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Vol. 43.

THURSDAY, JULY 20th, 1916.

No. 29.

This Week

Sermon — Very Rev. D. T. Owen

War Poetry —

Lord Kitchener: An Appreciation — Ven. W. J. Armitage

Diocese of Kootenay. Bishop's Charge —

Next Week

Second Supplement Hymns A. & M. — James Edmund Jones

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Personal & General

The Rev. Thomas Greene, Rector of Kelowna, B.C., has been appointed Archdeacon of Okanagan by the Bishop of Kootenay.

* * * *

The Rev. Arthur Carlisle, Rector of All Saints' Church, Windsor, Ont., who has been serving as Chaplain at the front, is returning to Canada.

* * * *

Dr. de Pencier, the Bishop of New Westminster, is serving at the Casualty Station at the front, and the Rev. H. D. Peacock is with the 2nd Division.

* * * *

The Rev. C. C. Owen, Rector of Christ Church, Vancouver, B.C., who has been at the front since early in the war, is returning to Canada on leave.

* * * *

The Rev. A. G. Wilkin, of the diocese of Qu'Appelle, Chaplain of the C.M.R., who was reported killed early in June, is a prisoner of war in Germany.

* * * *

The Rt. Rev. J. R. Winchester, Bishop of Arkansas, will be the locum tenens at St. Paul's Church, Toronto, this summer, beginning on Sunday, July 30th.

* * * *

Bishop White, of Honan, China, has accepted a temporary chaplaincy with the Canadian forces. Canon Murray, of Winnipeg, and Rev. E. W. Hughes, Qu'Appelle Diocese, have also accepted temporary chaplaincies.

* * * *

"The Missionary Review of the World" has been purchased by a new company which will take charge at the beginning of October. Robert E. Speer, so well known to all missionary workers, is president of the new company.

* * * *

Mrs. J. C. Farthing, of Montreal, is spending some time near Petawawa, where Mr. Jack Farthing is in camp with his battery. The Bishop will join her at the beginning of August, and he and Mrs. Farthing will spend that month in Muskoka.

* * * *

The Archbishops of Canterbury and York have recommended to the various diocesan Bishops in England that Friday, August 4th, the second anniversary of the day on which the Nation was called to face the terrible ordeal of war, should be solemnly observed throughout the land as a Day of Humble Prayer to Almighty God.

* * * *

"A Spiritual Pilgrimage," the Rev. R. J. Campbell's own story of his religious life, will be published in the autumn by Messrs. Williams and Norgate. The book will contain his statement of the reasons which induced him to enter the Congregational Church after leaving Oxford, and then after many years' service in the ministry to re-enter the Church of England in which he is now a priest.

* * * *

Miss Harrison, who recently resigned the post of Headmistress of the Croydon Parish Church Girls' School, has held that position for 42 years. She has carried on her work under seven Vicars, including the Bishops of Sheffield and of Croydon and the present Vicar, Canon White Thomson. Perhaps the best tribute to her love and devotion was the fact that "Old Girls" have regularly sent their children to be educated by "mother's teacher."

* * * *

At a meeting which was held recently for the purpose of discussing a memorial to the late Archdeacon Wilberforce it was agreed that me-

morial tablets should be placed in St. John's, Westminster, and St. Mary's, Southampton. It was also resolved that if a fund for a national memorial is raised that a sum of £2,000 should be devoted to the endowment of St. John's Institute, which would be renamed, "The Basil Wilberforce Memorial Institute." Bishop Perrin presided.

* * * *

The Rev. Principal Lloyd, D.D., was invited by the Vice-Chancellor of Cambridge, to preach the Ramsden Sermon before the University of Cambridge on Whitsunday last. The subject was, "The expansion of the work of the Church throughout the Colonies and Dependencies of Great Britain." Last year the sermon was preached by the Archbishop of Sydney, and the year before by the Archbishop of Melbourne. This year it came to Canada, and all the illustrations came naturally from the vast Canadian West.

* * * *

The Rev. A. T. Guttery, who recently paid a visit to France, says that he found in the Y.M.C.A. huts ladies and gentlemen of leisure, wealth, and even title, serving soldiers. In one hut into which he went he found a man in his shirt-sleeves serving tea, coffee and cocoa. His guide told him he was a millionaire and an English baronet. He had been rejected for military service as physically unfit, and built the hut and stocked it, and had built other huts, but he would not allow the Y.M.C.A. to mention it in their reports.

* * * *

The following clergy of the Diocese of Athabasca are serving in the British forces: Rev. Hugh Speke, M.A., Major of the 10th Lancashire Fusiliers, fell in Flanders, August 11th, 1915; Rev. A. W. Sale, Church Army, France; Rev. J. W. McDonald, Chaplain to 66th Battalion; and the following lay workers: Captain C. W. Trevelyan, London Rifle Brigade; Lieut. A. E. Philpot, 41st City of London Royal Fusiliers; Lieut. H. M. V. Adams, 49th Battalion. Mr. Palmer Morgan has resigned in order to enlist, and almost all the honorary lay workers of the diocese are with the forces.

* * * *

Word has been received of the death of Lieut. James Stanley Welch, only son of Rev. Canon Welch, formerly Rector of St. James' Cathedral, Toronto, Canada. As a boy he had given promise of a brilliant future, and at Rugby he had carried all before him. He had recently won a scholarship at King's College, Cambridge, and was preparing himself for work in Canada. The fallen officer was but twenty years of age. He was previously reported missing. His commanding officer wrote of him:—"He was a brave officer and died gallantly. He was wounded first by a bullet and fell and was killed immediately afterwards by a shell. His last words to his platoon were: 'Never mind me, carry on.'"

* * * *

Miss Denison, who died in England recently in her ninety-third year at The Hall, Doncaster, and whose funeral took place at Christ Church, of that town, will be gratefully remembered by very many friends in the West Riding of Yorkshire. The daughter of Sir Edmund Beckett, formerly chairman of the Great Northern Railway Company, and a sister of the late Lord Grimthorpe, she was associated with every kind of good work in the neighbourhood of her home, and did a great deal for the Church in the parish of St. James' and the daughter parishes, which, with her help, were formed to meet the needs of the increased population. One of her principal works was in connection with the Home she gave over to the Church of England Waifs and Strays Society, which is now known as the Beckett Denison Home.

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Canadian Churchman

Toronto, July 20th, 1916

The Christian Year

The Sixth Sunday After Trinity, July 30th.

Mors janua vitæ—"Death is the gateway to Life." So runs the monkish legend, inscribed, if the writer's memory be not playing him false, in the gruesome "Chapel of Bones" in the Island of Malta. There, amid the ghastly relics of human mortality, the traveller may read these words of invincible hope—"Death is the gateway to Life."

The legend is profoundly true, though, perhaps, not precisely in the sense intended by the monks. Whether physical death is always and under all circumstances a "gateway to life" may well be doubted. Such a thought could only be seriously entertained by a somewhat shallow optimism. But in a deeper sense the words have, for us men, a universal significance. It is instructive to note how Our Lord, especially in His teaching as recorded by St. John, almost entirely neglects the thought of physical death and physical life. Physical death is a mere incident in the history of the individual. The one fact of supreme moment is the lack or the possession of spiritual life. The important crisis is not physical birth, or physical death, but the hour of transition from spiritual death to spiritual life—the being born again from the lower sphere of existence into the higher, from the dominance of the temporal order into that of the eternal, from the life of flesh into that of the spirit.

Now the point to mark is this. That vital transition is only effected by a death. Death is the only gateway to that life. The flesh must die that the spirit may live. The old man must be mortified that the new man may rise into activity. To use St. Paul's language, the old man must be crucified with Christ, that the body of sin may be destroyed, that henceforth we should not serve sin.

This conception of the Crucifixion of Christ, as typical of an experience through which all must pass, is very striking. The history of the Christ becomes the universal norm to which all His followers must be conformed. He only attained to Resurrection through the door of Crucifixion. We can only attain the new life of the Spirit if we are first identified with Him in His Death. "Death is the gateway to Life."

The Apostle finds in Baptism an apt symbol of this death to the old and resurrection to the new. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Baptism confers the Stigmata, the marks of the Cross, upon each individual at the outset of his Christian career. As he has in Baptism been crucified with Christ in symbol, so he must, if he is to attain the life that is life indeed, daily die to the old man, that the new man in Christ may live. For "Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him; that, as He died, and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness."

And yet Baptism, of such tremendous import, is in danger of sinking into a sort of social function! Lies there not here an urgent call to clergy and sponsors?

Editorial Notes

Our Canadian Army.

A feature of the Canadian army that needs to be borne in mind, not only by the military authorities but by others as well, is that a very large percentage of the men have no intention whatever of making soldiering a life-work. With the vast majority of them it is merely a temporary occupation, an answer to a duty call, in which, if need be, they are willing to sacrifice life itself. Of those who are spared, though, nearly all will return to their old haunts and seek for employment similar to what they had before they left. This difference between them and the British regular explains in large measure the difficulty that has been met with on the score of discipline. The men are prepared to accept hardships, and, if need be, privations, but they want to be certain that these are necessary. The majority realize that strict discipline is absolutely necessary, but are not prepared to submit to the kind of treatment that has too often been meted out to the British Tommy. There is, moreover, much of the schoolboy spirit in them that is bound to show itself when such large numbers of men are brought together in one place for the first time. They have, in short, presented a difficult problem to those in command. When we add to this the scarcity of trained officers when war broke out, the rapidity with which others had to be trained, and the double burden that has been laid upon them of both training and recruiting, it is little short of marvellous that there has been so little friction between officers and men. It speaks volumes for the loyalty and good sense of both.

Our Advertisers.

Advertising is a business, not a pastime. It has reached the point at which it has become almost a science in itself. A glance at the advertising columns of our magazines or at the display cards in our street cars will convince one that a great deal of skill and money are required. The purpose is not merely to amuse or interest, but to attract attention, and, what is of more importance to the advertiser, to attract business. Advertising in religious papers is also a business proposition. It is not charity, as some seem to imagine, and it must produce results, just as in other publications. Greater care must be taken regarding the character of the advertisements inserted in such papers, but this, on the other hand, places greater value on those that are inserted. The advertising in all papers is one of its main sources of income. This is quite as true of Church papers as of others, and the "Canadian Churchman," therefore, trusts that its readers will not only wherever possible patronize its advertisers, but will mention this paper when doing so.

Church Boys at the Front.

One of the surest means of holding our Church boys at the front and of making certain that they will come back to their place in Church and Sunday School, if spared to return, is to keep in touch with them while they are away. The plan outlined in the Church News columns under the Church of the Ascension, Toronto, is a definite effort along this line and we feel certain that it will produce good results.

And these results will not be confined to "after the war." No one can estimate the value of such an effort during the war. A soldier is not merely a fighting machine but as much a living soul as before he enlisted. He is subject to fits of homesickness just like other people. To a man engaged in such a work, far from home and friends, frequent letters from those whom he has left behind go far towards making his life bearable, and in encouraging him to do his bit in the very best way possible. It, moreover, makes Christianity appear more real and it strengthens his faith both in God and in humanity. Every parish in Canada can do something along this line, and it should not be left to the rector alone to do it.

Universal Registration.

The various Synods have left no room for doubt as to their attitude on the subject of universal registration. If many of the members had had their way they would have gone much further and have put themselves on record as favouring conscription. There is undoubtedly much to be said in favour of the latter, although, in a young country such as Canada with its medley of nationalities, it would probably be next to impossible to enforce it; for, after all, in these days the enforcement of a law requires a very strong majority in its favour. Registration is a very different matter and there can be no justifiable reason why it should not be carried into effect. On the one hand it is only fair to many men that they be told whether they ought to enlist or not, as it is by no means always an easy matter to decide this when one is left to himself. An effective system of registration could remove much of this doubt and it would, on the other hand, place a definite responsibility on many a man who is shirking his duty and sheltering behind make-believe excuses. In fairness to the men at the front, something different from the present system should be undertaken by the Government. Every man who is fit to go ought to be told in the plainest possible language what is expected of him, not by privates on street corners but by men appointed for this purpose by our Government. Under the present system we are placing an unfair burden upon our soldiers and are not reaching a large number of those who ought to be reached.

Registration for Christian Service.

One cannot help these days drawing analogies between various phases of the war in Europe and our Christian warfare, and one cannot help wondering how many of the members of our Synods would be as enthusiastic about a registration of Christians for active service in the Church. We do not need to say that such a proposal would be received somewhat coldly. We would probably be told that it is not necessary, or that it is unwise. Yet, why should it be looked upon in this light? We recognize the seriousness of the situation in Europe. Would anyone dare to say that the situation facing us as individual Christians, or as a Church, is not just as serious? We may just as well acknowledge the fact that a very large percentage of Christians look upon their religion as a condition of life to be taken on or put aside as it suits them, rather than as a daily struggle under Christ's banner, not merely to overcome sin in their own lives but to help others, even in the uttermost parts of the earth, to do the same.

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Thoughts for the Thoughtful

Man is not God, but hath God's end to serve;
A Master to obey, a course to take,
Somewhat to cast off, somewhat to become—
How could man have progression otherwise?
—Selected.

* * * *

We are born for higher destinies than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.—Bulwer.

* * * *

Our dead are with the undying Love, and moving on with Him. Our business is to mourn no more, but to love them as if we saw them, and to live for them and with them in spirit and to wait in work for the hour when they will welcome us into reunited life. This is part of our faith.—Stopford Brooks.

* * * *

The cross did not eclipse His Name. His Name transfigured the cross, making it luminous, radiant, a light for the ages, the sign of the gentleness of God. Suddenly, by the very fact of Christ's dying on it, the cross ceased to be to the imagination the old loathed implement of death, and became the symbol of life.—A. M. Fairbairn, D.D.

* * * *

We shall be greatly helped in our acquaintance with God by knowing the friends of God. Much of the best that God has for us of self-revelation comes thus intermediately through others' lives. No friendship, indeed, has yet rendered its best until the friends have made it more easy for each other to believe in God and the spiritual world.—H. C. King.

* * * *

Why do men try to account for Jesus Christ and to give a satisfactory explanation on natural grounds of all that He was and did? Men do not try to prove that Shakespeare was a mere man, or Socrates, or Luther, or Washington. That is only too obvious. But Jesus Christ has never been accounted for except as the Living Bread which came down from heaven.

* * * *

God moves forth to rescue, fully and freely giving and supplying light in the darkness, life for the sickness of His children. Yet, great as is the need, complete as is the satisfaction offered, there is not the least reduction of man's full responsibility. There is no relaxation of the inmost law of love, that although slaves and the stars may be coerced, children must be drawn.—Bishop Rhinelander.

* * * *

We may see in all our bodily life—in the strength and glory of our youth if we are young and strong, in the weariness and depression of our age or feebleness if we are old or feeble—the marks of His ownership, the signs that we are His. We may wait for His coming to claim us, as the marked tree back in the woods waits till the shipbuilder who has struck his sign into it with his axe comes by-and-by to take it, and make it part of the great ship that he is building. And while we wait we may make the world stronger by being our own, and sweeter by being our brethren's; and both, because, and only because, we are really not our own or theirs, but Christ's.—Phillips Brooks.

