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IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

Personal & General

Rev. A. S. Dickinson has declined the offer of the parish of North Augusta, and will remain in his present charge at Adolphustown.

The Hon. Dr. Cody, Minister of Education, Ontario, has resigned the office of Archdeacon of York. A successor has not yet been appointed.

Miss Marguerite Carr-Harris, of Kingston, who has been awarded the Royal Red Cross, Second Class, has served with Canadian hospitals continuously in England and France since the war began. She was in Egypt when the war broke out.

The Rev. J. S. Harrington, assistant at St. Aidan's, East Toronto, will not go to Honan, China, under the M.S.C.C., as reported in last week's "Churchman." He goes to Hong Kong where he will probably be engaged in educational work.

Colonel Noel Marshall, Chairman of the Executive of the Canadian Red Cross Society, had the honour on June 25th of being received in personal audience by the King at Buckingham Palace. The King is very keenly interested in the work of the Society.

The Rev. R. S. Radcliffe, ex-Rector of St. Paul's Church, Mount Forest, is now entitled to be called Rev. Dr. Radcliffe, the University of Pennsylvania having recently conferred on him the honorary degree of D.D. in consideration of his service to the State for many years.

We beg to congratulate the Rev. F. J. Sawers, the Rector of St. Peter's, Cobourg, upon the pleasing intelligence just received, that his brother, Lieutenant Frank Sawers, of Peterborough, has been awarded the Military Cross. Lieut. Sawers, M.C., is attached to the Royal Canadian Dragoons.

The members of the local Lodge of the Freemasons at Annapolis Royal celebrated the Feast of their patron Saint, St. John the Baptist, by attending in a body a special service, which was held in St. Luke's Church, at which the Rev. T. C. Mellor, Past Grand Chaplin and Rector of Kentville, N.S., was the preacher.

Her Excellency—the Duchess of Devonshire has become a life member of the Protestant Orphan's Home, Elgin Street, Ottawa, of which institution her father, the Marquis of Lansdowne, has been an honorary life member since 1887. This announcement was made at the recently held meeting of the Board of Management, over which Mrs. D. B. MacTavish presided.

We understand that Canon McElheran, the Rector of St. Matthew's, Winnipeg, has been offered the rectorship of Christ Church, Vancouver, in succession to Major the Rev. C. C. Owen. The offer was made to Canon McElheran after the recent appointment of the present Rector, Major the Rev. C. C. Owen, as Senior Military Chaplain of British Columbia. Major Owen will take up his new duties as soon as his successor is named.

The following appointments have been made in the Chaplain Service: Capts. Revs. W. A. R. Ball (C.E.), J. R. Kennedy (C.E.), R. J. R. Renison (C.E.), G. Wright (C.E.), have proceeded overseas from England. The following new postings of Chaplains are authorized: Capts. Revs. C. R. Cumming, from Purfleet to

London; J. Hodgkinson, from Purfleet to Witley.

Forty hospital trains, with a capacity of 500 beds each, constituting a mobile hospital of 20,000 beds, are in daily service on the British front in France and Flanders, according to Col. Herbert A. Bruce, who spoke at a dinner given in New York on the 26th June, by prominent New York physicians in honour of the British delegates to the recent convention in Chicago, of the American Medical Society. Sir Wm. Arbuthnot Lane and Sir James MacKenzie also spoke. Col. Bruce declared that in the great offensive between 2,000 and 3,000 wounded passed through a casualty clearing station every day.

The 25th anniversary of the marriage of the King and Queen was duly celebrated in London, England, on July 6th. A special service was held in St. Paul's Cathedral, which the King and the Queen and all the members of the Royal Family, beside a host of others attended, and at which the Archbishop of Canterbury delivered the address. Later on the King and the Queen attended a banquet in the Guildhall, where the King in answer to an address by the Lord Mayor of London, made an important speech. The whole celebration was favoured by beautiful weather.

The Rev. W. Mercer Green has been elected Bishop-Coadjutor of the Diocese of Mississippi. Mr. Green is a Mississippian, born in Greenville, where his father, the Rev. Duncan Green, was Rector of St. James' Church, and died during a yellow fever epidemic. The Bishop-Coadjutor-elect is the grandson of the Rt. Rev. William Mercer Green, first Bishop of Mississippi. He has spent his entire ministry, with the exception of two years, in Mississippi, being at present Rector of St. Andrew's, Jackson. Mr. Green is 42 years of age and has accepted his election.

The Rev. E. A. Rennie, formerly of Canada, and recently Rector of Christ Church, Covington, La., died in Toronto on Saturday last, while on a visit to regain his health. The late Mr. Rennie was a graduate of Wycliffe College, Toronto, and a brother of Col. George Rennie, C.M.G. He was ordained deacon by the late Bishop Du Moulin and priested by the Bishop of Louisiana. He is survived by his wife and small daughter. The funeral was held on Monday of this week, the service being held in the chapel of Wycliffe College. The service was taken by Principal O'Meara and the pallbearers were: Dr. N. W. Hoyles, Dr. Stenhouse, Rev. Dr. Cotton, Mr. H. Mortimer, Rev. W. J. Southam and Rev. Canon Dixon.

After an unusually long lapse of time an appointment has been made to the Deanery of Durham which was rendered vacant by the elevation of Dr. Henson to the Episcopate and, with the King's approval, the choice has fallen upon the Right Rev. Dr. Weldon, one time Bishop of Calcutta, and for the past 12 years Dean of Manchester. The new Dean is the son of the late Rev. Edward Weldon, Master of Tonbridge School, the Dean-Designate being born at Tonbridge in 1854. After a brilliant career at Eton and King's College, Cambridge, where he was Senior Classic and Chancellor's medallist, he became Headmaster of Dulwich at the age of 29. He was there only two years before he was appointed Headmaster of Harrow. In 1898 he was consecrated Bishop of Calcutta, but his health proved unequal to the climate. On his return to England he was made a Canon of Westminster, and since 1906 he has been Dean of Manchester.

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Canadian Churchman

Toronto, July 11th, 1918.

The Christian Year

Eighth Sunday After Trinity, July 21st, 1918.

In the first chapter of his book, "The Miracles of Our Lord," the Archbishop of York says: "Jesus is Providence made plain." "Each miracle is not only an instance of the loving-kindness of Jesus to those who at the time appealed to Him, but a revelation of the will of God, of the purpose of His ceaseless Providence." In the face of the trials, disappointments and perplexities of life it is not always easy to believe in the "never-failing" Providence of God. If we think of Providence in the light of Jesus Christ—if we believe that "Jesus is Providence made plain," then we are helped in our perplexity. There "springs up light in the darkness." In the acts and words of Jesus we see "not only instances of loving-kindness . . . but the revelation of the will of God, of the purpose of His ceaseless Providence." One great lesson Our Lord ever tried to teach men was the never-failing care of God. "Your Heavenly Father knoweth" and "careth," and acts for men in love. All this Our Lord manifested in His Incarnate Life. In these perplexing and anxious days, blessed is the man who sees that "Jesus is Providence made plain!" Such an one will see that, for the faithful, the outcome of the sufferings of our time will be good—that though men "may mean it for evil," God "means it for good" (Gen. 50: 20). "All things work together for good to them that love God." To God, Whose Providence always means good for us, we lift our prayer!

What are the really hurtful things? The things that hurt first are our sorrows, disappointments and losses. These things may not be hurtful—they may be the means of making us break away from more hurtful things. The really hurtful things are our affections and moods which are centred on self and not on God and His will for us—on our comfort and not on righteousness. We are all praying for victory. It may be that even victory and peace would be hurtful, unless and until more hurtful things are put away from us. Success without a "mind set upon righteousness" is sure to be hurtful. Sin is the thing that really hurts. The unquestionably profitable things are those that enrich the soul. "What shall it profit a man if he gain the whole world and lose his own soul?" "Godliness is profitable unto all things . . ." (1 Tim. 4: 8). These will God give (Phil. 4: 19). The "profitable things" for our country at the present time are a renewed determination "to carry on" to the end and a glad willingness for further sacrifice if need be. The "hurtful things" we need to pray against are the spirit of war-weariness and carping criticism.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

God "means it for good." This is the ultimate, the difficult thing to see and believe in the dark times. Man's action and man's sin are not the last word. "Jesus is Providence made plain." We see the "glory of God" and the "purpose of God" in the face of Jesus Christ.

Editorial

BY WAY OF PREPARATION.

Last week we drew attention to a matter of reorganization in connection with the three great departments of the Church's activities: Missions, Religious Instruction and Social Service. All three will be considered in turn at the forthcoming meeting of the General Synod, and if we are to deal with them properly and to plan wisely we must consider them in the light of the war. The sermon printed in this issue emphasizes, as strongly as words can emphasize, the need of a most careful and fearless scrutiny of all our organization and methods.

Few delegates will fail to recognize the truth of the above. The question facing us is, How can we best meet the situation, and how can we best utilize the time of the General Synod to prepare for the future? There is a certain order of procedure laid down, and the line of least resistance would be to follow this order and to consider in the customary routine the various reports, etc., brought forward. We must confess, though, that we are exceedingly doubtful that this would be the wisest course to pursue.

Two of our Canadian Bishops have visited the forces in England and in France. They have come back with very strong opinions on certain points, and have expressed their views to a certain extent in public. A small percentage of the delegates to the General Synod have heard them speak or have read portions of what they have said. Few have had an opportunity to discuss these points with them in person, and yet the statements they have made indicate an extremely serious condition of affairs. If the things they have said are true, and we have seen no reason to doubt this, and if many other things are true that others have said, the Church and the representatives to the highest Council of the Church are facing a crisis in its history.

We believe that a meeting of the General Synod at the present time is justified, but on one condition only, namely, that time is taken to consider what the Bishops of Fredericton and New Westminster and any other returned Chaplains who are present have to say, and to endeavour to relate this along constructive lines to the work of the Synod. How can this be done?

