Wilfred Campbell.

"Oh! oh!" cried the two children in a breath. What a lovely lake! What a beautiful lake!"

Then into Robin's eyes there sprang a light of gladness and of pride. He had always known this was lovely, but he had grown up in the midst of it, and had come to take the beauty of it all for granted. Now the long-familiar scenes took on a new and delightful aspect as he viewed them with the strangers' eyes.

"That's Rose Island, where we live," he said, with the air of a prince exhibiting his palace; and then he stood in silent enjoyment while the children went off into ecstasies again.

It seemed as if Nature herself had been preparing for this home-coming. Within a few hours the forest buds had burst, and a countless multitude of baby leaves peeped out to see the light. The sloping shores were clothed with every possible shade of verdure, from the dark, heavy green of the pines and hemlocks to the tender emerald hues of maple and birch and willow. Here and there through a ravine one glimpsed a far vista of folded hills, wrapped in misty blue. The waters of the lake were still and clear, and blue as the skies that leaned above. From the centre of the crystal mirror rose the little island, veiled in misty green and crowned with the quaint red-gabled house.

"I never dreamed it would be anything like this," cried June, her hands tightly locked and her pansy-blue eyes alight. "Why, it's just as good as a story book. I feel like a fairy princess coming to my kingdom. That's the castle over on the island, and you're the prince, Cousin Robin, and Aunt Hilda the Queen. Oh, Brownie! Won't we have lovely times? If only mother could be here, too!"

(To be continued.)

## Boys and Girls

Dear Cousins,—I am a long way off now, and it is the Saturday before the Thursday when you will read this, but I am thinking about you all the time, and wishing you were here. It is a perfectly beautiful place, this, right by a lake, and I sleep in a tent in the middle of a wood. I have the queerest visitors. Last night a beetle sat down on my neck, but he didn't stay there long. When I went into my tent, there was a long, yellow caterpillar letting himself down gently by a thread from the cross-pole at the top; and, of course, you can always count on mosquitoes in a place like this! I was sitting out by the lake this morning, and a little chipmunk came running right across my feet—the dearest little fellow you ever saw. Oh, my! This is beautiful, and I feel it is ages since I ever saw a chimney or a street car. Just across the lake is a queer little church, and we are quite near to a place where there are a great many Indians. Did you ever see an Indian baby? There are some here, and they look exactly like little Japanese children.

I couldn't begin to tell you of all the things I've done and am going to do before I go back to town, but I have made a great many new friends since I came up. There is a lovely bulldog here who runs after sticks and stones, and expects you to play with him all day; and we found the dearest little foal in a field on Thursday. I thought he was going to be very shy, because they mostly are, you know, but he certainly wasn't. He came up to us most inquisitively, and tried to make his nose fit into my neck. He rubbed against us, and simply asked us to make a fuss of him, so we did, and he followed us quite a long way. I do like friendly horses, don't you? And the animals here are all delighted to welcome visitors.

Now, I have to stop and post this letter right away, else it won't get there in time. Imagine having to write a letter five days before you get it! So good-bye! For the next fortnight you can imagine me mostly in the water or on it, for I love the lake. And I wonder what you are all doing from day to day? Before I forget I must thank Leon Bland very much for his letter. I am sorry the answers to the Competition came too late to be judged, but when I knew the reason I was sorrier than ever, and proud of Leon, too. He has to work very hard just now, he tells me, because his brother is ill. Well, I do hope that by the time you read this, Leon, your brother is better. It is splendid of you to help so well at home.

Now, this really is good-bye.  
Your Affectionate Cousin,  
Mike.

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