Spectator

The soldiers' expression of the artistic is one of the interesting features of the human side of a great military camp. Under ordinary circumstances the "mere man" leaves practically all the aesthetic arrangements of life to the ladies. His patience will not stand the strain of all the time and care that is required to make home beautiful. "Any old thing will do" is supposed to be his normal attitude of mind and body. It is manifest that this is only on the surface. When men are congregated together in large numbers, such as a military camp, where no ladies are allowed to dwell, all the latent artistic instincts within them rise up and demand expression in concrete form. Not infrequently this takes the form of some wonderful creation with the penknife, such as a cane or a pipe. The most notable manifestations, however, are found in the effort to adorn the battalion and company lines. The soldier is at once deeply imbued with loyalty to the regiment to which he is attached, and that sense of esteem finds utterance in his care and skill in beautifying the surroundings of the camp. Driving down the main avenue of Valcartier Camp, the eye is struck with many evidences of artistic skill. It is required by camp orders that each battalion should paint the name of the battalion occupying a particular location in a conspicuous place at the front of the line. Men are not content with merely complying with the letter of such a command; they put much spirit into it as well. In many cases a great earth mound is raised near the street in the centre of the parade quadrangle, and on it are picked out elaborate and intricate designs in coloured pebbles. The crest of the battalion, a great Union Jack, a patriotic motto, a picture, generally a rustic paling—a myriad of things are set forth in this way. No end of care is taken. The artistic spirit is truly manifested for the glory of the battalion and the edification of the men. The same spirit is carried through the various sections of the battalion. Each company has its own distinctive adornment. The bands, machine gun section, and signallers announce to the camp not only their presence, but their importance to the fighting force of the Empire by potted flowers, designs worked out in whited stones and bottle stoppers, by evergreen shrubs ingeniously arranged, and by various devices unthought of by the ordinary lay mind. The reader may say, "What a waste of time," but such is not the case. It is not merely the expression of a regimental spirit, but it is an important means of developing that spirit—a spirit that will have an important bearing upon the achievements of the men in face of the enemy.

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The general care of a camp is a very important feature of military life. A comparatively limited area, containing about 2,800 tents, occupied as dwellings for officers and men, and 200 marquees, used as orderly offices, quartermasters' stores, messing tents, canteens, etc., would soon become a death-trap were sanitary methods not strictly enforced. The medical service in both camps with which "Spectator" has been associated has apparently been very efficient. In Barriefield the foundation of sanitation, namely, drainage, was neglected at the outset, but that, I understand, has since been corrected. In Valcartier the natural character of the soil and general conformation of the land lends itself

to sanitary drainage, even if the medical service corps did nothing to aid nature. However, according to a comprehensive scheme designed by the camp engineer, the whole place is thoroughly drained, thus laying the foundation of health for this vast body of men. The primary aim of the Director of Medical Service is to keep the men in health, not to cure them when they fall ill. For this purpose cleanliness is the one law of divine sanction insisted upon by military authority. The kitchen is the first danger-point, and is watched with the greatest care. The disposal of refuse, vegetable and animal matter around the kitchen, the proper cleansing of the cooking utensils is perpetually insisted upon. In the rear of the battalion lines there is in every instance an incinerator that is kept going continually. Everything that is burnable and no longer useful is cast into this crematorium and turned into its constituent elements. Kitchen refuse, waste paper, fruit peel, old clothes, etc., all have the same destiny. Turning to the actual conditions of life of the Canadian soldier, we find that his home is a bell-tent, or the eighth part of such a tent. A tent is, of course, merely meant as a sleeping-place and a shelter in time of inclement weather. The soldier's life is in the open. Fresh air and sunshine are his most effective medicine. In the tent he may find conditions rather inconvenient at times, but when chums are together it is not the worst place on earth. In the first place, there is ample ventilation, or ought to be if properly managed. And secondly, it is a rule of camp sanitation that on every day when weather is favourable all the bedding and clothing of the men should be piled outside in the open air and sunlight. This rule is invariably insisted upon and one of the little points of discipline enforced by the Brigade Sanitary Officer is that these clothes should be neatly piled, and piled in absolutely straight lines. This is another evidence of the artistic in the mere man. There are shower baths sufficient for all needs, and bathing parades in the river arranged daily. So that if men fail to be clean they have to be expert evaders. Finally, every Battalion has a medical officer whose duty is not merely to co-operate in the sanitary care of the camp but to give medical attention to the sick and injured. A "sick parade" is held at the medical orderly room every morning before seven o'clock when those who are ailing have to present themselves for examination and treatment. Any man who is too sick to go on daily parade is sent to the hospital. There is no such thing as a man lying around his tents because he is "out of sorts." The manifest object of this is to keep down the number of fakirs. It has been noticed—and requires no special acuteness of discernment either—that on holidays or days of no parade, the number of "sick" is decidedly less than when a full day's work is contemplated. All of which goes to show that there is a good deal of human nature in the Canadian soldier. It is one of the venal offences of camp. If a man gets away with a ruse of this kind he reckons it one of the occasions when he has scored on the medical officer. The field hospital in Valcartier consists of four or five permanent buildings and a great number of tents. The more serious cases can be properly housed while the lesser cases are quite all right under canvas. There are thousands of men in the military camps of Canada to-day who are receiving infinitely more sanitary and medical attention than they ever did in their lives before, and one might venture to say that one of the very best health resorts for thousands of the young men of Canada now in stores, offices and factories would be the sunlit, wind-swept camps of our Canadian Army.

THE FRIENDSHIP OF GOD

Sermon by the Very Rev. D. T. OWEN, Christ Church Cathedral, Hamilton, Ont.

"My beloved is the chiefest of ten thousand.....This is my beloved, and this is my friend, O daughters of Jerusalem."
—THE SONG OF SONGS, v. 10, 16.

WE can look upon personal religion in many different ways. But there is no truer way than that of thinking of it as the cultivation of that Divine friendship which is within the reach of the weakest Christian, so long as he be penitent, humble, persistent and hardworking in his religion. My subject then is the practice of the Friendship of God.

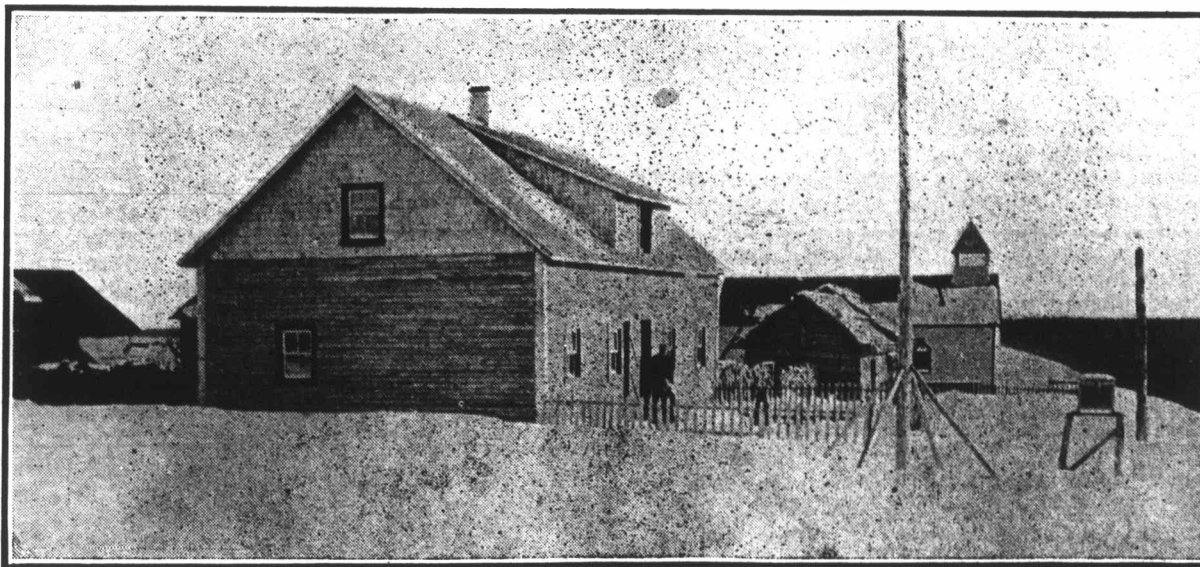
1. We are called to be the friends of God. That holy and glorious friendship is offered us. God as the Friend of the person, the person as the friend of God, is a thought running clear through the Bible. It is one of the master thoughts of the Bible—one of those great themes which link its separate parts together. You can remember how God is shown us as the Great Friend Who offers friendship, and all that means, to man capable by grace to share the friendship of the Most High. Look at some of the references to this in the Bible story. "Enoch walked with God," that is as a man walks with his friend. "And the Lord spake with Moses face to face, as a man speaketh unto his friend." "Abraham, Thy friend forever." "The seed of Abraham, my friend." "There is a friend that sticketh closer than a brother." And then there is the strange question asked in Zechariah: "What are these wounds in thine hands? Then He shall answer: Those with which I was wounded in the house of my friends." And when we pass from the Old Testament to the New, we come at once upon Him—"who laid down His life for His friends," and Who said: "Ye are my friends . . . no longer do I call you servants, I have called you friends."

This friendship is for us. Archbishop Benson, in speaking of the lessons he had learned from his old schoolmaster, Prince Lee, says: "This one thing is the first and last we learned of him, that the personal friendship of Jesus Christ our Lord was that gift which God was Incarnate to bestow on every man who seeks it."

It is very clear that this is part of the mission of Jesus Christ. This is one of the great facts He came to make known. God will be the Friend of each one. He is the God Who manifests Himself to those who seek Him. "This is life eternal, that they may know Thee the only true God, and Jesus Christ whom Thou didst send." "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." How wonderfully Our Lord shows His own desire for the friendship of man, how tender, how approachable He was, how He loved His friends, how He trusted them. In all this He was revealing the love of God for man. But I always feel that it was in Gethsemane that He gave a most signal proof of His desire for man's friendship, and of His love. "And He took with Him Peter, and the two sons of Zebedee, and began to be sorrow-

ful and very heavy. Then said He unto them, my soul is exceeding sorrowful, even unto death; tarry ye here and watch with me." He wanted His friends near Him in His bitter sorrow. A test of love, indeed! A man may love me when he comes to me to sympathize with me in my troubles, but I know that he loves me when he asks me to stand by him and be near him in his hours of grief and bitterness. In such an hour we want only those by us we really love. In Gethsemane the Friend wanted His friends to stand by. "Then said He unto them, my soul is exceeding sorrowful, even unto death; tarry ye here and watch with me." Jesus Christ our Lord reveals the God Who asks for the friendship of man.

AN ARCTIC PARSONAGE



Home of the Venerable C. E. Whittaker, Fort McPherson, built since Mr. Whittaker was out on furlough. Fort McPherson is near the mouth of the Mackenzie River, in the diocese of that name. Mr. and Mrs. Whittaker have done a splendid work among the Eskimos. A note received recently by the editor of the "Churchman," written on April 4th, states that they were "all in good health."

2. All true friendship involves sacrifice. We have our part in this. "Friendship! All like the purchase, but who the price will pay?"

It costs to be a friend. How is it the selfish have so few friends? Because they are not prepared to make the sacrifices necessary to friendship. For sacrifices have to be made in the cultivation of friendships. Friendship is a cultivated thing. So with the friendship of God. It has to be cultivated by sacrifice on our part. You remember the great desire of St. Paul's heart—"that I may know Him." And how did he set about it? "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Do we want to become the friends of God and to enter into the joys of that Divine friendship? Then we have to take pains. There is no other way. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Let us rid ourselves of the absurd idea that we can drift along somehow in our religion and thus really arrive anywhere. It is a real business, our religion—a work to be done, a sacrifice to be made day by day—in a word, a friendship to be formed. This is one of the great reasons for prayer. By prayer we get to know God. In prayer we are cultivating the Divine friendship. Take pains with your prayers. Remember you are going into the Presence of the Friend to talk with Him, to take Him into your confidence, and to deepen a friendship. "Enoch walked with God," as a man walks with his friend. You know how

it is when you walk with your friends—how natural and unstilted your conversation is, and how easy it is to tell them things. People who are restless, bored or miserable in prayer have not learned of the friendship of God.

Again, what is our Church attendance but, from one point of view, the cultivating of that friendship? We go to church to deepen it, to enter further into the mystery and abiding joy of it. Thinking of it from this point of view, how miserable and contemptible are those excuses for irregular attendance at the services of the Church which we are so familiar with from people who allow the smallest things to keep them away. One feels that such people are very far from having even the smallest idea of what going to church is for—namely, a means of growing into the friendship of God. They would never think of treating their earthly friends as they treat God and the services of His Church. They know they could never keep their earthly friendships, let alone deepen them, by such casual and indifferent conduct. But the people who always come—What of them? If they come in sincerity, then they are doing no less than this—cultivating a friendship in the only way possible, by taking pains. They are seeking to know Him. It is all part of the practice of the friendship of God. If you

were to ask such a one: Why do you do all this—give up your time, come rain or shine, cold or heat? Why are you always found, convenient or inconvenient, in your place? Why do you say your prayers day in and day out? Why do you come to Communion so regularly? Why are you giving up so much of your leisure time and recreation? Why? And what would the answer be? "That I may know Him." "These things I count but loss for the excellency of the knowledge of Christ Jesus my Lord." "He it is who sticketh closer than a brother." Or the answer would come in a kind of paraphrase of my text from the Song of Songs.

Look! As the procession of life passes by my window, see those who claim my time, my interest, see their little banners float-

ing in the breeze. Well enough for them; but see that mighty blood-stained banner lifted high above the rest. There He is "the Chiefest of Ten Thousand (marked out by that great banner). This is my beloved, this is my friend, O daughters of Jerusalem." What, that One? But He is wounded, He is wounded in the Hands! Yes. He was wounded in the House of His Friends, and He loved me, and He gave Himself for me. And this is my ambition—that I may know Him here, and this my sweetest hope and my surest confidence, that, when the day breaks and the shadows flee away, I may serve Him, and may see His face. And even more than that the Friend has promised to His friends. The greatest mark of friendship is reserved to the end—O sobering thought! O wondrous hope! O glorious destiny for sinful man!—for hear the Voice that comes from the midst of the Worshipping Hosts of Heaven: "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame, and am sat down with My Father in His Throne."

Giving to others does not exhaust our own supply. The Apostles had twelve baskets full of pieces left after all the people were fed. It is always so. The more love and sympathy we give out to others the more we have in our own hearts. Showing kindness to those we meet does not empty our own hearts of kindness.—J. R. Miller.

NEW BOOKS

The Pillars of Society.

By A. G. Gardiner. London & Toronto: J. M. Dent & Sons, (Upper Canada Tract Society). (319 pp.; 25 cents.)

Another series of delightful and penetrating character sketches and appreciations by the author of "War Lords," and "Prophets, Priests and Kings," which appears for the first time in popular edition. Thirty-eight notables of the political, military, naval, literary and clerical world are treated, all of England, except Kropotkin, Roosevelt, Woodrow Wilson, Strathcona and Laurier. They were written before the war, and subsequent developments disclose the accuracy of Mr. Gardiner's estimates. Laurier he sizes up as an opportunist. Roosevelt, a man of primal force and courage "moralizes but does not spiritualizes." Regarding Woodrow Wilson, subsequent events do not seem to have fulfilled the promise of earlier years. Mr. Gardiner speaks of him as highly courageous in tackling the problem of rescuing government from the machine. Of course the evanescent courage of note writing had not then displayed itself. Mr. Gardiner's horoscope of Churchill is uncanny. "He will write his name big on our future. Let us take care he does not write it in blood." The Dardanelles is where he has written his name with the blood of others. He may yet write his name in France with his own.