We do not believe it can be done by following the ordinary rules of procedure. It can be done if at least one whole day at the beginning of the Synod is given up to it, and proper preparation is made beforehand. Arrangements can be made to have the whole body of delegates addressed by the above Bishops on, say, the second morning of the Synod. This can be followed by an adjournment of the regular proceedings, when an opportunity can be given to question the Bishops regarding any point bearing on the work of the Church in the light of the war. If preparation is made in advance, a brief programme of topics can be drawn up, and the delegates of each diocese can be asked to consider this in advance, and, if possible, bring in preliminary findings. Such a conference, if properly prepared for and carefully conducted, would prepare the delegates for the proper consideration of such subjects as Prayer Book Revision, Missionary Work in Canada and Overseas, the Religious Instruction of Our Boys and

Girls and Young Men and Women, and the various problems springing up under the heading of Social Service. They would approach these subjects with minds full of definite and constructive ideas, and, what is of great value, with a determination to leave no stone unturned to adjust the machinery of the Church to meet the needs of the situation.

A final suggestion is that definite periods in such a Conference should be set apart for supplication to God for guidance. If this were done we are convinced that the total result would be such as to justify abundantly not only the Conference, but the holding of the Synod itself.

* * * * *

A couple of weeks ago we published under the heading of Quebec Synod a brief summary of the sermon of the Bishop of Fredericton that appears in this issue. The importance of the pronouncement is sufficient excuse for reprinting the sermon in full.

* * * * *

We are pleased to note the attitude of The Christian Guardian towards the statements made recently by Col. Machin. It shows the good sense of the Methodist Church and will, we trust, be the last we shall hear of this unfortunate incident.

* * * * *

Death has removed one of the Empire's most useful citizens in the person of Lord Rhondda. The good judgment displayed by him in connection with the control of food supplies, one of the most difficult positions that any man could be called upon to fill, has enabled England to meet the situation with a minimum of friction and inconvenience. His great abilities were given without stint to the service of his country and he has paid the price. The masses of the people in England can never repay him for what he has done in protecting them against profiteering and graft.

* * * * *

No portion of the earth's population to-day calls more loudly for prayer on the part of Christian people than does Russia. Starving, warring and drifting, she needs above all things great leaders; great not in military power and brute force but in unselfish love for humanity and intellectual power sufficient to win and to guide that great nation. It is truly great in its possibilities and for the Allies to allow it to fall under the control of Germany would be one of the gravest of mistakes. Unchristian socialism run rife is proving to the world its helplessness as a governing force.

* * * * *

The recommendation made to the British Parliament by the Secretary for India, and endorsed by the Viceroy, Baron Chelmsford, that that great Empire be given a measure of Home Rule, is another step in the process of lifting India to the level of other portions of the British Commonwealth. The history of Britain's government of India, while not without its dark pages, has on the whole been a striking example of unselfish rule. The fruits are seen in the loyalty of the people and native rulers which has meant so much during the present crisis. It should never be forgotten, though, that this happy result has been due in great measure to the efforts of Christian Missionaries who have sown the seeds of righteousness, purity and unselfishness, and have lifted millions from the depths of degradation and despair to self-respect and hope.

The Cleansing of the Temple

Sermon Preached by the Bishop of Fredericton at the Quebec Synod, 1918.

"And he went into the temple, and began to cast out them that sold therein, and them that bought, saying, 'My house is the house of prayer, and ye have made it a den of thieves.'" —LUKE XIX: 45-46

I SEEM to see in this old-time Gospel story a picture of what is going on in the world to-day, a picture, perhaps, of what is always going on in the world, a parable of human life. For there are other temples than this in which the glory of Judaism had been thus debased, and to which there came this sudden cleansing—temples not, indeed, built with hands, and set apart to God's glory with services of solemn consecration, and yet none the less temples of the Living God—temples, too, which have been defiled by the evil deeds of men, and which in the eyes of those who worship in them have largely lost their essential sanctity. Let me think at this time of three such temples, as I try to show to you the relation of each to this solemn story.

(1) And think first of the temple of the world's religious life. Obviously the simplest suggestion of story. I need not labour with argument and illustration to make that clear. The application lies upon the very surface. The organic structure of the world's religious life is the temple of God. Our holy Faith is His dwelling-place.

Am I right, my brothers, if I urge upon you the need of a cleansing in that direction? Am I right in bringing against the Church this stern indictment? Am I right if I insist that the conditions which characterized Jewish religious life, and which brought upon it our Lord's scathing condemnation, have their close counterpart and correspondent in the religious life that is our own?

It ought to be enough to support such a statement by an appeal to what is going on in the world to-day. For what else is the meaning and the message of this dreadful war? What else the roar of cannon and the shriek of shell? What else the blood and brutality of this hatred-sowing strife? What else the deification of ruthless might? What else the reckless tyranny of mailed fist and shining armour? What else the cynical surrender of national honour? What else the tortuous statesmanship that makes truth subservient to lies? What else the policy of piracy that rejoices in the murder of unarmed men? What else the callous and calculated cruelty that drops bombs on hospitals and open cities? What are all these things save the crucifixion of Christian character? What, indeed, is the entire propaganda of German kultur but the deliberate denial of Jesus Christ? And all this, be it remembered, from a nation that stands in the forefront of the world's material progress, and to those scholars and theologians, alas, the Church in its blindness was learning more and more to look for light and leadership.

What is the lesson of it all? Not the dethronement of one nation from its position of pre-eminence and power in the minds of men. Not the passing of solemn sentence upon a single people. Not these things alone. The voice that comes to us, as it has come to all the world, from the break-down of German Christianity is a voice of solemn warning. "Let him that thinketh he standeth take heed lest he fall." My brothers, if as an Empire we can stand before the bar of conscience, and justify our intervention in this war, and I think we can; if as an Empire we can challenge the

verdict of history upon the methods of our warfare, and I think we can; if as an Empire we can rightly ask God's blessings on our arms, and once more I think we can; if we can do these things, we are none the less bound, nay, we are all the more bound, to scrutinize most carefully the foundations of our national character. For great will be our loss if the calamity that has overtaken German Christianity should tend to make us satisfied with what we are, if it should minister to our spiritual pride, if it should fail to drive us to our knees in penitence and shame, if it should not awaken in us as a people the fear lest in our own religion there should be the seeds of the same black and bitter harvest.

For to be sure, my brothers, that the weakness is not a German weakness only. It is wider far than that. It belongs more or less to the entire Christian world. The temple itself in which we worship has been profaned. How thin the veneer of Christian character with which pagan passions and pagan principles have been disguised! How much there is of Christ in name, and how little there is of Him in reality! How superficial the sunshine of Christian love! How deep the shadow of selfish sin!

We did not know these things. We did not understand them. Our eyes were blinded so that we could not see. Only here and there were men found who suspected the failure of the Faith, and what they suspected is now only seen in the fierce light of the war. For is it not the almost overwhelming witness of the war that when the day of sudden trial came the Church was found unequal to the task? Everywhere there appeared evidences of impotence and insignificance. There came to the Church an extraordinary opportunity, and the Church did not seize it. There opened before her a great doorway, and she did not enter. As one wisely said, the Church first satisfied herself that the war was justified, and then slowed down instead of going ahead.

Do I seem to overstate the case, to make too much of a danger that does undoubtedly exist? Well, look out upon the Church as you yourself can see it. Scan the roll of almost every congregation. You will find plenty of earnest-minded men and women,—plenty of faithful followers of Jesus Christ,—plenty who have washed their robes and made them white in the blood of the Lamb,—plenty of these, thank God,—but plenty also who cling closely to the creed, and never embrace the spirit of its truth, who have accepted the historic faith, but have never accepted the historical Saviour, who confidently affirm their faith in God, yet only seldom kneel before Him in the House of Prayer, who reverence the Bible as the rule of life, and do not read it, who reverence the Sacraments as appointed means of grace, and do not lean on them, who call themselves disciples and do not learn of Jesus, who talk much about their rights, and think only seldom of their duties, who cling closely to the form of religion, whilst with the vehemence of silent apathy they repudiate its spirit, whose faith is only a thing of outward form, whose religion is little more than a splendidly articulated skeleton.

My brothers, you at least who are priests in the Church of God, know that this is true. You know that in the temple of the world's religious life there is this that I have said. You can exhibit in your respective parishes the outward signs of spiritual life, but can you make me feel the throbbing of its heart? You can point me to the machinery of moral effort, but can you show me its secret power? You can exhibit the scaffolding of outward form, but can you lead me into the temple of the hidden life?

These are pertinent questions, and we do well to ask them. They are clamouring, in-

deed, for answer in the tumult of the war. Is the Church a place of spiritual power? Is our Christianity really Christian? Is our religion real? Is it alive? The Church is not dead. There is still throbbing in its veins the pulse of power. It is still warm with the breath of life. The Church is not dead. The Church can never die. It is the body of Him who was dead, and who is alive for evermore. Yet there are in the Church those whose life is only in the seeming, souls to which indeed there once came the sacramental summons, souls in which there was once upon a time "a noise and a shaking" as of travail of a new creation, souls that were once new-born children of the kingdom, and yet souls that are really dead.

Many years ago the City of Pompeii was uncovered from the dust of long and silent centuries. There was the city complete in every detail save only one. The streets were there. The shops were there. The houses were there. The theatres were there. One thing alone was lacking. There was neither the sight of a living form, nor the sound of a living voice. It was a city, perfect in form and complete in appointment, but it had been dead for more than eighteen hundred years. My brothers, what of the city of our religious life? Is it indeed a religious life, or is it only something that was once alive, and has been long since dead? Is it only this that I have said, a splendidly articulated skeleton, a mausoleum of magnificent remains?

(2) Widen the sphere of illustration, and think of another temple, the temple of the world's social life. There is a temple of social life, and in that also there is not lacking a real relationship to God. In a deep, true sense it is a house of worship. We do well to insist upon that truth, although the need, perhaps, is not so great as it was some years ago. Society may have come to have a mean connotation in the minds of men, but it is none the less God's training-place for character. If it is in society that men and women seem sometimes to become their worst, it is only in society that they can become their best. It is only in social life, indeed, that we can truly become ourselves, for if the soul of man is purified in solitude, it comes to its perfection and fruition in the tumult of a crowd. The temple of the world's social life is in a real sense the House of God, and it, too, sadly needs a cleaning.

Time will permit me to do no more than look in one direction only for the suggestion of what is in my mind. There is in what we call society one index to its prevailing tendencies, an index more clear and more convincing than any other. I am thinking of the ordinance of Christian marriage, of what it ought to be, and of what it is in danger of becoming. What does it mean, I ask you, when slowly, but surely, the Christian ideal of marriage is being surrendered for something that is distinctly anti-Christian? God made marriage a sacred thing, a sacrament of deepest truth, the sign and symbol of the mystical union that is betwixt Christ and His Church, the hallowed instrument for the carrying on of the long line of human life, a union of soul not less than it is a union of body. But what is man making marriage? Let me speak very plainly. Instead of a union between one man and one woman, indissoluble save only by death, something little better than a merely temporary contract; instead of the sacred instrument for the procreation of children, the means by which under the seal and sanction of society men may satisfy their carnal appetites; instead of a great solemn doorway into the mysteries of parenthood, an unhindered opportunity for licentiousness and lust; instead of a reverend coming together of husband and wife in the expectation and hope of children, the deliberate and selfish refusal to accept the

pains and responsibilities of parenthood. That is what man is making marriage.

I do not think that I am wrong in thus taking the ordinance of marriage as an index to the prevailing tendencies of social life, for wherever and whenever you find a lowered ideal of Christian marriage, you find also that there has been a sort of moral shipwreck on almost every social shore.

Does anybody doubt that such a moral shipwreck has taken place in recent years? We did not realize it fully before the war, but the fact has been forced home upon us now. We were shocked, for example, at the reported prevalence of venereal disease amongst all the armies at the front, and now we have been made to understand that amongst our civilian population the evil is infinitely greater. Out there among the men the offence has been dragged out into the sunlight. Here, in our quiet conditions, the tragedy has been kept out of sight. The war did not create these dreadful evils. It revealed them only. They were here in our homes, and we did not know it. Yet the evidence of what was going on beneath the surface was always close at hand. It is everywhere. You find it in the problem novel that lies unblushingly on the room table. You see it in the magazines that frankly exploit and pander to the worst human passions. You find it in the prurient play that packs the theatres. You find it in the open appeal to lust that is so common in the cinemas. You find it in the progressive polygamy which is the inevitable end of divorce made easy. And you will find it reveals itself most of all, perhaps, in the complacent satisfaction with which those who sin against the temple of the world's social life seek and find their easy absolution. Could there be a more damning indictment of society than this? And could there be found anywhere evidence more clear and more convincing that there is needed a cleaning of the temple of the world's social life?

(3) I pass on to speak of one more temple—the temple of public life—the temple of the body politic. And is not that also the house of God? Ought it not to be the house of prayer? For the Church, remember, is not the only institution in the world that has divine sanction. The State also is divine. Cæsar, the magistrates, the powers that be, all are ordained of God, all are holy ministries. The man who holds a political or even a civic office may have a vocation and a ministry as true as that of him who is called to the priesthood. There is nothing in political and public life that is in its essence antagonistic to the pursuits and practices of religion. On the contrary, it provides an atmosphere and opportunity for God's service. The entire area of life is in its intention the province of religion, and is capable of becoming spiritual. The body political, then, is in a real sense the temple of God. It ought to be His dwelling-place.

But is it so regarded? In popular practice and opinion, is not the contrary almost entirely true? Can it be said that there is in political and public life much that suggests service and vocation? Is it not rather true that all through our English-speaking world to-day there are in public life grave signs of moral deterioration and decay? Look at England, and here I quote from Burrough's "Valley of Decision," a book that I hope you all have read. "The situation," he says, speaking of the problem with which the Empire is confronted, "is not a political, but a spiritual situation; to deal with it adequately we need politicians who are spiritual men; that is, men whose atmosphere and outlook and standards are 'otherworldly.' . . . 'Otherworldly' statesmen we have had in the past. Mr. Gladstone, with all his vagaries, was one of them, and owed much of his greatness to this fact. . . . It is unpopular to say that the House of Commons has deteriorated in character, but it is true. An assembly, the members of which cannot call their souls their own, will never tend in an upward direction. The machines which are managed with so much energy and skill by the external parasites of politics have long ago taken over full responsibility for the souls of their nominees. . . . There has been a change both in tone and outlook during the past thirty years. . . . No one to-day in the House of Commons ever touches the spiritual note. . . . Oratory fell to earth when Gladstone and Bright ceased to wing it with spiritual passion, and to associate the thunders of Sinai with the ideals of politics. In other words, there has crept into the whole political organism from the feet to the head the admitted materialism of the last generation, the palpable and growing disbelief in spiritual standards, and the consequent belittling of moral claims."

But it is wiser for us to look at home in illustration of these tendencies, and here the shadows are even darker. Go where you will in the Dominion, and you will find three conditions of

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Inspiration

Rev. C. CAMERON WALLER, D.D.,
Huron College, London, Ont.

DURING the last fifty years there has been a steady, if gradual, abandonment of what might be termed the old-fashioned creed of inspiration, and to-day there are very few students of Scripture who would endorse with unqualified assent the views held by our fathers. The application of critical methods, the discoveries of archæology, the recovery or lost histories of ancient peoples of the East and, to some extent, modern psychology, and the application of the principles of evolution to dogmatic theology, have all contributed to this change of attitude, and so far, no attempt has been made to restate a formal creed of inspiration.

To the writer it appears as if this were really needed at the present time, and we can apply a number of the recognized methods of philosophical enquiry in our discussion of the subject. We believe the Bible, using the term believe in a broad and general sense, in the first instance, on the testimony of others. Our fathers and forefathers have handed down the Scriptures to us as containing God's revelation of Himself to us. Or, in other words, the Church is the witness and keeper of Holy Writ. Her testimony is to the effect that she received these Books as God's oracles at the hands of the Prophets and Apostles and Evangelists, and the records show that even in comparatively uncritical ages, she exercised her powers of criticism and rejected in whole or in part other books of similar character as not having the true hall mark of genuine prophetic authorship. The Books which we receive are those of whose authority there was never any doubt in the Church.

Secondly, a great many people receive and believe the Bible, because they think that they find in it that which is not found in other literature. They believe the Bible because it satisfies the inner light of their own individuality, whether that is emotional or intellectual.

Thirdly, a great many people are content to give the Bible the supreme place in literature because of the practical effect of its teaching. The history of Bible distribution amongst non-Christian people supplies ample evidence of persons accepting this Book as God's message to themselves from what they found in it, and history shows that no Church has remained pure in doctrine and active and aggressive in the Christian life which has lost the Bible in the common tongue of the people, or where it has ceased to be readily accessible to them and studied and read by them and their clergy. Others there are who reject the Bible because it contains many stories of miraculous or supernatural events, or records of things which are outside the range of ordinary human experience. These sceptics, in whole or in part, remind us of yet another school of comparatively small numbers, who, having themselves experienced in some greater or less degree phenomena which they regard as supernatural, like visions and dreams, and psychic impulses, readily grasp at a collection of literature which abounds in the phenomena of mysticism.

Possibly, these statements do not exhaust all the classes of reasons for our attitude to the Bible, but probably we are all ready to agree that we have been influenced by them all, in whole or in part, in arriving at our attitude to the Scriptures. We believe that the Bible contains the Revelation of God to man in a degree and manner which surpasses any other book or collection of books.

But can we go further and formulate any kind of creed of inspiration? It is sometimes said, though erroneously, that the Church has not gone further than her statements in the Articles. "Holy Scripture contains all things necessary to salvation" and the same faith is implied in the question in the ordination of priests and Bishops: "Are you persuaded that the Holy Scriptures contain sufficiently all things necessary to salvation," etc. The Church also asserts the fundamental agreement of the Old and New Testaments, and disposes of various errors by quotations from the Scripture.

These things are familiar. But in the Creed of Nicaea we further state that the Holy Ghost spake by the Prophets, and assert that Jesus Christ rose from the dead according to the Scriptures. Here in the former sentence is a definite statement that the Holy Ghost spake by the

Prophets and this is what we mean by inspiration. The words are perhaps based on St. Peter's statement that the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. We can recall also the statement of Hebrews 1:1: God spake in many ways and in many parts in times past to the fathers by the Prophets.

The word inspiration is probably due to St. Paul's statement to Timothy that all Scripture is God-breathed or that all God-breathed Scripture is profitable, though the actual context apparently limits the statement to the Old Testament.

Possibly, this does not carry us much further in our present inquiry, but at least we can quote the Creed as supporting our faith that this remarkable quality which we are agreed attaches to the Scriptures, is due to God the Holy Ghost. But the same statement implies a human element as well as a Divine. If God spake by the Prophets, the Prophets in some sense, not being machines but men, spoke by God. God spoke and the Prophet spoke. What is the relation of the one to the other? Here we come to what is for Churchmen the crux of the whole question to-day. We have probably all met men who at least read writings which assert a mechanical view of inspiration to the effect that the man was merely the voice or the pen, and God dictated or caused him to write what he did not know and overruled all possibilities of error in the process. To most modern scholars this view is repulsive. It eliminates the human element, or so overshadows it as to make it negligible. Moreover, it is almost certainly contrary to the statement of Scripture itself. In many ways God spoke to the fathers by the Prophets. In many ways does not mean only in one way. To Moses we are told God spoke face to face, and in a way different to that in which He spoke to other prophets. To some He spoke in visions or dreams; to others in ways we do not know. He to whom God has spoken knows the fact. He cannot explain it. The fact that different phrases are used by the Prophets in claiming Divine authority for their words seem to point to different methods of receiving the Divine message. There is such a thing in psychic phenomena as mechanical or automatic writing. It would certainly be a mistake to say that all Scripture was so written. It would be equally rash to assert that no Scripture was so written.