The Children's Year.

Fifty-two five-minute talks to children, by Rev. W. R. Bowie, D.D. Fleming H. Revell, Toronto. (192 pp.; \$1.00 net.)

The custom of a sermonette for children in our Anglican services is fortunately growing. It can be admirably introduced without dislocating the order at the end of the announcements in the morning service. There should be some part of the instruction in the service on the level of the children. Dr. Bowie gives telling treatment of subjects within the ken of the average boy and girl. Thermometers and Thermostats, Barnacles, Wet Blankets, Quarantine, Smoking Wicks are some of his titles at random, which in themselves tell a story. Simple language and barbed points are the other merits of his talks.

The Comrade in White.

By Rev. W. H. Leathem, M.A., (introduction by Hugh Black). Fleming H. Revell, Toronto. (57 pp.; 30 cents.)

In four chapters Mr. Leathem beautifully tells of the reality of the presence of Christ to some of the men at the front. Christ comes as the messenger to the house of mourning with His assurance of true life, and as the Physician to the bedside of the wounded and maimed, helping them to bear the burden. The best chapter in the book is the last, which tells of the story of how the Boys' Club of Lieut. Roger Fenton became a Prayer Circle. "O God, it's a hard business praying. But Roger made us promise. And you know how decent he's been to me and the crowd. Listen to us now and excuse the wrong words and bring him back safe. And, O God, make him the bravest soldier that ever was and give him the V.C. That's all we want for him. And don't let the war be long, for Christ's sake, Amen." And so the chapter goes on in words that start the tears. We need just this book to tell of the sweet reality of Christ's presence in times like these.

Kingdom Preparedness.

America's opportunity to serve the world. By Bruce Kinney, D.D. Fleming H. Revell, Toronto. (159 pp.; 75 cents net.)

If there were more books like this, and more "Americans" like Dr. Kinney, the United States would come nearer to the measure of its responsibilities. Written primarily for citizens of that country, the book is a stirring philippic, calling them to action in the realms of Applied Christianity, Home Missions, and Foreign Missions. His chapter on "Modern Problems in the Unfinished Task" is an unflinching exposure with chapter and verse of the immoralities and inconsistencies of men of Christian countries, both at home and abroad, which hinder the advance of Christianity. This chapter alone is worth the price of the book.

Two Universities—Oxford and Cambridge—have already given more men for the European war than have been asked for from all Christendom for the evangelization of non-Christian lands.—John R. Mott.

Conscientious Objectors

THE following letter from Mrs. Margaret Gibson contains a clever and original, if somewhat drastic, method of dealing with a question difficult enough at any time, but doubly so to-day, when shirkers of every description are sheltering themselves as Quakers and, therefore, conscientious objectors.

The second suggestion touches German settlements in Alberta as well as Ireland and gives food for thought and suggestion:—

Two Suggestions.

"To the Editor of the "British Weekly."

"Sir,—Will you kindly allow me, through your columns, to make two suggestions to the Government? One is that the temptation to conscientious objection might be diminished if every man who adopts it were to have his name at once and for life blotted out from the registers of voters, Parliamentary and municipal. The other is that a stricter control ought to be exercised over elementary education in Ireland. I once had the pleasure of an intimate acquaintance with an examiner of such schools, and I learnt that the vast majority of the essays sent in expressed high-flown ideas as to the glories of Ireland before the English conquest and the mighty deeds of her great king, Brian Boru, one of them even stating that this hero had won the battle of Bannockburn! Patriotism is an ennobling thing, but when perverted by means of falsehood it becomes dangerous, and I am sure that the seed which has borne such bitter fruit has been sown in Irish schools. We Scots know how our youthful hearts swelled over Bannockburn, but we know also how to be proud of the British Empire, of whose core the Irish and we have the honour and advantage of forming a part. I am, Sir, yours with compliments.

"Margaret D. Gibson.

"Castle Brae, Cambridge."

TELL HIM NOW.

If with pleasure you are viewing any work a man is doing,

If you like him or you love him, tell him now, Don't withhold your approbation till the parson makes oration,

And he lies with snowy lilies o'er his brow; For no matter how you shout it, he won't really care about it;

He won't know how many teardrops you have shed;—

If you think some phrase is due him,

Now's the time to slip it to him, For he cannot read his tombstone when he's dead.

More than fame and more than money is the comment kind and sunny

And the hearty, warm approval of a friend, For it gives to life a savour and it makes you stronger, braver,

And it gives you heart and spirit to the end; If he earns your praise, bestow it; if you like him, let him know it;

Let the words of true encouragement be said; Do not wait till life is over and he's underneath the clover,

For he cannot read his tombstone when he's dead.

—Cleveland's Young Men.

TAKE HOME A SMILE.

Take home a smile; forget the petty cares, The dull, grim grind of all the day's affairs; The day is done, come, be yourself a while To-night to those who wait, take home a smile.

Take home a smile, don't scatter grief and gloom Where laughter and light hearts should always bloom;

What though you've travelled many a dusty mile Footsore and weary, still take home a smile.

Take home a smile—it is not much to do, But much it means to those who wait for you; You can be brave for such a little while, The day of doubt is done—take home a smile.

E. A. Guest.

The Church Abroad

The leading men of India are to-day looking to Jesus Christ as the One who must lead to India's fruition.—J. P. Jones.

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Dr. Nasir, of the Indian Medical Service, said that his converse with the Neo Hindu sects, such as the Arya Somaj, led him to believe that they were just the sappers and miners preparing the way for the upbuilding of the Kingdom of God, by clearing away the debris of idolatry and obnoxious customs, and encouraging faith in the One true God.

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As an indication of the danger that confronts Japan, the figures recently given out concerning the religious complexion of the student body of the University of Tokyo are significant. There are among the students 300 Buddhists, 1,000 Atheists, and 2,500 Agnostics. What a task confronts Christianity in an atmosphere that produces such a student body!—"Zion's Herald."

* * * *

Dr. Parkin recently made the statement, that he believed the wonderful thrill of patriotism of which one was so conscious among the inhabitants of the overseas Dominions, was largely due to the influences of the great Churchmen such as Bishop Selwyn, who, in days gone by, had inspired the people to whom they had been sent and among whom they worked.

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A correspondent from Egypt writes: "At the edge of the Sahara Desert, near old Biskra, we were interested in a long camel caravan carrying huge packages and evidently starting upon a long journey into the desert. I asked what they were carrying, and was told that they were transporting 2,000 copies of the New Testament, translated into Arabic, into the desert country. These Gospels were purchased by the Moslems at two cents apiece, and were the means of bringing to many a desert nomad his first knowledge of this text-book of Christianity."—Bible Society Record.

* * * *

The year 1915 witnessed great advance in the Uganda Mission of the C.M.S., but the growth of the work is best realized by comparing it with what it was a decade ago. The Protestant Christian community in the Mission now numbers 114,570, almost exactly double the total of ten years ago; the communicants (29,000) have very nearly doubled their number during that period; the contributions of the people have almost trebled; the students and pupils in the schools have more than trebled. Every item shows advance, save only the number of African Christian women workers, which has fallen in the ten years from 322 to 212. Nearly 7,400 adults received baptism in 1915.

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There are about 3,000 students from all parts of China studying in Japan, chiefly at Tokyo, but also in Sendai, Kyoto, Osaka. The C.M.S. Mission to Students was begun in 1908; in 1913, a church seating 180 was built; 130 students have been baptized, 10 per cent. being women. In a recent statement, the Rev. W. H. Elwin says: "A Chinese ordained pastor of many years' experience in China, and a foreign missionary, are now in charge. . . . The position is strategic, for from it the whole of China may be reached. While in China the Church Missionary Society has missions in eight provinces, 127 students from 16 provinces have been baptized in Tokyo. There is an immediate influence on China from its students in Japan."

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The work in Palestine of the Jerusalem and the East Mission has been completely halted by the war. While the buildings at the several Mission stations have escaped serious damage, their contents have in some instances suffered, as, for example, in the case of the hospital at Haifa and of St. Helena's Dispensary, Jerusalem, where the Turks have commandeered for military purposes beds, ward furnishings, surgical instruments, medicines and drugs. Some school buildings have been used for barracks and stores. Right Rev. Rennie MacInnes, D.D., who is temporarily in Cairo, is persuaded that as a direct result of the war there will be seen the final disappearance of the Turk from the Holy Land and, because of this conviction, he is already raising funds wherewith to re-equip the Missions when peace opens them again.

Abroad

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EARL KITCHENER
An Appreciation

Ven. W. J. ARMITAGE, Halifax, N.S.

THE mind of the Empire was well voiced when Canning gave it expression in his brilliant aphorism after the death of Edmund Burke: "There is but one event, but it is the event of the world—Burke is dead." Kitchener is dead. So the sad news flashed to all earth's continents. But not in soldier fashion on the blood-drenched soil, but beneath the dark waves of the storm-tossed ocean. The gallant ship went down with its rich and precious freightage of human lives. But there was one of untold value. Weighed in the balances of worldly judgment, it would outweigh an army. Who could express its worth save our Shakespeare:—

"This body did contain a spirit.
A kingdom for it was too small a bound."

Old ocean ne'er gave sepulchre to so great a son of earth. The Royal Navy, mistress of the seven seas, to which under God we all owe an incalculable debt, forbears to grieve for her own losses, and joins with the army, with the citizens of the Empire, and with lovers of freedom everywhere in placing its hallowed tribute on the ocean grave of a Briton whose name will be honoured while the world lasts or time endures.

"O friends; our chief state-oracle is mute,
Mourn for the man of long enduring blood,
The statesman-warrior, moderate, resolute,
Whole in himself, a common good.
Mourn for the man of amplest influence,
Yet clearest of ambitious crime.
Our greatest yet with least pretence,
Great in council and great in war,
Foremost captain of his time."

Kitchener by the inherent nobility of his character, had seized the imagination of the world. There was a glamour of romance about him, which made an irresistible appeal. Milton in glowing terms had described the man whom he most resembled in English history, his own heroic Cromwell as "our chief of men." And Kitchener was the man of all men in whom the British people had garnered up their hopes, and in whose keeping they had placed their hearts with supremest confidence.

The world saw in Kitchener a giant of efficiency, rising like a mountain peak above all others by sheer force of intellect and strength of will. It saw clearly that he towered above his fellows in his knowledge of affairs, and in the practical force which he employed in the realization of his aims.

He was the ablest soldier of the age, highest in patriotic spirit, in military genius, in organizing ability, in executive capacity, and in statesman-like foresight. He possessed, and trained to the utmost point, faculties and qualities seldom found in combination, the gift of administration, a philosophic insight amounting almost to prescience, wedded to indomitable resolution.

The imagination of the ancients pictured the war-god as the blustering and wordy Mars, but Kitchener was the very embodiment of reserve. He never wore his heart upon his sleeve, but he was none the less, a true British soldier, strong, and silent, and calm, and forceful and compelling. And in this, too, he followed closely in the footsteps of the first great organizer of the English army—Cromwell of the iron will.

Perhaps the best word-picture ever drawn of Kitchener was that of the celebrated war correspondent, Mr. G. W. Steeven in "With Kitchener to Khartoum." He gives his age, which he remarks is irrelevant. He describes his appearance: "He stands several inches over six feet, straight as a lance, and looks out imperiously above most men's heads; his motions are deliberate and strong; slender but firmly knit, he seems built for tireless, steel-wire endurance, rather than for power and agility; that also is irrelevant." He further describes his face, his eyes, his cheeks, his mouth his brow. He declares all this is irrelevant too, "neither age, nor figure, nor face, nor any accident of person has any bearing on the essential Sirdar. He has no age but the prime of life, no body but one to carry his mind, no face but one to keep his brain behind. The brain and the will are the essence and the whole of the man—a brain and a will so perfect in their work-

ings that, in the face of extremest difficulty, they never seem to know what struggle is."

Kitchener was the brain of the army. He was altogether unique. He stood by himself, in the originality of his character, and the versatility of his talents. His quick and penetrating mind seized every side of a subject. His eye like the Roentgen Rays of modern science saw through men and things. Like Napoleon he had a devouring appetite for detail. Nothing was too great for him, and nothing was too small for his attention. He planned on the largest scale. He possessed the invaluable faculty of decision, and his judgments reached after due deliberation were almost infallible.

He was the arm of the Empire. All men everywhere felt that there was a strong and masterful hand guiding the destinies of our land forces. He stood like a very Colossus amidst all the mere talkers of the land, and you could almost read Tennyson's words upon his lips: "Say thou thy say, and I will do the DEED."

Kitchener had an immense capacity for hard work. He was a man of boundless and tireless energy. The story of his entry into the War Office in August, 1914, is good enough to be true. When he was asked, if there was anything he required, he is reported to have answered, "only an iron bed," suggesting that he intended to sleep as well as to work there. Charles the Twelfth of Sweden, whom he resembled in his iron nerve, had five horses shot under him at the Battle of Narva. As he mounted the sixth he said: "These people give me exercise." So with Kitchener, difficulties and dangers only roused him to greater activity, and gave him room for the exercise of his powers. He had learned with the patriot, Kossuth: "There are no obstacles to him who wills."

He planned his campaigns with a grasp of detail, which left nothing to chance, and with such a comprehension of view that no contingency seemed to be overlooked. He believed with Stonewall Jackson that the way of success lay in secrecy of design combined with rapidity of execution.

In nothing, perhaps, was his genius more remarkable than in his choice of instruments. He appeared always to know where to find the right man for the right place. In short, as Lord Rosebery said of Napoleon, ordinary tests do not apply to him. We seem to be trying to span a mountain with a tape. For Kitchener had that undefinable quality which we call genius, combined with surpassing powers of intellect, united to untold forces of human energy.

Plutarch thought that the history of the world is the history of its great men. How large a page, then, has Kitchener written in the record of our time. Cousin, with philosophic insight, noted the distinction between the mere man and the great man in the individual. The philosophy of history does, he thought, just what humanity does, it judges men by their ideals, by what they have done, or what they wished to do, and decides to forget their weaknesses. But here is one, whose very name is a synonym for strength seemingly without alloy, a unique personality marked by immense stores of vitality of mind and body.

Kitchener left the impress of his character upon three continents. First upon Africa, in three great territories—in South Africa, in the Sudan and in Egypt. Next upon Asia, in that vast empire of India. And lastly, upon Europe, which his master spirit saved from panic, possibly from destruction. He no sooner conquered the Sudan, than he planned for the people the best possible system of education. He found a nation of slaves, he lifted them to the plane of freedom. Achmed, Abdullah, a kinsman of the Ameer of Afghanistan, tells us that the Mohammedans feel his loss with a shock of sharp, personal grief. He embodied in himself the spirit of fair play, of straight, strict justice, of impersonal ambition, of physical vigour and moral cleanliness, of broad humanity and broadest tolerance, which enabled the English to do what no other nation has ever done—not even Rome—in the government of diverse creeds, races and civilizations.

And to-day they tell us he is dead. There is a sense in which he is not dead. His spirit lives, his influence remains. It has permeated the vast millions of our Empire. It has found most complete expression in the splendid army of upwards of five million men, the greatest body of volunteers the world has seen—free men fighting for the freedom of our humanity.

The lesson of the hour is not far to seek. First, have faith in God. Behind and above all, the unseen, the directing hand of the Omniscient and Omnipotent God is carrying His purposes out. God, it has been said, buries His workmen, but carries on His work. Again and again, in our England's history, He has raised up the man just

(Continued on page 464.)