It seems more profitable to enquire whether we can discover the limits of inspiration than to argue about the method. For many years the writer has held the view that the reason all the old treatises on inspiration have been discarded is because they rather limited their scope to trying to formulate a theory of the method of inspiration, and there is not a single method. We fall back on the two elements in the Creed, the Holy Ghost and the Prophets—the Divine and the human. But we cannot say where the borderline lies between the two any more than we can say where the inward and spiritual grace in a sacrament ends and the outward and visible sign begins; or where our Lord's humanity ceased and His divinity began. He is God and Man—one Christ. The Bible is Divine and human—one Word. The human is not the Divine, and the Divine is not the human, but both are together blended and the benefit is ours by faith.

In our modern methods it is sometimes assumed that the meaning of Scripture is to be limited by the understanding of the authors. This principle has at times been applied with fatal results to the Old Testament. The utterances of Isaiah and the Psalmists are not to be limited to the understanding of Isaiah of political events in his day, or to the average conception of religious thought in the particular historical period. This is contrary alike to mystic experiences, and to the statement of St. Peter. The Prophets did not understand all their utterances. St. Peter says, they enquired diligently what and what manner of times the Spirit of Christ did signify when He spoke beforehand of the sufferings of Christ and the glory which should follow. To whom it was revealed that not unto themselves, but to us they did minister the things which are now reported unto you with the Holy Ghost sent down from heaven.

Prophets and Psalmists clothed their thought in the language of their day. Many difficulties would disappear if we could realize that, humanly speaking, the Prophet meant one thing and divinely speaking the Holy Spirit often meant something else which would appear in a later age.

Two illustrations of what is meant may help. *Cainabos with worldly wisdom decided that Jesus must die, rather than that the whole nation should perish. He sought what he believed was the greater good of the greater number. St. John interpreted his words to mean that Christ must*

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NEW BOOKS

A Minstrel in France.

By Harry Lauder. McClelland, Goodchild and Stewart, Toronto. (Cloth, 338 pp.; \$2.00.)

One could scarcely ask for a more interesting war book. The story stays with you. The story is intensely personal, and yet the modesty and transparent sincerity of the writer counteracts any feeling that one might have that the writer intrudes himself and his sorrow too much into it. It is sad without being depressing, quiet touches of humour being interspersed with the serious portions. It begins with the months preceding the war when Harry Lauder and his wife visited the United States and met their son, their only child, who had travelled around the other half of the globe, at Honolulu, in the Pacific. Here they heard that war had broken out and they hurried home with their son who must join his regiment in Scotland. The training for the front, the farewells, the anxious weeks, and the first furlough are all described, together with his own work in securing recruits. And then follows the return of his son to France and shortly after, the news of his son's death. A gloom is cast over his life, but in the course of time he is prevailed upon by friends to appear again in public. With an aching heart he "carries on," and at length arranges to visit the front in company with the Rev. George Adam and Mr. Hogge, a member of Parliament. The Rev. Harry Lauder M.P. party visits various sections of the battle line, entertaining and addressing soldiers from different parts of the British nations in the war. The ultimate object of the tour, however, so far as the "minstrel" is concerned, is to visit his son's grave, which he is enabled to do. The book is interesting, but it is more than that. It is comforting for all who have been called upon to bear a similar loss, and it reveals the load of sorrow, and the courage with which it is being borne, that exists in the mother land to-day. The book is unique and wholesome and well worth reading.

* * *

PRAYER FOR THE ALLIES.

O God, Who hast appointed a day when the kingdoms of this world shall become the Kingdom of God and of His Christ, mightily move the Allied Nations that we may now and always chose Thy will as our will, Thy way as our way, Thy peace as our peace. So lock our fortunes to Thy purpose in these days of storm and battle that we may rise through courage to victory and, in abiding fellowship win for the world that freedom and peace which will enable all nations to bring their glory and honour into Thy Kingdom, through Him Who came to set men free, Jesus, our King. Amen.

C. H. B.

* * *

SORE OR SOAR.

Some years ago two students at a large institution received exactly the same mark for their first essays. The mark was the lowest given in the class of sixty.

One student said, "I'm sore; I expected better than that."

"Well," said the other with a laugh, "I'll soar; for I'll do better than that the next time."

The one student left before the term was half through. The other remained, and at the end of the term ranked among the first ten of his class.

Disappointment has always the one effect or the other. It makes either sore or soar.

The right spirit will determine to soar. Any defeat to-day will make him more determined to win to-morrow.

And as to either defeat or disappointment, the less one refers to them the better. It is no use to seek to explain them. The one thing to do is to accept the lesson, wherever the fault may lie, and to be guided by it for the future.

It does no good to feel sore at men or circumstances. The wise course is to soar and so forget one is sore.

Not "I'm sore," but "I'll soar," is a good motto to hang in the innermost room of your heart.

The Bible Lesson

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

Eighth Sunday after Trinity, July 21st, 1918

Subject:

Jesus Betrayed and Arrested—St. Mark 14: 32-50

AFTER the Institution of the Lord's Supper, which was the subject of our last lesson, Jesus went out with the eleven into the Mount of Olives. He took them to a secluded garden called Gethsemane where He sought solitude and sympathy before the final scenes which would bring Him to the end of His great work for us.

1. The Agony of the Garden. The Apostles' Creed states that Jesus "suffered." Such suffering had been foretold by Isaiah, particularly in Isaiah 53. We are taught by Bishop Pearson, the great expositor of the Creed that the suffering of Jesus was not only the suffering upon the Cross. His whole life bore the marks of suffering, and the agony of spirit which He experienced in bearing the burden of the world's sin was more than the physical pain of crucifixion. The intensity of this suffering is shown by our Lord's own words, "My soul is exceeding sorrowful unto death." We are reminded of it in that most solemn supplication of the Litany "By Thine Agony and bloody sweat." The pressure of a world's sin upon the pure spirit of the Son of Man brought suffering which cannot be described.

2. The disciples were to watch. While the eleven could not enter into the mystery of His sufferings the Lord longed for their sympathy. He bade them watch. Peter and James and John were nearest to Him in this time of trial. They had always been most closely associated with Him in the greatest moments of His life. Yet it shows how far beyond them was the mystery of His agony in the Garden, that they slept while He prayed. His spirit was alert and keenly sensitive to the terrible reality of that spiritual conflict in the Garden. Their spirit was willing but the flesh was weak and so they slept. It is the sad common experience of men. It is hard to understand and harder still to keep our spirits awake to the great spiritual realities. The flesh is weak and we fail just where Jesus was strong. Hence we need His power and help.

3. Jesus prayed. The eleven were not asked to pray with Him or for Him in this hour, or at any other time. Jesus taught them to pray. He prayed for them, but He never associated them with Himself in prayer. He always stood upon a different plane. They could not share His Sonship. He taught them to ask in His name but His relationship to the Father was different from theirs. He was the Son of God and the Mediator but never the common suppliant with them. Their needs and His were not the same.

It has been remarked that the life of Jesus shows that prayer is an intense struggle and agony. His calm moments were those which would seem to us to be the most exacting and strenuous of His life. Yet before Caiaphas, Herod and Pilate He was calm and undisturbed. But, on the other hand, whole nights were spent in the mountain alone, in the mighty strain of prayer, and, in the Garden, being in agony, He prayed. It was the prayer struggle which brought the calm which so surprises us in what seems to us the crisis.

4. The Temptation of the Garden. Our Lord's ministry was begun under the strain of the Temptation in the wilderness. It was ended by the last assault of the Tempter in the Garden. Jesus naturally shrank from death. He was willing to face it if necessary, but there was the natural human shrinking from it. The great victory won in the Garden was the victory over human emotion and human shrinking and over substituting anything for the will of God. Christ's perfect submission to the will of God was the outcome of that agony and prayer. This was also the character of His whole life. "Lo I come, in the volume of the book it is written of Me, to do thy will O My God."

5. The Betrayal and Arrest quickly followed the time of the real struggle in the Garden. In these events the Lord is again perfectly calm and undisturbed. The battle had been fought and won before the Betrayer and the mob came to the Garden.

The action of Judas in betraying Jesus and in the way in which it was done has stamped him as a traitor in the judgment of mankind. There are no excuses or explanations of his conduct which can change that judgment. He stands as a traitor whose life is a warning against selfishness and greed.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

A LITTLE book has recently been issued by the Student Volunteer Movement called "The Call of a World Task," and has been prescribed as a text-book for our Anglican Summer Schools. It has many interesting features and contains much that is useful and suggestive. In the opinion of "Spectator" it is more adapted for instruction in time of peace than in the midst of a war that cannot be stopped until it has run its course. That course must end in securing outward peace if not for all time, at least for a period beyond which the present generation cannot see. To-day, it would appear to the writer, is not the opportune time to dwell upon the horrors of war, the loss of war and the iniquity of war. Take the following passage: "This, too, is a climactic day in history. For so long time the Gospel and war have lived together in ignoble amity. If at last the disharmony between the spirit of Jesus and the spirit of war is becoming evident then a great hope has dawned on the race. Christianity will have failed if it does not stop war. This is the definite and alluring task of the men and women who are followers of the Prince of Peace, and worshippers of the God that maketh wars to cease unto the end of the earth." This we are quite sure is not intended to be "pacifism," but in the ears of many men it would at this juncture have the effect of pacifism. It would comfort the conscientious objector, it would stiffen the reluctance of the unconscientious slacker. The writer of the book admits that the present war must be continued to the end, but the belligerent is made to feel that even if his cause is just his method is wrong. If the merchants and profiteers in the temple whom the Master drove out with a scourge of thongs had chosen to resist, one wonders what would have happened. Was the attack only justified because it would meet with no resistance? If the defence had been armed would they have been allowed to remain undisputed defilers of the Sanctuary? One need not press this too far, but it is manifest that even in the example of our Lord we can see an occasion when the methods of peaceful persuasion are abandoned for a form of violence. The point of view of the missionary author of this book is essentially sound in laying the foundations for the Kingdom of God upon earth by urging all Christian people to extend the influence of the Son of God upon all people in all corners of the earth. In this way there will be unity of action following unity of ideals, but will the doctrine hold and be binding upon, say, on one-half of the race while the other half holds itself free to place its reliance upon might? "When a strong man, armed, keepeth his palace his goods are in peace." What of the Armenians? Is their experience an encouragement to other nations to go and do likewise? To-day there is a definite issue before the world. Its method of solution cannot be governed by ideals. At least the idealists can point to no successful solution of such a tremendous issue by their methods. The time may come and all will pray that it come speedily, when the brotherhood of man in Christ shall make war a thing of the past. In the meantime if the best is not applicable then we shall have to go on with the second best, bearing in mind that we must do our part to promote the realization of the ultimate ideal in due time.