WAR POETRY

PASSING SOULS.

For the passing souls we pray,
Saviour, meet them on their way,
Let their trust lay hold on Thee
Ere they touch Eternity.

Holy counsels long forgot
Breathe again 'mid shell and shot,
Thro' the mists of life's last pain,
None shall look to Thee in vain.

To the hearts that know Thee, Lord,
Thou wilt speak thro' flood or sword,
Just beyond the canon's roar,
Thou art on that further shore.

For the passing souls we pray,
Saviour, meet them on their way,
Thou wilt hear their yearning call,
Who hast loved and died for all.

* * *

"CARRY ON."

Dedicated to the Rev. Cecil C. Owen, of Christ Church, Vancouver, Chaplain-Major of the 29th Battalion, 6th Brigade, C.E.F., whose only son, Lieut. Harold Owen lost his life in covering the retreat of his patrol.

Soldier and priest, with suppliant hands upraised,
The sacrificial garland on his brow,
Stood Xenophon, the friend of Socrates,
Who led his Greeks from Tigris to the sea,
Before the altar of Olympian Zeus
At Elis, offering sacrifice and prayer
For victory against the Theban hosts,
His country's foes, on Mantinea's plain.

But lo! as from the altar rose the flame,
Came a swift messenger, and from afar
He cried: "O Xenophon, thy son is slain!"
Firm stood the father, but removed the wreath,
As one who mourned the dead, and carried on
Unflinching his prayer and sacrifice.
But when the messenger of death spake on:
"Nobly he fell, fighting to save his friends";
No longer mourning, Xenophon restored
The wreath, and offered thanks unto the Gods,
Bending his own will to the Will Divine.

And so, dear friend, whose only son was slain,
Giving his life that others might be saved,
Thou too, a soldier priest, wilt carry on
Undaunted still both sacrifice and prayer,
Blending thine own will with the Will Divine.

W. H. Vander Smissen.

University College, Toronto,
10th March, 1916.

* * *

SOME DAY.

Some day fresh grass will creep along the Belgian
lanes,

Some day the flowers will open to the May,
And on the grave of my brave soldier boy the
grass will grow—
But not to-day.

Some day the birds will build their nests again
round Lille,
And on the dunes again will children play;
Some day kind time will lay her hand upon my
aching heart—
But not to-day.

Some day the widows of Louvain will cease to
weep,
And from the ashes of those ruins grey
Will rise a city fashioned by the love of all the
world—
But not to-day.

Some day the soldiers will come back again from
France,
And England will be hung with banners gay,
And I shall see them marching past—the comrades
of my boy—
But not to-day.

Some day, that golden some day which the future
holds,
When trumpets blow and angels line the way,
My soldier boy will come to meet me down the
glittering ranks—
And he will say:

Welcome, brave mother heart! the day at last has
dawned,
The parting and the pain have passed away;
Yes, I shall see, my ears shall hear, my heart
again grow young—
Upon that day.

A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week).

CHAPTER XV.

"I Owe Him Nothing!"

THE next morning Colonel James was forced to admit that his ankle was worse rather than better, and finally he yielded to Mrs. Lane's entreaties and allowed her to bathe and bandage the injured foot. She was shocked to see how swollen and discoloured it was, and on closer examination she found that there was a small wound which appeared to be the centre of a violent inflammation. "A mere scratch," protested the old soldier, but Mrs. Lane felt sure that he needed a doctor; more especially as he was evidently very feverish and uncomfortable. But when she suggested sending for one the Colonel pooh-poohed the very idea, and, as he thought, finally quashed it by saying—

"It's all very well to talk of sending for a doctor, but there's not one to send for just now. Dr. Collins at Albertville has gone away ill, and there's not another within forty miles."

But Mrs. Lane thought, with a pang of distress, of David's information about Dr. Graham. Was he fated to come so soon into their lives again? She allowed herself to be persuaded by Colonel James to wait until the afternoon before sending for the doctor.

David and Gilbert had gone off with Jack, the foreman, to inspect the orchards and the whole "plant" of the great fruit growing and packing industry. Marjory had prepared to accompany them, but her mother had determined that, from the first, she must learn that she could not be Gilbert's inseparable companion in his work on the farm. Marjory must exercise her domestic faculties, for Martha could not cope alone with the work of the house. Moreover, Mrs. Lane hoped that when David was not always "odd man" in the party, he and Gilbert would draw more closely together.

After making Colonel James as comfortable as she could, Mrs. Lane repaired to the kitchen.

She found Martha passing in review all the "hardware" of the establishment. The kitchen table was covered with saucepans, kettles, basins and all kinds of utensils, while Martha was engaged in scouring every shelf and cupboard with such a hearty application of "elbow-grease" as they had never known before.

"Was everything very dirty, Martha?" inquired Mrs. Lane, as she watched Martha's energetic onslaught.

"Well, ma'am; not to say *dirty*, but I didn't fancy things after that poor heathen Chinese. Anyhow, they're having a good Christian scrub now. But I should like to know, ma'am, about the meals. There don't seem to be no tradesmen here. A man came along this morning with milk and eggs, and he says there's a farm where they do all the dairy work; but when I asked when the butcher and the baker would call he said he guessed in a year or two. I must say, ma'am, that I can bake a bit and even wash at a pinch, but butchering I can't nor won't put my hand to, and 'tis to be hoped you don't expect it."

"My dear Martha," said her mistress, "I must confess I don't know where the meat comes from, but you may be very sure you won't be asked to be butcher. We must get Jack to

put us up to the ways of the place; Colonel James cannot be troubled about it to-day. And I want you to understand from the very first that Miss Marjory and I shall do our share of the housework. It is quite impossible for you to do it all, and I want you to understand now that this is the case and that it is useless for you to object to it."

It was very seldom that Mrs. Lane spoke so decidedly to her old servant, but she felt it necessary now, though she secretly hoped that her efforts at domesticity would not be subjected to Martha's critical eye.

Martha muttered something half-intelligible about "mistresses in the kitchen" and then began to drag the table, covered with pots and pans, across the room, apparently thereby to ascertain how much noise she could make. The effect must have surpassed her most sanguine expectations, and under cover of the din, Mrs. Lane fled, taking Marjory with her. The two proceeded to make the beds; Marjory's keen eyes soon perceived that her mother was far from sure of the order in which the clothes went on.

"Have you ever made a bed before, mummy?" she inquired innocently.

"No darling—not often, at least."

"I thought not, when I saw that Gilbert is to sleep with only one sheet and no pillow. I think you'd better let me help. I don't hold with the misses in the bedrooms," as Mattie says.

"Oh dear!" sighed Mrs. Lane half seriously, "what a useless mother you have got, Marjory. Why wasn't I taught to be useful when I was young?"

"Because you were so ornamental, mummy dear, I expect. It's the people with freckles, like me, who have to be useful and domesticated." Then suddenly becoming grave, she asked, "What's wrong with Gilbert, mummy? There's something up. He's as cross as two sticks even to me, and David doesn't dare speak to him."

"I've been longing to ask you that very question, Marjory, but I didn't like to, as I thought you were sure to be in Gilbert's confidence, and I did not want to tempt you to betray secrets. But though I see something is wrong, I don't like to question Gilbert. I don't feel as if it would do any good."

"No, I don't think it would," said Marjory candidly. "It's something to do with that horrid Dr. Graham, I'm sure. Gilbert isn't a bit what he used to be since he knew Dr. Graham. There's some mystery between them, but I don't know what it is, and Gibbie won't tell me a word. I told him one day that Dr. Graham had a bad influence over him, and he only said 'Silly little fool!' so of course I shut up. It's about the first time Gibbie has ever had a secret from me!"

Marjory's voice shook—the tie between the twins was unusually close, and the careless, light-hearted child was feeling deeply her brother's detachment from herself.

"Mother," she continued, half shyly, "do you believe that one person can have any effect on another person? I don't mean like Dr. Graham and Gilbert, but I mean—well, I suppose I mean—do you think there's any use in praying for other people? Do you really think it does any good?"

It was almost the first time that Marjory had given any sign of serious thought. Frank and open in manner, she was exceedingly reticent concerning her own inner life, and her parents had always conscientiously refrained from trying to force her confidence. Now her mother once more realized that Marjory was growing up. She felt glad that the girl's first question about spiritual things should have taken this form, for a belief in prayer was a part of her creed which, as Anne Campbell had said, was beginning to "come true."

(Continued on page 466.)

Diocese of Kootenay

MEETING OF SYNOD, NELSON, B.C.
June 20th and 21st.

THE first Synod of the Diocese of Kootenay to meet under its own Bishop was opened in Nelson on 20th and 21st June. The Bishop of Kootenay delivered a comprehensive charge, in which he dealt with a large number of the outstanding questions of the day, both in Church and State.

Prohibition.

He made a strong appeal for the passage of the Prohibition Act, taking the ground that the use of liquor usually led to abuse, and it should, therefore, be prohibited. In urging that prohibitionists support the bill His Lordship said: "The evils resulting from the abuse of alcoholic liquors have long been felt to be a menace to the physical, mental and spiritual welfare of the race, and all social and moral reformers have recognized that in drink they were face to face with a foe deadly to human progress.

"With the outbreak of the war the evils of drunkenness have been forced upon the attention of the various nationalities engaged in the conflict, with the result that strong and drastic measures have been adopted to lessen or control the sale or use of intoxicating beverages. This wave of popular feeling has spread to our Dominion, and in almost every province legislation has been passed to prohibit or restrict the sale of alcoholic liquors. The Legislature of British Columbia has been forced to follow where other Legislatures have led the way, and an act has been passed prohibiting the sale of intoxicants except for certain purposes under government control.

Urges Support of Bill.

"Before the act becomes law it must, however, be submitted to the people, and at the forthcoming elections the electorate will be asked to express approval or disapproval of prohibition. I feel very strongly that our duty as Christian men at the present time is to support the action of the Government, and I hope that every member of the Church of England in this diocese will vote and induce others to vote for a measure which will have the effect of greatly lessening the suffering which drink has caused and continues to cause. The man who turns a deaf ear to the cry of the drunkard, the man who will not by his vote help to liberate his country from a bondage that continues to wreck lives, hopes and ambitions—such a man takes upon himself an appalling responsibility.

"I would not dare and I cannot conceive how any other man can dare, to go into the ballot-box and vote for the continuance of such an evil, which fills our jails with criminals, our insane asylums with victims, and our land with tears of anguish from broken hearts and wasted lives."

Advocates Compensation.

The Bishop of Kootenay then urged compensation if prohibition passes. "The duty of Christians, in common with all right-minded people, is, therefore, to rid our land of a traffic which, I believe, has been a national curse, but in the carrying out of reforms we must not lose our heads and do evil that good may come. However much we may deplore the evils of intemperance, however determined we may be to put a stop to them, however regretfully we may be forced to recognize that the abuse of alcoholic liquor has proved to be almost inseparable from the use, we must not commit an act of injustice towards those who are, directly and indirectly, interested in

Progress of the War

July 11th.—Tuesday—British suffer partial setback, but French capture German redoubt. Russian advance continues towards Kovel.

July 12th.—Wednesday—Germans capture important position at Verdun.

July 13th.—Thursday—British regain lost ground. Germans make heavy attack at Verdun and considerable headway. Grand Duke Nicholas defeats Turks west of Erzerum.

July 14th.—Friday—Russians report capture of 2,000 more prisoners. Active artillery operations along British front.

July 15th.—Saturday—British break through German second line of defence along a front of about four miles. An Austrian counter-attack fails and over 3,000 more prisoners fall into hands of Russians.

July 17th.—Monday—British make further gains and capture the Commander and staff of a Bavarian regiment. French drive Germans from advance trenches near Fleury. Russians capture city of Baiburt, between Erzerum and Trebizond.

the liquor business. We must remember that at the present time and for long centuries the sale of alcoholic liquors has been a perfectly legal business in itself, contrary neither to the laws of God nor man. The abuse of wine and strong drink is most strongly condemned in the Bible, whose teaching may be summed up in the one sentence, 'No drunkard shall inherit the Kingdom of God,' but the use of wine and beverages of like nature is nowhere condemned; rather are they always recognized as a gift of God for men's use and enjoyment. Prohibition has become necessary because the country is not Christian, and because, not being Christian, men and women know nothing of the Christian virtue of self-control. They must be saved from themselves, prohibited from the use of that which experience has taught cannot be used without abuse by the vast bulk of mankind.

Christianity Needed.

"If the country were Christian, prohibition would not be needed, for the Christian could have learned true temperance, true self-control. He would be able to use God's gifts in moderation as one responsible to the Giver of all for the use of His creatures.

"When, therefore, we are prospecting for the future of a business which is not in itself an evil, however liable to abuse it may be, it does not seem to me to be just, or right, or Christian, to take away a man's means of living and give him no compensation.

"There are undoubtedly," the Bishop continued, "many difficulties in the way of arriving at a just solution of the problem of compensation which will be just and fair to the hotelmen on the one hand and to the people on the other, and I am not sufficiently trained in statesmanship to offer any plan or scheme.

Poisonous "Dope."

Some of the hotelmen deserve no compensation at all, as they have for years been selling vile, poisonous dope which has never been, and has never been intended to be, a legitimate article of commerce.

"These men deserve no compensation. They ought, long ago, to have been placed behind the bars of the penitentiary, and would have been

(Continued on page 465.)

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Fifth Sunday after Trinity.

Holy Communion: 250, 251, 259, 433.
 Processional: 384, 386, 397, 646.
 Offertory: 573, 599, 627, 653.
 Children: 261, 693, 694, 701.
 General: 9, 654, 660, 730.

Sixth 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.

The Bible Lesson

By Rev. Dr. Howard, Montreal

5th Sunday after Trinity, July 23th.

Subject:—"St. Paul's at Athens
 Acts xvii: 16-34.

INTRODUCTION.

THE incident of St. Paul's visit to Athens is one of the most interesting in this second missionary journey. Having fled from Berea to the sea, he came to Athens. Here he was joined by Silas and Timothy. It would seem that the former was sent on some important mission (perhaps to Philippi or to some other place that the missionaries had visited) and that Timothy was sent back to Thessalonica (1 Thess. iii. 1-2). Thus St. Paul was left alone at Athens. For many centuries Athens had been the centre of Greek culture and learning. It stands out before us as the most interesting city of classical antiquity. Socrates, Plato and Aristotle lived and taught there. At Athens were produced "the greatest sculptures and literary works the world has ever seen." In St. Paul's day the city was still the leading city of the world in philosophy, literature and the arts. The beauty of its architecture was famed throughout the world. Its University was renowned; many youths from all parts of the Roman Empire came to Athens to study at this famous seat of learning. What interest Athens must have had for Paul! He was a man of literary culture, who had studied in the city of Tarsus (then an eminent seat of learning) and also at Jerusalem under the famous teacher, Gamaliel. To this scholar Athens must have presented untold attraction, as to-day it still has a charm for all who know anything of

its ancient glories. The Apostle, left alone, went about the city; evidently he mingled with its busy life, admired its renowned buildings and laid plans for bringing to its intelligent people a knowledge of the Lord Jesus Christ.

ANALYSIS OF THE LESSON.

I.—*St. Paul in the Synagogue and Market-place of Athens (vv. 16-18).*

The Apostle had gone about the city and had been "provoked" to find this abode of intelligent people full of idols. For these idols the city was conspicuous throughout the world. Athens was the centre of Greek religious life. Festivals of a religious nature were constantly being celebrated in honour of the gods; her streets and temples were crowded with artistic images of these divinities. All this simply made St. Paul indignant. To think that the intelligent Greeks should be so unintelligent as to bow down to the works of their own hands! This all indicated to him that their religion was chiefly *superstition*. He soon began his work of Christian teaching. (1) In the Jewish synagogue where he met Jews and devout proselytes whom the Jews had influenced. (2) In the market-place or Agora where he came in contact with certain Greek philosophers of the Epicurean and Stoic schools of philosophy. The religion of the Epicureans was practical *materialism*; while they believed that the gods existed, yet, they looked upon them as far distant from the world and unconcerned in what happened to men. This materialistic view led them to deny the possibility of a future life. The Stoics were more spiritual. They believed in God, but their idea of God was pantheistic. God was the soul of the universe. God was everything and everything was God. Thus God lacked *personality*. Man's soul was only a part of God. It existed only as a part of God. Participating thus in God's existence it was immortal. But after all is said, the Stoics looked upon Spirit as only a refined form of matter. Thus in the ultimate analysis they were materialists as were the Epicureans. But, nevertheless, they worshipped God and had a high idea of morality and duty. These philosophers, Epicurean and Stoic, called the new teacher a "babbler" and his teaching folly. Others declared that he seemed to be a teacher "of strange gods, because he preached Jesus and the resurrection."

II.—*The action of the philosophers of Athens (vv. 19-21).*

These philosophers were greatly interested in the new teaching. They saw nothing in it to prevent their accepting it as another of the many "religious" beliefs which they held. But they were anxious that this new teacher's credentials should be looked into. Accordingly they brought him to the Court of Areopagus. This court met on Mar's Hill (Greek, Areopagus) and tested any new doctrine that was taught in the city before the people would be allowed to accept it. Thus, before this court, St. Paul's Christian teaching was on trial. Those who thus brought him before the court of inquiry had declared to him that his teachings were "strange things," v. 20. They would know what these strange things meant. The Athenians and strangers in Athens spent much time in discussing new teachings, just as they had done from the days of Socrates. They were a philosophically minded people intent to know and understand the latest phases of thought.

III.—*St. Paul's address before the Court (vv. 22-31).*

The Apostle began by telling his auditors that "in all things they were somewhat superstitious," and illustrates his statement by the fact that he had seen an altar in the city dedi-

cated "to an unknown god." The term "superstitious" should rather be rendered by the word *religious*; perhaps, the best rendering of the Greek would be, "I perceive that ye are very religious." The Greek word translated religious literally means, "respectful of what is divine," hence, *religious*. Moreover, this meaning is supported by the fact that it would not have been tactful on the Apostle's part to begin his address by accusing his intelligent hearers of being superstitious. They were a *very religious* people and showed it by erecting an altar to some unknown god who had, according to their belief, poured out some benefit upon them. This striking inscription was St. Paul's text. "To an unknown God"—"What therefore ye worship in ignorance, this set I forth unto you." (R.V.) He would make God, the true God, known to them. With this as his theme his address emphasises the following facts:—

(1) God, the Creator, is a transcendent, personal being, who does not need to be served by men's hands.

(2) God has made all men of "one blood." This was an assertion of the Brotherhood of Man.

(3) This transcendent, personal God is the Father of all whom He has made.

(4) God now commands all men to repent of sin and will, on an appointed day, judge them by Him Whom He has raised from the dead.

Such is the substance of the address. The account in Acts is, no doubt, a very short condensation of what was actually said. St. Luke was not personally present and had to report the speech either from notes made by Timothy or Silas, or from what St. Paul could tell him of it. At any rate, we have the barest possible outline of what was originally said.

IV.—*The effects of St. Paul's words (vv. 32-34).*

1. The statement regarding the resurrection of the dead caused some to mock.

2. Others were impressed by the Apostle, so that they declared that they would like to hear him again.

3. Some were converted. It is hard to influence intelligent people against the whole course of their previous lives. One member of the Court believed—viz., Dionysius, also "a woman named Damaris, and others with them."

The Apostle's effort was not a failure, when it is considered that philosophers are usually men who are hard to turn from their habitual way of thinking. The emotional element in such people is lessened by their intellectual development, hence they could only be influenced by what they would call "proof." Intellectual pride and prejudice consorted together to keep them from accepting this "ridiculous teaching."

We know nothing more of what St. Paul did at Athens. Let us hope that some of his auditors heard him "yet again," and that he was able to influence them towards a better way of life.

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—*A lesson of courage:* St. Paul did not hesitate to speak to the intelligent philosophers of Athens, "whether they would hear or whether they would forbear." He was not ashamed of the Gospel of Christ, nor afraid to preach it. Here at Athens he had proclaimed Jesus and the Resurrection. Some critics have accused him of having failed to proclaim the Gospel, substituting for it a philosophical argument. We have seen that this criticism is not just; our account is a greatly condensed one of the Apostle's address. Courageously, he had preached the truth as it is in Jesus. His attitude gives us courage. We also have an unflinching Gospel for

a sinful world. Courage is needed to be faithful witnesses for the Lord Jesus Christ.

II.—*A lesson as to the danger of intellectual pride and prejudice.* Many a man loses the blessing of God in Christ by his own intellectual pride. He thinks he knows too much to accept the simple Gospel. Prejudice also keeps many a one from salvation. He will not admit his sinfulness or need of divine help. Thus from pride or prejudice, or both combined, he forfeits the salvation of his own soul.

The Churchwoman

Halifax.—A life-long member of St. Paul's Church, and one who was widely known in Church of England circles generally, in the person of Miss Jane Rodgers, died on the 11th inst. The late Miss Rodgers was one of those select women who add strength to any congregation, and in St. Paul's she will be missed very greatly indeed. Scarcely was there any department of Church work which did not claim her interest and active support. In the W.A., in the Chinese department, where she was lady superintendent, in the Mission halls, in the Church of England Institute, she ever carried optimism, counsel, and Christian helpfulness. But it was in the Sunday School that she found widest scope for her many talents, and hundreds who have passed through her classes have borne testimony to her teaching and Christ-like character. Few of the clergy could claim a better acquaintance with the Bible, and her stores of Christian knowledge were rich and full.

Diocese of Qu'Appelle.—Regina.—From June 13th to the 16th the 15th annual convention of the W.A. to the diocese of Qu'Appelle was held in St. Paul's Parish Hall, Regina. The meetings were exceptionally well attended and the interest well sustained throughout the sessions. The revised constitution was considered clause by clause and adopted. With the return of the Lord Bishop from England the constitution can be printed. The general pledge was increased to \$500, double the previous one. A pleasant feature of the convention was the making Miss Oxley, Deaconess of St. Paul's, Regina, a general life member. Miss Oxley came to Regina from Hamilton. There were but few changes in the officers elected for the coming year. Mrs. J. R. Peverett was unanimously re-elected president and the vice-presidents are unchanged. Mrs. Harding, of Yorkton, is the new superintendent of Babies' Branches, and Miss Crane, of Moose Jaw, the secretary-treasurer of the work among the non-Christians. Mrs. E. C. Earp, the former diocesan correspondent, is now in Toronto, while her husband, Rev. E. C. Earp, is at the front with his Battalion, so her office was given to Miss Kate Miles. The first annual meeting of the Girls' Branches of the W.A. in the diocese was held one evening during the convention, when reports from a number of Branches were received, and several excellent papers read. This department of the work is just beginning, but gives evidence of much future growth. The 16th annual meeting will be held in Moose Jaw.

The parish of Kilnasoolagh, Ireland, has shown an excellent example in the present war, for it has sent 19 of its members to the front, this number practically representing all the Protestant parishioners who are eligible for service. The Rector, Canon Stanistreet, has gone to Weymouth as a Military Chaplain for duty, both in Camp and hospital.

is of the War

Tuesday—British suffer setback, but French capture German redoubt. Russian ce continues towards

Wednesday—Germans capture important position at Ver-

Thursday—British regain ground. Germans make attack at Verdun and can- ble headway. Grand Duke as defeats Turks west of m.

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business. We must remem- the present time and for ries the sale of alcoholic s been a perfectly legal itself, contrary neither to God nor man. The abuse d strong drink is most ondemned in the Bible, hing may be summed up e sentence, 'No drunkard it the Kingdom of God,' of wine and beverages of is nowhere condemned; they always recognized as od for men's use and en- Prohibition has become because the country is not and because, not being men and women know the Christian virtue of . They must be saved from , prohibited from the use ich experience has taught used without abuse by the of mankind.

Christianity Needed.

country were Christian, pro- ould not be needed, for the ould have learned true tem- rue self-control. He would use God's gifts in modera- e responsible to the Giver of use of His creatures.

therefore, we are prospect- e future of a business which itself an evil, however liable t may be, it does not seem be just, or right, or Chris- ke away a man's means of give him no compensation. are undoubtedly," the ntinued, "many difficulties y of arriving at a just solu- e problem of compensation l be just and fair to the on the one hand and to the the other, and I am not y trained in statesmanship ny plan or scheme.

Poisonous "Dope."

f the hotelmen deserve no tion at all, as they have for en selling vile, poisonous ch has never been, and has n intended to be, a legiti- le of commerce, men deserve no compensa- y ought, long ago, to have ed behind the bars of the ry, and would have been tinned on page 465.)

Church News

Preferments and Appointments.

Pitts, Rev. R. C., Rector of Neepawa, diocese of Rupert's Land, to be Rector of the Pro-Cathedral, Cochrane, Ont., diocese of Moosonee.

NOVA SCOTIA.

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

Kentville.—A memorial service in honour of Lieut. Fred. Mellor, of the Newfoundland Battalion, recently killed in France, and a son of the Rev. T. C. Mellor, Rector of this parish, was held last week in the parish church. The church was packed to the doors and a detachment of soldiers, including General Borden, and a number of other officers, with the band, attended. The clergy present were the two Anglican Chaplains from the camp at Aldershot, Rev. Messrs. Suckling and Tupper, Rev. J. D. Hull, Rector of the adjoining parish of Cornwallis, and Rural Dean Dixon, from the neighbouring town of Wolfville. The Burial Service was read and two addresses were given by Rev. J. D. Hull and the Rural Dean, and the band rendered a beautiful selection. Lieut. Mellor, who was 28 years of age, was a young man of exceptional promise, and gave up a fine position in the cable office in St. John's, Newfoundland, to enter the army as a private. He won rapid promotion and obtained a commission about a year ago. His parents have received a large number of letters from prominent people in St. John's, including the Governor of the Colony, expressing deep sympathy and bearing witness to his sterling character. It is needless to say that the whole community deeply sympathize with Mr. and Mrs. Mellor in their great sorrow. Another brother is serving in France, a sister is engaged in nursing in the United States, and another and younger sister is at home.

MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal, P.Q.

Montreal.—Bishop Brent, of the Philippine Islands, has accepted the invitation of the joint faculty of the Montreal Theological Colleges, to give the opening address at the commencement of the College term, which will take place during the last week in September. The Bishop will also be asked to address a large public gathering, as also a meeting of the members of the Ministerial Association whilst he is staying in this city.

Montreal.—Christ Church Cathedral.—After a highly successful season, under the presidency of Miss Gault, the Red Cross group of this Cathedral, has suspended its operations. It has sent to the Red Cross Society about 25,000 articles. In addition, it has sent contributions to Christ Church Cathedral soldiers at the front, and to 12 different regiments, 100 copies of the Gospels to Prebendary Webb-Peploe, London, England, 3,775 dressings to the South of France Relief Association, and comforts to the Montreal Khaki Convalescent Home. It has also sent contributions of money as follows: \$100 to Lady Drummond for her work in London; \$50 to Captain the Rev. A. H. McGreer, Chaplain Third Field Ambulance, Senior Assistant at the Cathedral; \$25 to Madame Bieler, for her sister's work in France; and \$20 to the Khaki Convalescent Home in Montreal; total receipts, \$1,416.58; disbursements, \$1,413.99.

Lachine.—St. Paul's.—After some months of failing health, the Rev. Richard Hewton, Rector of this church, died at the age of 58, on the 11th inst. Mr. Hewton is survived by his widow and one son, Randolph, now with the artillery at the front.

OTTAWA.

J. C. Roper, D.D., Bishop, Ottawa, Ont.

Ottawa.—Christ Church Cathedral.—Over 1,000 Orangemen of Ottawa and the district attended Divine service in the Cathedral on the 9th inst., when a special form of service was used. Those clergy taking part in the service were Revs. J. H. Dixon, Canon Reid and Archdeacon Mackay, Rector of All Saints', who preached the sermon.

ONTARIO.

William Lennox Mills, D.D., LL.D., Bishop, Kingston, Ont.

Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Co-adjutor of Ontario.

Ameliasburgh.—The Bishop of Kingston visited this parish on Thursday and Friday, July 6 and 7th, the Rev. C. J. Young, B.A., formerly of Madoc, being temporarily in charge until a new Rector is appointed. Service was taken in St. John's Church, Carrying Place, at 7.30 p.m., at which one candidate from Trenton was presented to the Bishop for Confirmation, by Rev. Canon Armstrong. The following day, the Bishop visited Trinity Church, Consecration, and gave an instructive address. Later, he was taken to Roblin's Mills, and found a large congregation awaiting him. The Rev. C. J. Young presented a class of 12 persons, mostly adults, for Confirmation, the majority of whom were originally members of other Communions.

TORONTO.

James Fielding Sweeny, D.D., Bishop, Toronto, Ont.

William Day Reeve, D.D., Assistant.