* * * *

The book under consideration sets out with the postulate that in the midst of the world-shaking convulsion through which we are passing "the urgent message which God is uttering to His Church in this awful hour is the clarion call for reality in religion." The author does not attempt to define what are the characteristics of that reality that is now so much in demand. He seems to assume that the religion he has in mind is the solvent of all the ills of the world. In approaching the discussion of reality in religion one would like to know what are the unreal things that are to be cast out. Are they creeds, sacraments, liturgies, and so forth, or is reality to be found in a new presentation of the old formulae? Have the foundations of the faith been laid amiss or is it merely the superstructure that is at fault? If Christianity as now presented has failed what is the guarantee that the new presentation will succeed? This leads to the more searching question; what ground have we for an assurance that Christianity, old or new, is inherently capable of attaining the ends that are set for it to attain?

Introduction to Y.M.C.A. Statement

The National Council of the Y.M.C.A. herewith presents a complete statement of its finances for the year 1917, covering its entire service Overseas and in Canada.

The Executive Committee of the Council arranged last November to have a complete statement for the year 1917 ready for publication before the recent Red Triangle Fund Campaign, but owing to conditions arising out of Military operations in France, this has been unavoidably delayed. It is presented now at the earliest date that existing conditions have permitted.

The portion of the following statement which concerns England and France has already been submitted to the Overseas Military authorities. Audited statements of the funds handled have been submitted to the Militia Department at Ottawa and for the past two years regular accounting has been made as well to the authorities in England and in France. In addition to the regular audit in France, the canteen business is checked every month by the Military Field cashiers, to determine the amount which is paid to Military units as indicated in the Expenditures. Printed copies of the audited statements are posted up in the huts for the information of the soldiers.

The *General Operation Account* shows on the one hand the entire receipts of the National Council; first, from the gross sales of its Military canteens in Canada, England and France, and second, from subscriptions received during the year. On the other hand, there is shown the entire expenditures for the year, including, first, the cost of the goods sold in the canteens and, second, the expenditures connected with the entire service which is carried on under the direction of the National Council.

The *Balance* represents the excess of receipts over expenditures. Of this the sum of \$118,351.43 was the balance at the National Headquarters at Toronto, and the remainder was Overseas. This balance at the end of the calendar year represents the amount available to carry on operations until the time of the campaign in 1918. While the financial statement is drawn up on the basis of the calendar year, the receipts from the campaign of one year have to serve until the campaign of the next year. The above balance at the National Headquarters was by April 30th, just before the new campaign, not only used up but changed to a deficit of \$237,930.13. This deficit was, however, offset by the balance overseas, which has to be maintained there as a working balance to carry on operations.

The item of \$240,524.86 is a special amount which had to be expended for the purchase of canteen and other supplies in Canada for shipment to France. Beginning with June, 1917, on account of the scarcity of supplies in Great Britain, much of the purchasing formerly done there had to be transferred to Canada. The long period of time required for the shipment of these supplies to France involves the continuous employment of a large sum. The amount expended for this purpose, as at December 31st, has had to be treated as an expenditure and placed in a Reserve Account against the merchandise in hand. It is, however, a possible asset and will, when realized upon, be devoted to other forms of service to the soldiers, when it is no longer required to maintain the canteen service in France.

It was possible to provide for this expenditure only because the amount asked by the National Council in 1917 was oversubscribed by more than the amount required just at the time the Canadian Purchasing had to be undertaken. But for this it would have been necessary either to borrow this large amount or greatly curtail the service in France.

It is to be remembered that the goods at the front in France, where the greater part of the stock is carried, are subject to enormous risks. The English Y.M.C.A. in the

German offensive of March and April suffered losses in huts and canteen supplies of nearly One Million Dollars. In the more recent offensive the American Y.M.C.A. has suffered losses nearly as large, and the National Executive have deemed it a matter of prudence to be prepared to meet a similar loss if it should fall on the Canadian Y.M.C.A.

The National Council has from the first declared the policy of devoting to the service of the soldiers whatever balance remains in [the military fund at the close of the war. This policy has been made known to and accepted by the Overseas Military authorities. The need for the Y.M.C.A. service will continue all through the period of demobilization and the plan of the National Council is to use whatever balance then exists to keep up the efficiency of the service to the soldiers during that important period.

The National Council of the Y.M.C.A., under which the Military Work is conducted, is a representative body of the various Y.M.C.A.'s throughout Canada, but it has no authority over or financial responsibility for any local branch. The funds which it handles have no connection with those of any local branch of the regular Y.M.C.A. It wishes to make clear, therefore, that the funds which are acquired in or subscribed for the Y.M.C.A. Military Work have not been and will not be used in connection with the regular work of any of these branches, but will, according to the policy already announced, be kept in the Military Work and devoted exclusively to the service of soldiers.

The service represented in the expenditures of the accompanying statement covered at the opening of the present year, 96 centres of operation in France and 76 in England, including all regular camps and units, base camps, convalescent camps, hospitals, railway troops, cavalry, London and Paris, and forestry units from the north of Scotland to the South of France.

There were on the Overseas staff 133 Secretaries carrying honorary commissions, 50 of whom were at the expense of the Y.M.C.A. for pay and allowances and the remainder at the expense of the Government. There are also a considerable number of other ranks, non-commissioned officers and men, detailed to the Y.M.C.A. staff by the Military authorities. A number of these, who are given non-commissioned rank because of special responsibility, are at the expense of the Y.M.C.A. for the extra pay over that of their regular rank. Civilian help is also employed where required and where circumstances permit.

In Canada the soldiers are served in 38 centres, including camps, barracks, Red Triangle Clubs, hospitals, naval stations and on troop trains. This has required approximately 100 Secretaries, who work on a civilian basis and are entirely at Y.M.C.A. expense. There is also required a considerable staff of employed helpers, exclusive of the committees of ladies who render their service free.

The scope and variety of the entire service, in so far as expenditures can reveal them, are indicated in the statement on opposite page.

Signed on behalf of the National Council of the Y.M.C.A.

G. H. WOOD,
Chairman.

CHAS. W. BISHOP,
General Secretary.

F. L. RATCLIFF,
Chairman of Finance Committee.

Consolidated Financial Statement of the National Council, Y.M.C.A. of Canada

(CANADA - ENGLAND - FRANCE)

General Operations for the Year ended 31st December, 1917

RECEIPTS		
Operating Balances brought forward from 1916:—		
(a) At National Headquarters.....	\$ 6,730.22	
(b) In England and France.....	59,863.43	
		\$ 66,593.65
Remittances from Canada in 1916 received Overseas in 1917.....		123,606.67
Gross Canteen Sales:		
In Canada.....	\$ 153,544.03	
In England.....	594,263.21	
In France.....	2,233,990.09	
		2,981,797.33
Subscriptions received in Canada:		
Ontario and Quebec.....	\$ 765,227.55	
Western Provinces.....	226,826.16	
Maritime Provinces.....	134,736.48	
Interest earned.....	4,601.42	
		1,131,391.61
Subscriptions received Overseas:		
France.....	\$ 14,328.93	
England.....	3,821.42	
Interest earned.....	2,397.74	
		20,548.09
Adjustment of Exchange between Canada, England and France.....		5,716.62
		<u>\$ 4,329,653.97</u>

EXPENDITURES				
	CANADA	ENGLAND	FRANCE	TOTAL
Cost of Goods sold in Canteens.....	\$ 103,683.67	\$ 462,890.46	\$1,801,912.22	\$2,368,486.35
Transportation and Transport Equipment for Canteen Goods.....		7,753.96	13,168.72	20,922.68
Loss from Damaged Goods, Fire, Shell Fire and Submarines.....			33,386.01	33,386.01
Canteen Equipment.....	2,131.25	15,202.21	14,159.95	31,493.41
Administration of Canteen Service, including Warehouse expenses.....	7,214.45	2,340.44	8,058.12	17,613.01
Huts, Hut Equipment, Tents and Decorations.....	18,312.80	103,418.29	121,031.11	242,762.20
Percentage of Canteen Sales given in Cash to Military Units for Extra Rations, Comforts, etc....			71,587.28	71,587.28
Free Distribution of Drinks, etc., including Service to Wounded.....			84,807.08	84,807.08
Free Distribution of Athletic Supplies and Prizes.....		12,179.31	39,509.20	51,688.51
Free Distribution of Stationery, Magazines, Religious and other Literature.....	9,009.45	24,103.92	37,061.81	70,175.18
Free Cinemas, Concerts, Lectures, Pianos, Music and Gramophones.....	5,100.36	35,019.24	60,254.23	100,373.83
Automobile and Transport Equipment and Maintenance.....	1,925.85	8,700.35	23,189.34	33,815.54
Supervision of Military Camps (Canadian figures include Salaries).....	14,456.66	4,043.29		18,499.95
Administration Headquarters, including Office Expenses (Canadian figures include Salaries)....	14,106.62	8,777.40	4,544.82	27,428.74
Pay and allowances of Overseas Secretaries, not on Government pay; extra pay and rations of non-commissioned officers and men on Y.M.C.A. staff Overseas; wages and board of civilian help Overseas, and salaries of Secretaries in Military branches in Canada.....	40,976.68	47,640.03	33,509.54	122,126.25
Rents, Rates, Heating and Lighting.....	5,766.82	10,469.43	15,828.34	32,064.59
Office Equipment.....		3,204.27		3,204.27
General and Sundry Expenses, including Travelling, Postages, Telephones, etc.....	16,913.78	7,333.03	2,731.65	26,978.46
Interest and Exchange.....			448.85	448.85
Information and Records.....		874.41		874.41
Educational Work.....		7,532.69		7,532.69
Hospitality League Work in London.....		973.33		973.33
Expenses of sending workers Overseas.....	5,327.60			5,327.60
Amount paid to the British Y.M.C.A. for work among Canadian Soldiers.....		35,797.50	35,797.50	71,595.00
For work among troops in Mesopotamia.....	5,400.00			5,400.00
Cash paid in Canada for Purchases of Canteen and other supplies for France, still in transit..			240,524.86	240,524.86
For work in Military Barracks, Hospitals, Discharge Depots, on Troop Trains, etc.:—				
In Ontario and Quebec.....	28,535.18			28,535.18
In Western Provinces.....	27,350.31			27,350.31
In Maritime Provinces.....	15,753.62			15,753.62
For work on Transports, in Munitions Plants and Internment Camps.....	14,463.25			14,463.25
Naval work at Halifax.....	9,640.04			9,640.04
For work with Boys on Farm Service.....	9,573.91			9,573.91
				<u>\$3,795,406.39</u>
Advertising, Printing, Organization and Collection Expenses in connection with Financial Campaigns.....				54,243.09
For General Work of National Council, part of which is Military Administration and the remainder National supervision of Territories, Boys' Work, Student, Industrial and Railroad Departments, funds for which were subscribed in conjunction with Military Funds by agreement of regular contributors.....				64,155.62
Balance of Receipts and Expenditures carried forward to 1918, of which \$118,351.43 was at National Headquarters, Toronto.....				415,848.87
				<u>\$4,329,653.97</u>

AUDITOR'S CERTIFICATE

We have audited the books, vouchers and accounts of the National Council Headquarters at Toronto, and of the Central Territorial Division, for the year-ended 31st December, 1917, and have been furnished with the audited statements of the Maritime and Western Divisions of the National Council for the same period. We have also been furnished with the Annual Statement for England for 1917, duly audited, and the Annual Statement for France for 1917 with the auditor's Certified Statement for the six months to June 30th. Owing, we understand, to Military restriction on civilian travel between England and France, it was impossible for the auditor to go to France and complete the audit to 31st December, 1917. We have agreed the Canadian and Overseas statements with the above General Statement, which combines them, and, according to the books and statements furnished, the above statement in our opinion, correctly sets forth the operations of the National Council at home and overseas.

OSCAR HUDSON & COMPANY,
Chartered Accountants.

Toronto, July 3rd, 1918.

Canadian Churchman

(Established 1871.)

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Correspondence

SOLDIERS APPRECIATE THE CANADIAN CHURCHMAN.

Sir,—Will the readers kindly accept my sincere thanks for the literature, etc., received and distributed by me regularly; it meets a real need over here. It was a pleasing sight, at a Church Army Hut behind the lines a few nights ago, when I counted fifteen Canadian lads reading copies of the "Canadian Churchman." Last Sunday, every patient in the hospital at — had "something to read," thanks to the kindness of your readers and their friends. My address is: "Pte. Nobbs, C.A.M.C., 4th Canadian San. Sec., France." Will kind friends please note this.

H. L. Nobbs,
 Lay Missioner.

INDIA AND THE WAR.

Sir,—I am glad to read the letter from the Bishop of Athabasca in reply to the statement by "Spectator" regarding India's part in the war. Our judgment of India must be based on the recognition of factors which, in the Bishop of Athabasca's words, make that country "unique in the Empire." I am tempted to write more, but refrain, as I am not certain whether "Spectator" refers to official India, native India, or both. In any case the term "greatest slacker" is not appropriate. In spite of this criticism I should like to express appreciation of "Spectator's" notes.

Gilbert Williams.
 St. Patrick's Church, Winnipeg,
 July 2nd, 1918.

CHRISTIAN UNITY.

Sir,—A writer who signs himself J. L. J., in your issue of June 20th, does me the honour to say that he has derived interest and amusement from the reading my letter of June 6. He does not discuss its main theme but ridicules a suggestion which I made as to what might conceivably happen "if the will-to-unite became strong enough," a conditioning clause which he has apparently overlooked. Now, sir, I do not grudge my anonymous friend any amusement that he can get at my expense, but I am bound to controvert to the uttermost the position which he represents, the position, that is, of

the man who, even in these days, and in Canada where every little prairie town has two or three competing churches, still regards it as "debatable whether organic union is at all desirable." In opposition to this view I contend that organic union is our biggest and most urgent need, and, with all the complex and difficult problems with which it is entwined, the most inspiring subject for thought and prayer. I venture to maintain that the revival of faith among the so-called Christian nations, and the successful evangelization of the heathen world alike are waiting for the reunion of Christendom. When I pray that God will bring good out of our present distress I can think of no greater good that He can give us than a widespread impulse among Christian people towards reunion, issuing in some definite steps in the direction of our Master's prayer "that they all may be one." I am glad, sir, to think that your editorial in a recent issue tends to show that your sympathies lie this way. It would be interesting to add, if time and space allowed, recent testimony to the same effect from leaders of Christian thought of many different Christian bodies.

W. G. Boyd.
 Victoria, B.C., June 26th, 1918.

A QUERY.

Sir,—The Hon. and Ven. Dr. Cody is Minister of Education for Ontario and at the same time Rector of St. Paul's Church, Toronto. It is fair to assume that he continues to hold his Rectory with the concurrence of the Bishop of Toronto. As Minister of Education, Dr. Cody is responsible for the administration of the important Department of Education; he will take, in common with each of his colleagues in the Executive Council, a share of responsibility for the actions of all his colleagues, and his share of responsibility for the policy of the Government as a whole; he will take his part as a member of the Legislature in the advocacy and defence of the administrative and legislative work of the Government; he will take his share in the general election campaigns of the province; and he will be thrown into the rough and tumble of party elections. He will do all this—we have no doubt whatever—in a thoroughly conscientious and high-minded manner, and as befitting a Christian gentleman and a priest of the Church. Knowing him as he has been and as he is, we have no suspicion that his conduct will be such as to smirch the sacred calling to which he has hitherto devoted his high gifts.

Now, this is my point: If a priest of the Church can thus engage in the affairs and work of daily life without demeaning the sacred ministry, and can then on the Lord's Day minister at the altar of St. Paul's and preach from the pulpit of that noble church—why can we not have hundreds, perhaps thousands, of godly men all over this land serving in the office of Permanent Deacon while at the same time pursuing their varied honest callings in life?

There is, or there was, a provincial canon authorizing a permanent diaconate, but it was never given a fair trial. It was expected that the canon would operate itself instead of being operated by the Church. That devoted Churchman, Mr. Charles Jenkins, gave much time, thought, and energy to the advocacy of a permanent diaconate for the whole Church in Canada, but while he had strong support in the General Synod he failed to secure its adoption. I wonder if my view is shared by any of your readers.

C.

PRAYER BOOK REVISION.

Sir,—Since there is a possibility that, at the forthcoming meeting of the General Synod, the Revised Prayer Book of the Church of England in Canada may be formally adopted, it appears to the writer that the time is ripe to question the advisability of such action. Though the matter of Prayer Book Revision has been before us for many years, and though its urgency must surely be palpable to every progressive mind, we might well hesitate before taking a step which might possibly commit us to a prescribed and unalterable course for, at least, a generation. That the draft of the Revised Prayer Book meets the demands of the modern Churchman, no one, who has really caught the spirit of the twentieth century, will approve. The spirit, thought and language of the Prayer Book are, in the main, that of by-gone ages, to which none, save a few reactionists, would care to return, and these accidentals remain, with few exceptions, as they were, prior to the revision. Might it not be within the sphere of possibility for the Canadian Church to undertake a real, comprehensive revision of our Prayer Book, and not restrict such to mere "adaptation and enrichment?" It would seem that the time is opportune for a courageous re-consideration of the whole problem. To every thoughtful Churchman it must be evident that the Church is approaching a crisis, which may challenge her very existence. One cannot share in the activities of twentieth-century civilization without sensing the attitude of the average man and woman toward religion, as it is organized in the churches. And it is easy for us to talk about challenging the world, but is it logical, until, at any rate, we have accepted and met the challenge of the world?

That the rank and file of Churchmen are to-day out of sympathy with much of the doctrinal position, as well as the practical attitude of the Church, must be evident to every observing mind. The indifference with which the majority of intelligent men view the confessed fundamentals of the Church is surely a challenge to self-examination, with a view to discovering how best it can win back and retain the respect and interest of these men, who affirm, without hesitation, that much of our forms of Divine worship, of our dogmas and confessions of faith, of our rites and ceremonies, is quite out of harmony with the modern point of view, and that it is useless endeavouring to interest them in the Church so long as it is content to live, intellectually, at any rate, in an age that has long since passed away. They accuse the Church of hypocrisy, self-complacency and obscurantism, and challenge it to come out boldly and proclaim a living message to a living world. How is the Church to meet this challenge? How is it to win back and retain the practical confidence of the "masses," and the intellectual respect of the "classes?" Not, in the writer's mind, by adopting the Revised Prayer Book in its present form. Not by closing the door against the revision of doctrine and dogma. Not by refusing to compromise a single principle because it happens to have been, for centuries, a cherished one of the Church of England. It can do so only by continually adapting and re-adapting itself to the changing and progressive activities of human life.