Church of the Ascension.—Realizing that our responsibility for our boys, volunteering to serve our King and country, did not cease when they left us to step into the King's uniform, we began to formulate some plan whereby we could continue to be of service to them, even though they may be removed from us to the training camps of Niagara and England, or to the firing line in France and Belgium. With the first fellow to enlist early in August of 1914, we began our service on their behalf. The teacher undertook to write regularly and at Christmas parcels were sent from the class to their classmate in France, whose name had been kept on the class roll, in good standing. Last fall the work began to grow beyond the efforts of one man, then the school began to consider the question. At that time we set up an honour roll placing thereon the name of every fellow enlisting, who was or had been a member of the school since the outbreak of war; names have been added and announced from the platform as they enlisted. This was always the occasion of an outburst of applause. By the end of February of this year every officer, teacher and member of the school (including the Rector) eligible for overseas service, with but one exception, had volunteered. This is considered a record among the Sunday Schools of Toronto. It was on this account that the Superintendent began to consider more seriously just what the Sunday School could do for the fellows before they left for the training camps and thereafter. He called together the remaining teachers and senior members

of the school, who decided that the boys should be given a good send off in the form of a "Khaki Banquet." This was held on March 16, our objective being to have the fellows go away with such a favourable impression that upon the conclusion of the war they would return to the school. Invitations written on khaki paper were sent out and a suitable programme arranged. The tables were prettily decorated with flags and flowers. The speeches included toasts to the King, Canada, Our Comrades in Arms, the Sunday School and the Ladies, these being for the most part proposed and responded to by the boys, who expressed their thanks and appreciation for all that had been and would be done for them. They said they would look forward eagerly to the time when they could return to the school and church. They appealed to those left behind to "Keep the home fire burning." What is considered the speech of the evening was that made by one of the senior girls who, in speaking for the ladies, expressed their pride in our young men in responding to the call of King and country. The fellows were charged with the responsibility of upholding the good name of the Ascension and to remember that while they are soldiers of the King, they are also soldiers of the King of Kings and the eyes of all who know them are upon them. The songs were mostly patriotic and others of a suitable nature were used. Every fellow was presented with a leather-bound Testament suitably engraved and a course of study in the New Testament, "Daily Talks with the Master Trainer," as issued by the Y.M.C.A. In his remarks the Superintendent committed the Sunday School to the task of writing every fellow once a month. A flashlight photo of those in khaki was taken at the close of what was declared to be a most successful affair. A meeting was held shortly afterward and it was decided, in less time than it takes to tell, to organize and publish a Sunday School newspaper, which has been named "The Khaki Journal," in honour of the boys. It is published the first Sunday of each month. A copy is available for every family connected with the Sunday School. This department of work is in charge of a 16-year old youth, who has a book containing a list of the names on the honour roll and the accurate address of every fellow. Duplicate cards 3x5 are prepared and numbered, the address is written on one side, on the back of the card is a column for the month, a space for the name of the writer, so that this person will not again have the card. In this way the card will come into the possession of a different person each month. There is also space to show what was sent and in addition to the Journal, we suggest that a personal letter be written, a weekly newspaper, or some treat, and if his birthday occurs during the coming month the card is assigned to the birthday secretary, who sends a card signed by herself and the Superintendent. In addition to this, one class has undertaken to make up scrap books and send them to the boys. These cards are distributed on the first Sunday of each month, with a copy of the paper, among the teachers and senior girls who are deputed to look after them. According to his charge system, he knows where every card is, should he have occasion to recall one at a moment's notice, such as a change of address, etc. The cards are returned to them the second Sunday of the month, he then makes up his report and hands it, together with the cards, to the Superintendent on the third Sunday of the month, who has the original set of cards and transfers thereon the information received. The cards are returned to the person in charge on the fourth Sunday of the month. We are careful not to place a

card in the hands of a person who is likely to write in the ordinary course of events, the reason for this being obvious. We also note on the card any acknowledgment. That this plan is well worth while though only a few months in operation is testified by letters read by the Superintendent from the fellows. One lad at Camp Niagara reports having induced his tent companions to join him in Scripture reading and prayer each night before turning in. Another fellow in a letter from Shorncliffe says that he has succeeded in getting his ten fellow tent mates to do the same, while others are writing their appreciation and looking forward to the next issue. This has formed a real link between the Sunday School and the fellows on active service. We are looking forward with confidence to the return of the fellows who may be spared, not only to Toronto and their home, but to the Church of the Ascension Sunday School, where a real hearty welcome awaits them.

Newmarket.—St. Paul's.—The Rector of this parish, the Rev. T. G. McGonigle, Chaplain of the 127th Battalion, who expects to leave shortly for overseas, has had the assistance of Mr. W. E. Mackay (Divinity student) since the beginning of May. It is hoped that Mr. Mackay may be able to continue his work until Advent when he expects to be ordained to the diaconate.

NIAGARA.

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

St. Catharines.—St. Thomas.—A group of members of this church has presented a motor car to Ven. Archdeacon Perry, the Rector, as a token of esteem, to aid him in his parish work. The generous gift was deeply appreciated by him.

Milton.—Grace Church.—A memorial service was held in this church on Sunday evening, the 9th inst., for the late Lieut. James E. D. Belt, who was killed at the front in Belgium in June, and who was the eldest son of the late Ven. Archdeacon Belt, Rector of the church ten years ago. In his sermon Rev. Oscar F. Cooke spoke of the high character of the young officer in civil life, his gallantry at the front and the example of loyalty and self-sacrifice which he set to the young men of Canada. There were special hymns. The "Dead March" in "Saul" and a requiem were played by Miss Mackenzie, organ, and (F. S. Cochrane, cornet.

HURON.

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

Owen Sound.—St. George's.—Rev. Canon Ardill on a recent Sunday dealt with the subject of "Christian Unity." He pointed out the danger of confusing it with Christian union. The basis of Christian unity is Jesus Christ. It is Jesus the accepted of God the anointed One, He who came in the fulness of time to offer Himself a sacrifice for the sins of the whole world. The foundation of unity is Christ alone. He has been laid and the building to be erected is to be of living stones. True Christian unity must be spiritual. To attempt to bring about a Christian union on any other basis seems so far to be impossible. There is no Christian Church which has laboured and prayed more earnestly and continuously for Christian unity than the Church of England. In the services every Sunday we pray for "all sorts and conditions of men." And "that all who profess and call themselves Christians may be led into the way of truth and hold the faith in unity of spirit, in the bond of peace."

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and in righteousness of life." In the Good Friday service we pray that all mankind may be brought home to the fold of the Good Shepherd. While there are wide differences of opinion existing among the Christian Churches as to things non-essential, one thing is admitted by all, that is that the essential characteristic of the Christian Church is spiritual life. The foundation has not only been "laid," but it has been also "sealed." Amid all the confusion and differences of opinion on the question of Christian unity, all can join in singing: "The Church's one foundation is Jesus Christ her Lord." "In whom all the building, fitly framed together, grow- eth unto an holy temple in the Lord; In whom ye are also built together for an habitation of God through the Spirit."

Brantford.—St. Jude's.—Capt. the Rev. C. E. Jeakins, the Rector of this church, who has been serving as a Chaplain at the front for the past year, preached in St. Margaret's, West- minster, London, England, on Sunday evening, the 9th inst.

QU'APPELLE.

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

Watrous.—All Saints.—On July 12 the Rev. J. K. Irwin, M.A., R.D., of Melville, visited Watrous officially, to induct the Rev. J. F. Cox, B.D., as Vicar of the parish. Considering the heat and the busy season, a good congregation was present, and the choir was in excellent form and led the musical portions of the service in a very creditable manner. The sermon preached by Mr. Irwin was much appreciated. All Saints' gives promise of becoming a strong parish in the future.

SASKATCHEWAN.

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

BUSINESS OF SYNOD. Revision of Canons.

There was a great deal of business brought before the members of the Synod and the earnestness and devotion of those attending were very marked. The reports as a whole were encouraging. The final revision of constitution and canons called for some attention. There was a very full discussion on the best procedure to be followed regarding the filling of a vacancy in a rectory. "The Synod shall at each annual meeting elect a standing committee of three members, of whom the Archdeacon of Prince Albert be one, to be called 'The Diocesan Selection Committee.' Each rectory at its annual congregational meeting, or on attaining the status of a rectory, shall appoint a committee of three men, to be called 'The Parish Selection Committee.' The members of this committee shall be communicants of the full age of 21 years, members of the congregation selecting them, and preferably members of Synod. The parish committee in existence at the time a vacancy occurs shall remain in office until an appointment is made. When a vacancy in any rectory occurs, the parish selection committee concerned shall immediately confer with the Archdeacon, who shall call a meeting of the joint committee and they shall, as soon as possible, submit to the Bishop the name of a clergyman in priest's orders, of not less than three years' standing (unless he shall have served not less than five years in the diocese, including service as catechist), whom he may appoint. Should the Bishop for any reason (which reason need not be stated) refuse to appoint the priest selected, further names shall be submitted by the committee until an agreement is reached, when the Bishop shall appoint the priest agreed up-

on, to the Rectory." This was finally adopted. The revision has taken some years, the final result was most cordially welcomed and on adoption has become law.

Women on Vestries.

The question of women on the vestry was fully discussed, a strong supporter urging that women raised the money and the men spent it. It was the opinion of the majority that the opening of the vestry to women would give men the opportunity of evading the heavy task of financing the Church.

Co-operation in Sunday School Work.

Rev. Hugh Leitch, Convener of the Presbyterian Synod's Sabbath School Committee, representing the Saskatchewan's Sunday School Federation, addressed the Synod on the desirability of the co-operation of the Sunday Schools of the different denominations. He said that there was one area in this Province of 33 square miles without any School. This was a sad state of things which co-operation would tend to do away with. Archdeacon Dewdney and H. Dawson replied in favour of co-operation when it could be arranged carefully.

Prohibition.

A resolution favouring total prohibition was passed: "That this Synod desires to place on record its strong disapproval of the continuance of the liquor traffic in this province under Government dispensaries and urgently calls upon all members of the Church to spare no effort in any work that will ensure the abolition of the dispensaries. The Synod further expresses its desire and hope that the abolition of the dispensaries may speedily be followed by the entire prohibition of the liquor traffic in this Province and Dominion."

Sunday School Work.

Sunday School work is growing. There are 4,061 children enrolled in all branches, including 475 belonging to "Sunday School by Post," which is still so well worked by Deaconess Bolton. In a few places where there is no local friend, the student holds a Sunday School on some other day or is able to give instruction occasionally in the day school.

Woman's Auxiliary.

The W.A. report showed how well the members can support their diocesan work as well as helping outside. Over \$2,000 was sent in of which \$1,200 had been given to the diocese with an additional \$200 sent in since the report was made up as a gift to the deficit. The diocesan Prayer Union reported 200 members, the subjects for prayer being sent out monthly.

Review of the Year.

Archdeacon Dewdney's review of the year emphasized the need of more men; 47 Missions were open as they had been; 48 were doubled up and served as 24; 8 have only a monthly service; 10 are dropped altogether; 15 centres have been linked on to other Missions; whilst there are still others that have been waiting for years. This state of things is having a very bad effect on the people. Thus in some places now a fortnightly service is preferred, as that leaves the alternate Sunday free for visiting and pleasure trips. Seven churches have been built, whilst others have been enlarged and greatly improved. One Mission has built a beautiful little church, the money for which was raised in the Mission beforehand by the W.A. members. The Archdeacon spoke on the necessity of Scriptural teaching on the subject of giving, that people might see the sanity of proportional gifts. He extended his warm sympathy to the faithful, though sometimes discouraged, workers in the outlying Missions, struggling against the deadly inertia which so frequently opposes them, pointing out the glory

of working just where it is needed most and the beauty of willing self-sacrifice.

Archdeacon Mackay, in his report of Indian work, was also encouraging. There are now 6 improved day schools and 3 boarding schools, all doing good work. The Mackay School at The Pas is built for 80 scholars, and is full, generally with over the number; at Lac la Ronge there are 50 pupils, 4 of whom have enlisted. There are few heathen left in the diocese and there is a movement towards more generous support of the Church work among them. Rev. M. B. Edwards severely injured his knee last December when sent for to visit a dying Indian 40 miles distant. The snow was deep and the trail bad; he strained his knee and has been lame and suffering ever since. At Christmas when the Indians came in from all round the country for their Christmas services, Mr. Edwards had to be supported by his two churchwardens, when administering Holy Communion. Hearty thanks were accorded to the W.A. in the East for their very generous gift of a motor boat, which is of the greatest service to Rural Dean Fraser of The Pas, as he aids the Archdeacon by visiting the Missions to the east. The "Edith Webster" merrily skims over the waters which took so long to navigate in the canoeing days.

ALGOMA.

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

North Bay.—St. John the Divine.

On Sunday, July 9th, the Archbishop held an Ordination in this church. The Rev. F. W. Clayton, of Englehart, was ordained priest, and Messrs. H. Peeling, C. Miles and R. F. Palmer were made deacons. There was a said celebration of Holy Communion at 8.30 a.m., when Archdeacon Gillmor celebrated, assisted by the Rev. C. W. Balfour, M.A., Rector of the church. At 10 a.m. Mattins was said by Canon Piercy, Rural Dean of Nipissing, and Rev. P. A. Paris, of Powassan. The Ordination took place at 11 a.m. Archdeacon Gillmor preached the sermon, taking for his text 2 Tim. 1: 6. He compared the three orders of the ministry, Bishops, priests and deacons, to the officers of the army. After calling upon the candidates to stir up the grace of God which they would receive from the laying on of the Bishop's hands, he referred to his own ministry of over 30 years as a priest of the Church and recommended regular habits of prayer and study. The candidates for the diaconate and priesthood were then presented in turn, and after the Archbishop had commended them to the prayers of the Church, the Litany was said. The Archbishop as celebrant with the Archdeacon and Canon Piercy then began the Communion, the Rev. C. W. Balfour acting as server. Canon Piercy read the Epistle, after which the Archbishop went to his chair at the chancel step and the Archdeacon brought up the candidates for the diaconate one by one to receive the laying on of hands and to receive the New Testament. When all had been ordained and vested by the Archdeacon in their stoles, the Holy Gospel was read by Rev. R. F. Palmer. After the Gospel the Rev. F. W. Clayton was examined and the Veni Creator was sung by the Archbishop and people. The Archbishop then said the prayer for the Priest and ordained the candidate a priest. The priests present joined in the laying on of hands. After the Archdeacon had arranged the stole priestwise, the service of Holy Communion was continued. Rev. Mr. Clayton will go for the present to the Mission of Sundrige, Rev. Mr. Peeling to that of Thorneloe, Rev. Mr. Miles will continue in the Mission of Silverwater, Manitoulin Island and Rev. R. F. Palmer, B.A., will go to the Mission of Englehart.

In the afternoon of the same day, the Archbishop preached at said Evensong to the Loyal Orange Lodges of the town. His text was, "Come with us and we will do thee good." He urged upon them the importance of positive rather than negative work. He said that evil is best eradicated by planting in good. The aim of all should be to do as much good in life as possible.

The Archbishop preached again at Choral Evensong at 7 p.m. His sermons and also the devotional addresses, which he gave to the candidates before ordination were most inspiring and were greatly appreciated.

The Rev. F. W. Clayton preached at Evensong in St. Simon's Mission Church on the evening of the Ordination. Rev. Mr. Peeling conducted the service at St. Peter's, Callander (his former Mission), on the same evening.

RUPERT'S LAND.

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

Neepawa.—The Rev. R. C. Pitts, Rector of this parish, has resigned, in order to accept the position of Rector of the Pro-Cathedral at Cochrane, Ont., in the diocese of Moosonee. He will enter on his new duties about the 1st of November.

Holland.—The Rev. J. A. Maggrah, who has taken charge of St. Mary's Church, Brandon, during the absence of the Rev. H. C. Cox as Chaplain at the front, was presented with an address and pocket Communion Service by the members of this parish before leaving for his new field of labour. The address was read by the Rev. N. Hewitt and the presentation was made by the people's warden, Mr. F. H. Dagg.

EDMONTON.

Henry Allen Gray, D.D., Bishop, Edmonton, Alta.

Edmonton.—The Ven. Archdeacon Webb, Rector of All Saints' Pro-Cathedral, is spending the month of July at the Pacific Coast.

Rev. A. C. Blood, of the Edmonton Mission, having completed six years of service in the district, has returned to England. Mr. Harkness has succeeded him at Wabamun.

Miss Bennett, who for the past two years has been deaconess at St. Paul's, is leaving this month for Eastern Canada.

Two important meetings will be held in Edmonton early in August—the Provincial Synod, and the Archdeaconry meeting, which opens on August 1st.

Rev. C. W. McKim, Rector of Christ Church, has been spending the first fortnight of July at Gull Lake.

The Bishop of Edmonton and his mother, Mrs. Gray, spent last week at Jasper Park.

YUKON.

Isaac O. Stringer, D.D., Bishop, Dawson City, Yukon Territory.