We are living in an age when the old, with a vengeance, is giving place to new. Natural science has revolutionized man's conception of the natural world. Social science is revealing the incompatibility in much of the social life of the past, and is challenging us to a re-construction of society. Literary methods have

Progress of the War

- July 1st.—Monday—The United States have sent 1,019,115 men to France.
 July 3rd.—Wednesday—Italians capture 1,900 Austrians in a new drive. Lord Rhondda, Britain's Food Controller, died of pleurisy.
 July 4th.—Thursday—Americans launch 55 ships. Australians retake Hamel.
 July 6th.—Saturday—Italians drive Austrians from delta of Piave River. German Ambassador to Russia assassinated at Moscow.

thrown floods of new light upon the literary remains of former ages. The modern historian, by his improved inductive method, knows more of the civilizations of the past than the men who lived to make them. Is not the Church sufficiently free, open-minded and sympathetic, to recognize the necessity of constantly renewing the old wine-skins of its organization, to receive the new wine which is being continually brought from the vineyard of God? I venture to think that it might be. As a practical suggestion, I would offer this: May not our Bishops give us a lead? It is to them that, naturally, we look for leadership. The majority of us are not too old to perceive the expediency of a continual revision of our outlook upon human affairs. And it is to us in the forefront of the battle-line that encouragement and inspiration are due from our leaders, the Bishops. The younger men of our Church are not unmindful of the disabilities under which they labour, and they are looking to the Bishops to afford them spiritual and intellectual leadership, as well as executive. This they can do. will they?

E. Marshall-Hawkins.
 Hamilton, Ont.

LORD'S DAY OBSERVANCE.

Sir,—We have had the usual warnings in Synod resolutions and episcopal charges against growing laxity in the observance of the Lord's Day, with its attendant dangers to the Church. What does not seem to be realized is that the inconsistent and inconsiderate conduct of clergy and leading laymen of the Church are doing as much as the encroachments of the world to break down the day of rest. There is a striking illustration of this in a Bishop's charge published in the "Churchman" of June 27th. The Bishop says: "Religious teachers must speak frequently and courageously against anything tending to deprive tired workers of their necessary rest, and all who desire to worship God, of the privilege of obeying the command of our Lord Jesus Christ. . . . I remember a Sunday of last summer, as I went by train from a town where I had taken service in the morning to another town where similar duty awaited me, seeing a farmer working in his hayfield. I believe such work on God's Day is hardly ever necessary; I am sure it was not in that case." Now which, think you, was sinning most grievously against the Lord's Day, the farmer who was working himself, or the Bishop who by his presence on the train was sanctioning unnecessary labour which deprives thousands of tired workers of their day of rest, and of the opportunity to join in public worship? If I may venture an answer to the question, it would be that on occasion there may be at least excuse for Sunday work on the farm. At all events, it is quite likely the farmer in question was not a professing Christian, and

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therefore not inconsistent. But I am quite sure that it is never, under any circumstances, necessary for a Bishop or clergyman to make use of Sunday trains for getting from one service to another. Better, far better, forego the service, and thus preach a sermon on the observance of the Lord's Day that will have more effect than the most eloquent discourse.

In this connection, there is a great outcry at present because the automobile is proving for many Church people a more potent attraction on Sundays than the Church services. Fundamentally, however, there is less objection to the use of the automobile on Sundays than to the use of railways, cabs, street cars or telephones, because it does not necessarily involve labour for either man or beast. I know it is sophistically argued that the railway trains and street cars run anyway; but Christian people are not responsible for this unless they use them, when they do assume responsibility for the whole practice. If Church people did not use Sunday trains, or Sunday street cars, or indulge in Sunday gossip over the telephone, there would be a material reduction in the number of those employed in those services who are deprived of their day of rest, and of the opportunity to attend church. In fact, a general manager of the Grand Trunk Railway some years ago made the statement that without the patronage of Church people there would be no Sunday trains.

Another direction in which the Sunday is threatened is its use for public meetings connected with labour, philanthropic movements, Victory Loan demonstrations, Red Cross drives, etc. There has been a rapid invasion of the day for such purposes of late, and the danger is imminent that Sunday will lose its distinctly spiritual character. Here, too, the clergy are helping in breaking down the Lord's Day, by preaching on "the topics of the day," with which they are often not specially qualified to deal. If such topics are to be discussed from the pulpit, why not from the platform?

O Lord, open the eyes of our clerical leaders to see that consistent example has more influence than any other form of preaching.

C. H. Hale.

Orillia, Ont.

BIRTH NOTICES.

WOLFE—At Lady Minto Hospital, Chapleau, on June 29th, to Mr. and Mrs. W. E. Wolfe, a daughter (Frances Elizabeth). Mrs. Wolfe is a daughter of Rev. H. A. Meek, Bond Head.

JONES—To Rev. and Mrs. G. Weston B. Jones, the gift of a son, June 14th, at Camrose, Alberta.

OBITUARY.

MEBK—Suddenly, at Richibucto, N.B., at the age of 21, Frances Havergal, daughter of Rev. H. A. and Mrs. Meek, Bond Head. She was born at Richibucto, where her father was Rector for nine years—some years ago now—and for the past twelve years had practically made her home with Mr. and Mrs. Fred Sayre, who were her sponsors. She had been a sufferer in pain and ill health in her earlier days, but seemed to grow out of it. After a brief and apparently light sickness for a few days, tubercular pneumonia set in, and she suddenly passed away at midnight, June 17th.

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Church News

Preferments, Appointments and Inductions.

Scovil, Rev. G. F., B.A., inducted Rector of St. George's, Guelph, on July 4th. (Diocese of Niagara.)

Hurford, Rev. R. E., Incumbent of the Mission of Marysburg, to be Rector of North Augusta. (Diocese of Ontario.)

New Rector Inducted.

The institution and induction of Rev. G. F. Scovil, M.A., formerly Rector of St. Jude's Church, St. John, N.B., as Rector of St. George's Church, Guelph, took place on July 4th. The service was conducted by the Bishop of Niagara, assisted by Ven. Archdeacon Mackintosh, of St. James' Church, Guelph. The Bishop performed the ceremony of institution, and the Archdeacon inducted the new Rector into his charge. Following the formal ceremonies, a sermon was preached by Very Rev. D. T. Owen, Dean of Niagara. There was a large congregation present, and the service was most impressive.

A Surprise Visit.

On Sunday, June 30th, Rev. V. C. Spencer, son of Rev. Canon Spencer, paid a surprise visit to Hamilton. Mr. Spencer has been for five years a missionary in Japan, but is now on his way from China to France. On account of his knowledge of Oriental character and languages, he has been given a commission in the British army, and has been placed in charge of some thousands of Chinese labourers who are working behind the lines in France. Mr. Spencer came to New York, via the Panama Canal. He preached in St. Philip's Church, Hamilton, on Sunday evening, June 30th, and in the course of his sermon gave some very interesting information concerning political and religious conditions in Japan, and the attitude of its people and government towards the war. Mr. Spencer worked some years ago in Hamilton, when, as a student, he assisted Rev. C. B. Kenrick at what is now St. James' Church.

Bishop of Columbia Visits West Coast of Vancouver Island.

"It is a marvellous sight to see the great fleet of about three hundred motor boats engaged in deep-sea fishing off the West Coast of Vancouver Island, most of which make Ucluelet their headquarters," said Bishop Schofield, who returned lately to Victoria after a two-weeks' tour to some of the Missions on the West Coast. Bishop Schofield is a member of the Red Cross Society Executive for Victoria, and on this occasion he combined Church and Red Cross work, addressing meetings whenever possible on the subject of the needs of the Society. He reports that West Coast people are responding nobly to the appeal for support, and found that the Church work was going along as well as possible under present conditions. The Bishop visited the two Albernies, Bamfield, Ucluelet and Tofino. Rev. Arnold Stackhouse, who makes his headquarters at Ucluelet, looks after the work of the Church on the West Coast of Vancouver Island, his field extending all the way from Clo-oose to Cape Scott.

New Building at Lennoxville Opened.