Carcross.—Choooutia Indian School.—Mr. J. M. McCormick, superintendent of the Church Camp Mission, stayed one day at this school on his way to Dawson. Two years ago the Church Camp Mission sent a man to work among the miners on the Klondyke Creeks and is now represented there by the Rev. F. H. Buck, a last year's graduate of Latimer Hall, Vancouver. This is Mr. McCormick's first visit to this part of Canada. When he reached Carcross, Mr. McCormick had not seen much of the Yukon, as we are only a few miles over the border, but he expressed himself as already vastly interested in the country and the work. He hopes to spend a few days in this end of the territory on his return from Dawson.

Downeaster

A GOOD deal has been said of late about the apparent inaction of the British forces in France. One of the very few American newspapers unfavourable to the Allies came out the other day with an article headed, "Everybody Fights but the British." And occasionally one hears the question asked at home, "When are the British troops going to make their advance?" But as has been well pointed out in "Saturday Night," the British in France are the "guests" of the French. We have placed ourselves at their disposal, and under their orders. General Joffre is really their commander, and is responsible for every move of importance that has so far been made. Had he ordered a "drive," it would most undoubtedly have been undertaken. Had he asked for assistance on the Verdun front it would have been promptly accorded. But, in his opinion, the British could help matters most effectually by "sitting tight" and holding the line. As "Saturday Night" says: Reverse the circumstances of the case and imagine a French army invited to England to assist in repelling an invasion. It would not "fight for its own hand." It would be under the supreme direction of the British military authorities. The presence of the British in France, in strong force, at all events, was, in some sense, a work of supererogation. We had never pledged ourselves to more than "an expeditionary force," which might have been anything from one hundred thousand to a million or more men. It was thought, at the outbreak of the war, until Lord Kitchener disillusioned the nation by asking at once for half a million men, and intimating the probable need of at least one million more, that England's contribution to the cause would stop with the fleet and the first expeditionary force, kept up to its original strength. Considering the vast and almost incalculable services rendered by the British fleet, this would have been an equitable enough arrangement. But Lord Kitchener saw at a glance that it was no time for balancing and apportioning shares and responsibilities, and that we had a job on our hands which, unless we finished, would finish us. So England cheerfully gave her double, or perhaps I might call it, her treble, contribution of ships, soldiers and money. All insinuations as to Britain's slackness in any field, whether on the part of her impatient friends or avowed enemies, are absolutely uncalled for, and nobody knows this better and is more willing to readily, and even enthusiastically acknowledge it than our Allies, especially France.

EARL KITCHENER.

An Appreciation.

(Continued from Page 459.)

sued to face the need of the hour—an Alfred, a Cromwell, a Wellington, a Kitchener.

Second, be faithful to principle. We are fighting for the cause of justice and truth between man and man; for the sacred principles of freedom and liberty in the world. And we may well say with Lincoln: "With firmness in the right as God gives us to see the right, let us strive on to finish the work." And whatever the issue, and however far we stand from the accomplishment of Kitchener's great aims, this much we may say of the man and of his work:—

"Thou hast succeeded, thou hast won,
The deathly travail's amplest worth;
A nation's duty thou hast done;
Giving a hero to this earth."

Correspondence

ACKNOWLEDGMENT.

We beg to acknowledge receipt of \$2 towards the Scripture Gift Mission from "C.H.A."

BILINGUALISM.

Sir,—I have just received my first copy of the "Canadian Churchman," since becoming a subscriber. In it, I notice, a letter from the pen of the Rev. George Bousfield, against which I must protest. The letter is produced under the heading "Bilingualism," but does not touch that subject at all. Instead, it gives itself up to indulgence in vituperations against my fellow-countrymen—the French-Canadian. Throughout, there breathes a spirit which is anything but that of the Saviour of men. The climax of the letter is reached in the stupendous sentence: "From the highest to the lowest, there are very few French-Canadians now who can be trusted."

Now, for the honour and vindication of my fellow-countrymen, I must ask Mr. Bousfield to produce his authority for so astounding a statement. Does he base it on his own experience? Then I must ask him with how many of the men of my Province, whom he thus boldly stigmatises, he is acquainted? Does he speak their language with ease? For, if he does not, then, even though he count his French-Canadian acquaintances by thousands, he doesn't really know one of them.

I am not acquainted with the French-Canadian of Ontario. Perhaps, he is all that Mr. Bousfield so glibly ascribes to his whole race. Considering the air of superiority that the average Ontarian assumes towards him, it is not to be wondered at that he should develop a little stiff-neckedness and rebellion in the atmosphere of the upper Province.

But I know the French-Canadian of Quebec. I was born in one of his rural villages. I speak his language like my own. I read his journals. I know his family life. How numerous the French-Canadian is, in the district in which I now live, will be evident when I say that, apart from the one of which I am Rector, there is not an Anglican church, nor indeed a church of any Protestant denomination, within a radius of 100 miles, in any direction.

And I am in a position to state that, with regard to the French-Canadian of this Province, who speaks no English, and whose interest in the Ontario bilingual question is limited to a back-page column of sympathy in his daily paper for his Ontario brother, Mr. Bousfield's statement is incorrect. The French-Canadian is to be trusted. He will do his duty when it is made clear to him.

The Ontario papers are full of wrath because the French-Canadian does not enlist faster. I wonder how many of the glib writers on the subject, have taken the preliminary caution to consult reliable statistics. Those who have, will, to be sure, find him miles behind his English-speaking compatriot. Even when, from the latter, the element made up of men born in the Old Country is eliminated, he is still behind. If, however, it is fair to count the Old Country-born English against him, it is also fair to count for him, the Old Country-born Frenchmen, who, to a man, have returned to France to serve in her army. With these considerations clear, and bearing in mind the further fact that the English-speaking Canadian outnumber the French-speaking, four to one, the disproportion in actual enlistments, is not great.

There is a disproportion, to be sure. I did not expect it otherwise, and that

for two reasons: First, the Church, under whose sway the French-Canadian has the misfortune to be, and which, by his critics, is often wrongly identified with him, does not encourage recruiting. A young French-Canadian officer, who is recruiting a French-Canadian battalion in this district, said to me the other day: "Our English-speaking critics must remember our odds. They must bear in mind that, whatever we do, is done in face of the tacit opposition of our clergy." Second, a disloyal newspaper, published in Montreal, and in the French language, has, in some circles—especially those near the Seminaries—considerable influence. Considering the strength of these two powerful perverse influences, the French-Canadians are really to be congratulated on the way they have enlisted.

If Mr. Bousfield wants to get a true index to French-Canadian character, I should advise him to read neither "Le Devoir," nor the ecclesiastical organs. Instead, I should recommend such journals as "Le Pays," of Montreal, "Le Soleil," of Quebec, or even "La Presse" and "La Patrie." I read these, and I find in them a spirit of loyalty not in any way different to that breathed in the English papers. As I write, my eyes chance to catch a headline in a Quebec paper, lying before me on my desk. "Lieut. Hamel, of the 171st Battalion, pledges himself to raise 30 recruits within a fortnight!" Lieut. Hamel is a French-Canadian. The 171st Battalion is gazetted as English, because it is under an English-speaking Commander. Its rank and file, however, is 75 per cent. French-Canadian. In the next column of the same paper, another headline meets my eyes: "Pte. E. Pelletier (another French-Canadian) met heroic death." And so on, and so on. The Quebec papers have just as much of this sort of thing to record as those of Ontario.

In the name of the Saviour Who loved all men, and in the name of the Church which is pledged to the same love, I say it is time to call a halt to our mutual vilifyings, before the unity of our country is wrecked. England and France are learning admirably to understand each other. Instead of squabbling over bilingualism, their leading educationists are seriously considering making both English and French compulsory languages in all the schools of both nations. What a picture we Canadians form, with our petty quarrels, when our two noble Mothers, across the water, are so united in the bonds of common sacrifice!

Let us cease our quarrelling! Instead of fighting over the bilingual question, let us all become "bilinguals." The knowledge of two languages cannot harm a man. Indeed, an old proverb says it makes him doubly a man. And, in our particular case, it offers us the one means of learning to know a race which shares with us the beautiful name "Canadian."

May the Church press, in the Name of the Prince of Peace, lead in a crusade for the restoration of mutual understanding!

Hollis H. Corey.

Kenogami, Que., July 14, 1916.

OUR LORD'S ASCENSION.

Sir,—Owing to irregularity in mails, I have only to-day, in Ireland, received my copy of your issues of May 18th and 25th, the latter with its sermon for the Sunday after Ascension Day, and I beg you will allow me to protest against a statement in it, unless, indeed, some abler writer than myself has done so before this reaches you.

Your contributor wrote, "While they beheld, He was taken up, and a cloud received Him out of their sight."

We are not to think that, beyond the white screen of cloud, Christ continued His journey through space to some Divine centre of the universe amid the Pleiades or the star-strewn heights of the Milky Way. The Ascension was no bodily transference, no mere corporal levitation, it was rather a symbol of transition from one mode of being to another," etc.

Now, Sir, I hold that this statement is a direct denial of a fact explicitly recorded in Scripture, though hard to understand, and not scientifically explained. Moreover, if it be denied, another difficulty takes its place—viz., what became of the Body of the Christ, which had died on the cross, and was buried in the tomb, and was "not found" there later on. The Christ reappeared repeatedly in body, changed, so as no longer to be subject to certain earthly conditions, and yet carrying on the earthly functions of walking, and speaking, and eating ordinary food. It is also to be noted that the body of Christ was not so very different from its condition previous to death, for on two occasions at least, it had evinced super-human characteristics. (See Mat. 14: 25 and Luke 4: 30; also John 8: 59.) This Body, of this same Jesus, of which He had said: "Behold My hands and My feet, that it is I myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24: 39)—this body was taken, or received up into heaven, and there subsequently seen by Stephen. If your contributor denies this, will he kindly state what, in his opinion, became of the blessed Body of Jesus Christ? Does he consider that the Son of God only lived a spiritual life on earth? that Mary and His brethren, His disciples and His enemies never saw a real body at all? and that the soldiers never nailed a real body to the cross? so that the whole Life, Death, Resurrection and Ascension of the Saviour of the World, was all one mighty and continuous hallucination?

This would be a miracle, more incredible, intellectually and ethically, than the great miracles of His Incarnation, Passion and Glory, which are so utterly consistent with the Omnipotence and Holiness of the Triune God, in Whom we, Christians, humbly believe!

"An Ulster Subscriber."

June 27, 1916.


"KITCHENER."

Sir,—May it not be that the death of the great Field Marshal has been a lesson to us not to worship the creature? St. Paul tells us, give glory to no man, and himself declined to receive it, recognizing that which we really do not, that all talents are given by the Creator. "Who made thee to differ from another, and what hast thou that thou didst not receive?" To that which appears the least useful God gives the greater honour, and even St. Paul, great though he was, gives place to others, "for I am less than the least of all Saints"; no foolish self-depreciation, but an actual fact, as he had persecuted the Church of Christ. So does God balance his gifts; to one the greatness of action in full daylight, to another some great virtue for outshining his brother, yet quite unknown, but we will not have it so and literally worship the great. May God send the British more Kitcheners, but no more lords, more great men and fewer, far fewer, sycophants.

E. Coatsworth.

APPRECIATION OF SOLDIERS.

Sir,—"Spectator," in a recent issue of your paper, seems to tax Canadian non-combatants with a lack of appreciation of the self-sacrifice of those young men who have enlisted in order



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to fight the Germans. He may be right in his inference, but surely the plea which he urges as a spur to more enthusiastic expressions of admiration and gratitude, seems in a measure to excuse some lukewarmness in that respect. There are few who will not credit the young soldiers with heroism and as a body with patriotism—a few of them, of course, may have donned the khaki to gain the favour of a dear friend or the approval of relations. But to weigh against their self-devotion and courage is, as "Spectator" infers, the fact that the young heroes themselves so well appreciate their own nobleness, that it almost seems as if praise from others would be superfluous. "He is very clever," was remarked of a certain youth. "Yes," was the reply, "and he knows it." Now, in most walks of life, except the military, the doer of a good action tarnishes the lustre of his deed, and not seldom incurs the dislike of him he has benefited, if he too plainly shows a consciousness of being praiseworthy. In old-fashioned novels, if a soldier was the hero, he was usually represented as thinking nothing of his exploits, but now it would seem as if soldiers were so feverishly anxious for applause, that some of the journals almost make themselves seem ridiculous through their continual harping on the duty of the public to welcome returning soldiers with heartiness. Some contributors of letters to newspapers appear to forget that the chief value of a kind greeting consists in its being spontaneous.

Mary M. Sibbald.

Sutton West.

TWO QUESTIONS.

Sir,—Does the Bishop of Huron mean that a Christian, when not holding an office in the State, is to oppose prohibition because contrary to God's will (who wishes temptation to be in the way of sinners), but that if holding office he is to favour it regardless of His will? When the New Testament was written the State was pagan and the Church quite a distinct thing. How are they to be distinguished today?

Can Mr. Plummer point to any individual horror in this war that has not occurred in other wars? Is it not that the proportion is greater and therefore more shocking? Has there ever been a war in which innocent people have not suffered? Does not the Bible distinctly declare that the sword is a "sore judgment"? Can there be judgments apart from sin?

God's judgments are unsearchable and His ways past finding out. We would do better to recognize the judgments and put away the evil among us rather than try to persuade ourselves that we are not suffering from the Hand of God, but from something He has nothing to do with.

Capel B. St. George.

DIocese OF KOOTENAY.

(Continued from Page 460.)

had the authorities performed their duty:

"But, on the other hand, there are the vast majority of the hotelmen, there are the wholesale dealers and manufacturers, there are men and women interested in legitimate hotel property, who deserve compensation, and I cannot feel that I would have been justified in speaking as strongly in favour of prohibition as I have done did I not also place myself on record as strongly of the opinion that prohibition should be accompanied by adequate compensation for those who are deserving of it," he concluded.

Religious Education.

The Bishop proceeded to deal with the enforcement of laws affecting vice, and urged the Church to address herself more vigorously to the problem of religious education as being the surest way of striking at the root of the matter. He said: "Surely one might venture to hope that in such a solemn day of visitation as this in which we live the various Christian communions might unite in sinking their differences and give the children of this province the inestimable, priceless privilege of hearing God's Word read without note or comment, and uniting on some simple form of common prayer for God's blessing upon their preparation for life's work." With a view to furthering this object the Bishop suggested informal conferences with the ministers of other communions, Roman as well as Protestant, with the endeavour to find some common platform which might be made a ground of united appeal to the Government. "I have good reason to believe the Government would grant all that a united Christian demand might make, but they will not take the initiative for fear of stirring sectarian strife."

Spiritual State of the Empire.

Speaking of the moral and spiritual condition of the Empire, Dr. Doull proceeded: "To speak quite honestly, I do not see many indications that

the clear, unmistakable call to repentance is being heard or obeyed by the people of our Empire, by the people of our Dominion or of our province.

"They are still going on in the same path of carelessness, indifference and sin, love of self, love of pleasure, love of money, love of sin in all its forms, such as drunkenness, impurity, gambling and disregard of the Lord's Day—all these continue very much the same as they did before the first day of August, 1914.

"We are still trusting to our own skill to secure for us the victory. We have not yet learned that the battle is the Lord's and that He giveth it to whomsoever He will.

"We are not yet, as an Empire, as a nation, upon our knees, confessing our sins, repenting of our misdeeds, and asking for deliverance from the One, and the One alone, Who can deliver.

"Peace, therefore, at the present time would be a disaster. Better far that war should continue until men and women are brought to their senses, until 'the lofty looks of men shall be brought low, and the haughtiness of men shall be bowed down and the Lord alone (shall) be exalted in (that) our day.'"

Effects of the War.

Sketching the condition of the Diocese of Kootenay, the Bishop said: "The war has of necessity greatly affected our Church life and work. Owing to it most of our parishes have become seriously depopulated and all growth and expansion have for the time being come to an absolute standstill.

"We rejoice at the magnificent spirit of loyalty that has constrained such large numbers to offer themselves for service on behalf of King and country, but we, as a Church, have felt the results of their going to a greater extent than any other body, owing to the fact that of the men forming the contingents from British Columbia the vast majority were at least nominal members of the Anglican Church."

Mention was made of four priests from the diocese acting as Chaplains at the front: Rev. D. E. D. Robertson, Rev. J. M. Comyn-Ching, Rev. C. Reed, Rev. R. E. Grice Hutchinson.

Financial Organization.

A motion was introduced by Rev. H. Solly embodying the Quebec system. The object of the motion, as interpreted by the mover, was to centralize the financial responsibility of the diocese, making the Executive directly responsible for the stipends of the clergy. This was to be accomplished by making each parish responsible to the diocese rather than to the incumbent to the extent of its assessed liability. In the course of a discussion it was urged that the present system laid the incumbent open to the threats of persons whom his preaching might offend; that clergy were frequently placed in very awkward and invidious positions, and that when the Wardens or Vestry failed to realize their responsibilities the incumbent was left without regular income, the diocese or Bishop, his legal employer, in such case accepting no responsibility. The motion included a clause defining a "minimum wage" for an incumbent at \$1,000 per annum.

Upon the advice of the Bishop and with the consent of the mover the motion as worded was withdrawn in favour of a motion embodying the general principle and remitting the matter to the Committee on Canons for enactment. This motion was passed by a large majority.

Functions and Powers of Church Committee.

Mr. Hamilton Lang pointed out that the Canons provided for the elec-

tion of a Church Committee, but gave it no authority to meet or to exercise any function whatever. To overcome this difficulty a resolution was passed amending the Canon on Church Officers. The motion defined the duties of the Church Committee in addition to those specified in the Constitution and Canons.

Name of the Church.

Moved by Rev. F. Graham and carried: (1) That in the opinion of this Synod it is desirable that the various branches of the Church of England and her sister Churches should have a common name. (2) That the term the Anglican Church be adopted.

Social Service Council.

Rev. W. H. Bridge moved that this Synod approve of such steps being taken as may be necessary to secure the organization of a diocesan branch of the Social Service Council.—Carried.

Delegates Elected.

Delegates to General Synod—Ven. Archdeacon Beer, Ven. Archdeacon Greene, Rev. H. W. Simpson, Rev. F. Graham.

Lay delegates—Messrs. A. E. Crease, F. Irvine, H. Bird, G. Johnstone.

Delegates to Provincial Synod—Ven. Archdeacons Beer and Greene, Rev. F. Graham, Rev. H. W. Simpson.

Lay delegates—Messrs. A. E. Crease, H. Bird, F. Richardson, G. Johnstone.

Representatives on M.S.C.C., Sunday School Commission, Social Service Council—Ven. Archdeacon Beer, Rev. F. Graham. Substitute—Rev. Pater-son Smyth.

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A TURN OF THE ROAD.

(Continued from Page 460.)

"Darling," she said, "I can only say this out of my own experience. I have lately begun to pray to God as to a Person, and each time I pray I am more convinced that He is there, and that He hears. If He hears, I think He must act in some way, and I am sure—the New Testament tells us this—that He is both strong and loving. And as He is our Creator, I feel sure, too, that He must keep a hand as it were on the helm of the lives of each of us. I don't think He could push us off into space and just leave us to get to our haven safe if we can. And yet I don't know how He lets our prayers affect other people. The mystery of personality is so deep. Marjory dear, it is all new to me, and I think I have more conviction than creed in my religion. It was the Bishop and Mrs. Campbell who taught me to look to God as a Person, and not only as the Essence of Goodness."

Mrs. Lane was talking rather to herself than to Marjory, but Marjory caught the drift of her words.

"Then you mean that you think we may help Gilbert by praying for him, but you don't just know how we help him. I can understand that all right. I don't see why we should expect to understand God's way of doing things, unless our minds are as big as His. I've said my prayers ever since I was a kiddy, but I think I shall try praying for a change."

Gilbert's voice closed the conversation—the boys had just returned from the farm.

"Mother, do come down here. Colonel James is moaning in such an odd way, and he doesn't seem to know us."

Mrs. Lane ran hastily downstairs. One glance at the invalid decided her to send instantly for Dr. Graham. What an irony of fate that Gilbert

should be the messenger to summon him!

After much unsuccessful telephoning, they at last ascertained that the doctor was at an outlying farm, but was expected back shortly—would come to Otter Lake at once. Mrs. Lane racked her brains to think of alleviations for the pain, which had evidently thrown the Colonel into a high fever. She tried fomentations and cold compresses, but the inflammation seemed to increase as the minutes dragged by before the doctor could come.

When Dr. Graham arrived, some three hours later, he looked very grave.

"Acute blood-poisoning," he said laconically to Mrs. Lane; "not a nurse to be had anywhere near. All sent for this morning for a mine accident near the Crow's Nest. Only one sister left in the hospital with a makeshift to help her."

"Is he dangerously ill?" asked Mrs. Lane.

"Well, the fever's pretty high, and he's not a particularly good subject, I should suppose; but he's not dying yet. Only he must be nursed carefully. Can you do it?"

"I will try to carry out your instructions."

"Well, I must send back to Albertville for some things I want, and then, I think, I had better stay here tonight. There are no serious cases in the hospital and I don't much like the look of that foot, and I want to see if my stuff will help it any. Is there any sort of a rig which could go over to Albertville?"

Gilbert at once volunteered to find Jack and tell him to be ready as soon as possible. He came back quickly, looking much elated. Jack could not go, and had suggested that Gilbert should drive over to town himself.

Dr. Graham accepted this as a matter of course, and Mrs. Lane did not like to object, although she knew Gilbert's experience of horsemanship to be of the slightest. With the superb self-confidence of youth, he had no misgivings as to his own powers.

Dr. Graham went to the telephone, coerced a somewhat erratic operator into attention to his demands, and then dictated to the sister in charge of the hospital a couple of prescriptions and a list of articles he required. Then he went back to the sickroom where Margaret Lane was sitting by the bedside watching her new friend in his struggle for life.

She could not but admire the skill and resource of the young doctor. He seemed absorbed in the one desire to relieve his patient, and unwearied in his efforts to find some palliative for the burning fever. It seemed hard to believe that this skilful, unselfish doctor was the man whose evil influence seemed to be blighting Gilbert's naturally sunny open nature.

As she sat by the bed, miserably conscious of her own uselessness, Margaret Lane wondered how she could win Gilbert's confidence, and whether she dared try to expostulate with Dr. Graham. All her life she had had a man between herself and the hard things of life—first her father and then her husband—now she must face her own difficulties single handed.

But she soon found she had little time for thought. For three days she and Dr. Graham fought for the sick man's life—now with the raging fever, now with even more alarming symptoms of exhaustion and collapse. Those days afterwards seemed to her like a nightmare—her brain was asleep to everything but the conflict for life. At the end of the time, Colonel James was pronounced to be mending, though needing the most careful nursing, and Dr. Graham left at five minutes' notice in obedience to a peremptory summons by telephone.

When he was gone, Mrs. Lane realized that she had not spoken to him about Gilbert. She also realized that it was hard for her now to believe

that Dr. Graham was intentionally leading the boy astray.

It was many weeks before Colonel James could take up again the management of Otter Farm, and meanwhile David was "boss." To his mother's delight, the sudden responsibility developed in turn a hitherto unsuspected business capacity. Although perforce compelled to rely on Jack (who fortunately was both capable and honest) for advice as to the working of the farm, yet the lad formed and expressed his own opinion with a firm though modest dignity, and his mother hoped he would in time win the respect of the hired men on the great estate. So far, Colonel James' illness was an "ill wind" which had, to David at least, blown a certain amount of good.

But so far as his relations with Gilbert were concerned, nothing could have been more unlucky than the necessity that David should "boss" the farm. Gilbert's position was of course somewhat ambiguous; he was neither master nor man, and he took little pains to conceal his contempt when David occasionally before the men showed a very excusable ignorance of some of the farm processes. David never revealed to his mother the attitude which Gilbert adopted in those days of the Colonel's tedious convalescence, but she and Marjory saw enough to guess a good deal more; and at last Mrs. Lane determined to remonstrate with the younger boy.

She chose a Sunday evening, after service in the little union church where Presbyterians and Anglicans held service alternately. Their homeward road led near a low hill crowned with firs, whence a glimpse of snow-capped Mount Philip was visible. It was a spot which had become almost sacred to her during her stay at Otter Lake, for she used it as a retreat whenever she craved a solitude hardly attainable in the house. David and Marjory had remained at home to take care of the Colonel. Gilbert and his mother were alone.

A Sabbath calm seemed to brood over the valley under the shadow of the sentinel hills. Mrs. Lane felt the time and the place to be favourable to this interview, which she dreaded inexpressibly. With the simple directness which was a part of her nature, she went straight to the point.

"Gilbert, my boy, what makes you so bitter against David?"

She half expected a denial, but Gilbert was more concerned to justify than to deny the charge.

"Well, mother, David's such a prig. I know I'm no saint. I don't pretend to be one, but David thinks I'm a sort of prodigal son. He suspects something wrong in everything I do, and he can see nothing good in my friends. Of course, he's welcome to think this if he likes, but you can't expect me to be very friendly. And now he's so beastly 'bossy' while Colonel James has been ill. I don't see why he and Jack should settle everything and order me about like a farm hand. I know a lot more about horses, and the whole thing here than David does, and yet he lords it over me because he happens to be two or three years older. I don't mind your ordering me about—you've a right to do it, but I won't stand it from David. I owe him nothing, and I'm just as able to run this business as he is; I don't see why he shouldn't consult me a bit. I'm glad you've spoken to me, mother. I did not like to say anything while Colonel James was so ill, but I want you to know that I'm not going to stand it much longer."

The boy stopped and waited for his mother to take up the cudgels for David. But Mrs. Lane felt convinced that she had not probed deep enough yet; she felt that Gilbert had detailed symptoms rather than causes of his conduct, and she asked another question.

(To be continued.)



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And the trace will be seen
All his life in his face;
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He can look to the light,
He can keep his thought white,
He can fight the great fight,
He can do with his might
Which is good in God's sight;
Those are great things he can do.

Though his years be but few,
If he keeps himself true
He can march in queue
Of the good and the great,
Who battled with fate
And won through;
That's a wonderful thing he can do.

And in each little thing
He can follow the King—
Yes, in each smallest thing
He can follow the King—
He can follow the Christ, the King.

THE KING'S PAGE

THERE was great excitement in the village, for had not a courier just ridden through the streets with the wonderful news that the king needed a new little page?

It was a grand thing, indeed, to be the king's page. From windows of the tiny cottages in the village one could see the great castle which stood upon the hill. There were wonderful high stone walls about it, and a moat in front, and a drawbridge that was raised when the king's army came home after a war. There were battlements and gold turrets shining in the sun. Inside was the great jewel-studded throne, where the king himself sat, with his little page at his feet.

If the child were good and willing and sweet-voiced and gentle, as well as brave—why, some day the king would make him into a knight. That was the wonderful part of it—that a little page might some time be a knight and ride upon a horse and fight for the land.

So when the king's courier went through the streets crying, "Oyez! Oyez! the king is in need of a page!" all the village was astir, and every boy was sure that he would be chosen.

There was Fritz, the burgomaster's child. He was quite positive that he would be the one. Had he not a fine red drum that he could play upon, and had he not once marched with his father to the fair? Fritz put on his best velvet doublet, and he strung the brave little drum about his neck, and he stood in the doorway, waiting for the long line of knights who followed the courier. There they were coming, their horses' hoofs making a merry sound upon the stones in the road, and their long plumes waving

from their silver helmets. They were coming to find the new little page.

"Here I am! Here I am!" cried Fritz, pounding away on his drum, that the knights might see him. But, ah! just then Fritz's little sister began to cry inside the house.

"Come in, Fritz," called his mother, "come in and rock Griselda for a moment. I cannot leave my baking."

"I will not," cried Fritz. "I cannot leave my drumming." And he stamped his foot angrily. "I am to be the king's new page." But the procession of knights passed Fritz by, and never once looked his way.

Then there was Helmar, whose grandmother did the silk needlework on the king's robes. Helmar was straight and fleet of limb, and he had fine, strong arms for a boy so small. Who could be so good a little page as Helmar?

The old grandmother had done the court needlework for so many years that her eyes were growing dim. She could not thread the needles, and once in a while Helmar would thread them for her, when he was not playing at tag with the other boys. Only once in a while it was, though. Helmar was sure that he would be chosen as page. He stood at the gate, watching for the knights to come, when his grandmother called: "Helmar, child, come and put the green silk in my needle. I cannot find the eye."

But Helmar called back in answer: "Indeed, I will not, grandmother. I am waiting here at the gate that the knights may take me to the castle."

As he spoke the knights rode by, but they did not seem to see Helmar at all.

So it happened through all the long village street. The children were so anxious to be chosen that they forgot to be gentle and courteous and kind.

There was Hansel. It seemed as if he would have been a splendid little page, he was so bold and so fearless; but Hansel stepped on his pet kitten, poor, little thing; in his haste to run out to the knights.

And Franz, who was so tall for his age—why, Franz did not want to have his face washed clean for the knights to see; and he cried so loudly that he could have been heard at the castle, almost.

After a while there was no child left whom the knights had not seen, save just one—Little Brother. Little Brother had been watching the knights all day long, but he had not been able to come near them. Whenever he had tried, someone had pushed him away because of his old, ragged clothes. What knight would care to see a beggar child who lived in the forest and asked for bread at the kitchen doors? So Little Brother had contented himself with seeing just the shining tips of the helmets, but he had been quite busy all day.

It had been Little Brother, waiting at the burgomaster's door for a roll, who had slipped in and sung such a quaint little tune to Baby Griselda that she had stopped crying, and cooed and then gone to sleep.

It had been Little Brother who had threaded grandmother's needle; and



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Little Brother also who picked up the poor, hurt kitten and cuddled it in his arms until it stopped mewling and seemed to feel quite well again.

The knights were riding slowly home in the evening when they saw Little Brother. He really did not mean that they should see him, all in his ragged clothes; but he saw something in the road, and he suddenly darted out from under the shadow of a wall where he had been hiding. Why, the knight who rode first nearly ran over him, and was obliged to rein his horse very quickly.

"I see!" cried Little Brother, quite forgetting what great men the knights were, as he held up a great yellow butterfly that had lain with a broken wing right in the path of the horses. "You nearly ran over it," Little Brother said.

"And you risked your life for this butterfly?" said the knight, tenderly, as he looked at Little Brother, standing so bravely in front of the line of horses and holding the weak, winged thing. "Should you like to come to the castle with us and be the king's page?"

And the knight lifted Little Brother, all in his rags, and set him upon the horse, and they rode back to the castle.—Carolyn S. Bailey, in Kindergarten Magazine.

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