Hundreds of Old Boys of Bishop's College School, most of them fathers of lads in the school, gathered in Lennoxville on June 27th, to witness the opening of the new Lennoxville School

by his Excellency the Governor-General. Perfect weather and a cloudless sky greeted the visitors. His Excellency arrived at noon, accompanied by Capt. Kenyon-Slaney, and was met by Commander J. K. L. Ross, founder of the new school, and Mr. Tyson Williams, headmaster. He was driven to the new buildings on the heights above the St. Francis River, where he was met by a guard of honour from the school cadet corps. The school band struck up the National Anthem on the arrival of the Duke of Devonshire, and the crowd of schoolboys and guests accorded him an enthusiastic reception. The two great brick buildings, lower school and dining hall, the portion of the new school that is complete, presented closed doors to the crowd until the moment when Commander Ross presented his Excellency with the two golden keys that were to open the great oak doors of the new buildings, the Governor-General turned one in the lock of the lower school building, and the new Lennoxville school was open. The dining room proper was not large enough to accommodate the 500-odd guests of the school, so luncheon was served in the assembly hall. Commander Ross, as founder of the new school, presided. His Excellency had the seat of honour, and others at the head table included the Bishops of Montreal and Quebec, Mgr. Paul LaRoque, Bishop of Sherbrooke, Lady Kingsmill, Mrs. J. K. L. Ross, Mme. Casgrain, the Hon. Walter Mitchell, Principal Parrock, J. Tyson Williams, headmaster, Lieut.-Col. Hooper, Capt. Kenyon-Slaney, A.D.C., A. E. Abbot, C. M. Holt, Mrs. H. S. MacDougall and Mrs. A. E. Ogilvie. The morning was occupied by the annual sports and enthusiastic groups of schoolboys cheered the different events. Purple and white, the school colours, were everywhere displayed. The Headmasters of Trinity College School, Port Hope and of Ashbury College, Ottawa, were amongst the large numbers of visitors from outside points who were present. An impressive service in the old Bishop's College School Chapel brought to an end the proceedings of the greatest day in the history of the Lennoxville School. Bishop Williams, of Quebec, an Old Boy of the school, preached the sermon. His Excellency the Governor-General was present. Taking "Honour" as his subject, the Bishop expressed his hope that the tradition of honour and courage that had belonged to the school in the past would be continued in the new Lennoxville school that had opened its doors. He said that before many weeks were out many of the lads who were leaving the sixth form would be in the service of their country. "Thank God for the long roll of Lennoxville boys who are serving the colours," he said, "and thank God that so many have been deemed worthy to give their lives for the cause." Many of his hearers remembered that "Jim" Williams, the Bishop's elder son, and an old Lennoxville boy, had fallen in action 18 months ago. Archdeacon Balfour, of Quebec, also an Old Boy, assisted in the service. The Duke of Devonshire reviewed the School Cadet Corps and distributed the prizes.

Lieut. A. B. Cayley a Prisoner?

Lieut. A. B. Cayley, the son of the Rev. E. C. Cayley, 12 Edgedale Rd., Toronto, who has been missing since April 9, is now thought to be a prisoner in hospital at Cologne. His father received a letter from Messrs. Cox and Co., the military bankers, of London, Eng., stating they had received a cheque from him dated from Cologne, apparently signed with his left hand. Lieut. Cayley attended Trinity College School, Port Hope, going from thence to the Royal Military College, Kingston, from which

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he graduated last August. He was granted his commission in the Royal Garrison Artillery, and went overseas to join the regiment last December, going immediately to the front.

Aged Clergyman Struck by Motor.

Rev. J. Edmonds, a superannuated clergyman, whose last parish was Wardsville, was struck by an automobile driven by Miss Frances England, of Brick St., at the corner of Richmond and King Streets, London, Ont., on July 2nd, and he is now in Victoria Hospital in a serious condition. Mr. Edmonds is in his 91st year.

Memorial Window Dedicated at Lindsay.

On Sunday, June 23rd, was dedicated at St. Paul's Church, Lindsay, a beautiful stained glass window: "To the glory of God and in loving memory of Marion Gray Patrick," donated by her nieces, the Misses Sproule, of Regina. Mrs. Patrick died in January last, having been a faithful worshipper and worker at St. Paul's since the first clergyman was appointed to Lindsay in 1855. Her father (Mr. Thirkell) was one of the first lay delegates, appointed in 1856, her husband vestry clerk at the first vestry meeting held in Lindsay, and she was a Sunday School teacher and worker for years. Her son was for 30 years vestry clerk of St. Paul's and for a number of years treasurer. The window is rich and beautiful, and illustrates Christ in the temple "in the midst of the doctors both hearing them and asking them questions."

Quebec Notes.

The Rev. Albert Jones, of St. Augustine's College, Canterbury, Licentiate of Theology of Durham University, has been appointed to the Mission of Inverness. The Missions of Shawinigan Falls and St. Ursule have been united for the present war time and have been placed under the charge of the Rev. R. Ivan Ross. The Rev. N. R. Ward has been appointed Incumbent of Johnville. At the Lennoxville Summer School the registration was 85. There were 39 delegates from the diocese of Montreal and 46 from the diocese of Quebec. The Rev. P. R. Roy, of Scotstown, has taken charge of St. Peter's Church, Quebec, for the month of July. Rev. Prof. Vial, of Bishop's College, will take duty there in August. The Rev. A. L. Beverley, of St. Mark's Church, London, Ont., is locum tenens at Trinity Church, Quebec, for the month of July.

Day of National Prayer at Toronto Island.

The Day of National Prayer and Humiliation was well observed at St. Andrew's Church, Centre Island, Toronto. Thirty-seven partook of the Holy Communion at the early celebration. There was a very fair attendance at Mattins at 10.30, and at the special service of prayer at 11 o'clock the church was crowded, 64 remaining for Holy Communion. In the afternoon a children's service was held at which several adults were pre-

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sent; and in the evening the church would again have been filled but for the rain which prevented many from attending. Bishop Reeve preached appropriate sermons and the services were very hearty and impressive. This was preceded by a day of preparation on Wednesday by a chain of prayer-beginning with celebrations of the Holy Communion at 7 and 8 a.m., and continuing until 8 o'clock at night when a public service was held. The latter was well attended and Mr. H. C. Hocken, M.P., ex-Mayor of Toronto, gave a very earnest address.

Confirmation at Blyth.

The Bishop of Huron visited Trinity Church, Blyth, on Sunday, June 16th, and confirmed a class of 19 candidates (11 children and eight adults). The Bishop preached a forceful and convincing sermon based on the second petition in the Lord's Prayer, "Thy Kingdom Come." There was a large congregation present and many expressed their appreciation of the impressive service.

Sons of England Decorate Graves.

Over 250 members of the Sons of England belonging to Cambridge Lodge, Toronto, paraded to St. John's Cemetery, Norway, on Sunday afternoon, the 23rd June. A special service was first of all held in St. John's Church, and afterwards the graves in the cemetery belonging to departed members were solemnly decorated. At the service, Rev. Dr. Seager, Rector of St. Matthew's Church, Toronto, preached an eloquent sermon. Rev. Arthur S. Madill, assistant Rector of St. John's Church, assisted in the service. Among those who took part in the ceremony were a number of returned soldiers, members of the Riverdale branch, G.W.V.A.

The Day of Prayer Observed.

The Day of Prayer was observed in the parishes of Ludlow and Blissfield (diocese of Fredericton), the Rev. A. J. Patstone incumbent, by the holding of six special services of intercession. Four of these services were held in different church buildings, one in the open air, and one in a hall. Although the Church population is very scattered the congregations aggregated from three to four hundred, and the opportunity to thus unite in prayer was fully appreciated by all. The first service was at 9 a.m., and the last at 9 p.m. Copies of the King's Proclamation were widely circulated and the hymn recently published in the "Churchman" was sung to "St. George."

Rev. P. Mayes' Farewell to Guelph.

Large numbers of the members of St. George's congregation, Guelph, gathered together in the schoolhouse on the evening of June 27th, for the purpose of taking a final farewell of the Rev. Percival and Mrs. Mayes. Mr. J. W. Charlesworth presided and in the course of his address he paid a high tribute to the faithful and efficient work of Mr. Mayes in the parish during the past five years, and he assured him of the best wishes of all present in taking up his new duties as Rector of St. Mark's, Hamilton. Later on in the evening Mr. Mayes was presented with a well-filled purse and an address. The purse was presented to Mr. Mayes by Mr. F. A. Greamer, the Rector's warden, and the address was read by Mr. W. H. Jones, the people's warden. Mr. Mayes, acknowledged the gifts suitably. Mrs. Edmond Wells then addressed a few words to Mrs. Mayes, and Miss Aldous presented her with

a very handsome set of fish knives and forks from the congregation. The Boy Scouts assembled round Mr. Mayes, and Clifford Paul, on their behalf, gave their Scout Master a beautiful penknife. Mr. Mayes thanked the boys for their kind remembrance of him. Archdeacon Mackintosh, who was present, made a few remarks and he spoke in warm praise of the work accomplished by Mr. Mayes both at St. George's and St. Patrick's. A social hour was spent before the final adieux were made to Mr. and Mrs. Mayes.

Memorial Service at St. James', Paris.

Memorial and intercessory services were held throughout the day in this church on June 30th. In the evening a special memorial service was held for those members and adherents of the congregation who had made the supreme sacrifice during the present war. There was a large congregation present and throughout the evening the service was reverently followed by all. The Rector, Rev. R. J. Seton-Adamson, preached a most impressive sermon from Rev. 7:13-17. At the close of his remarks the names of those who had fallen were read from the chancel steps, followed by the impressive rendering of the "Dead March" in "Saul," the congregation standing meanwhile. At the close, large numbers passed the chancel steps, and read the names on the honour rolls, which had been taken from the rolls of the church and placed there for the occasion. Twenty-nine names on the roll show they have been wounded, another was a prisoner 22 months, while 16, including Nursing Sister Dorothy Baldwin of No. 3 Military Hospital, who died of wounds on May 30th, 1918, at Boulogne, received by her during a German air-raid, have made the supreme sacrifice.

Lennox Mills Bursary.

Mrs. Lennox Mills has presented the diocese of Ontario with Government bonds to the value of \$5,500 to endow a fund in memory of the late Bishop of Ontario to help Theological Students in their College course, and to be known as the "Lennox Mills Bursary."

Rupert's Land Notes.

The parish of St. Philip's Church, Norwood, with the consent of the Archbishop, has offered the rectorship to Rev. W. Cowans, now at Holland. Mr. Cowans has accepted, and will take charge in the early fall. In the meantime a clergyman from Eastern Canada will be in charge of the parish.

The Rev. J. H. Colclough, M.A., B.D., now at Lloydtown, Ontario, has

accepted the locum tenency of St. Stephen's Church, East Kildonan, and will take charge on July 21st. This parish has been fortunate in securing a succession of strong incumbents.

Mr. J. Miller McCormick, of the Church Camp Mission, left last week for an extended visitation of the Missions in the camps of the dioceses of Algoma and Moosonee.

His Grace the Archbishop paid a visit to the Missions at Fairford, Man., on Sunday, June 30th. In the morning a very largely attended service of intercession was held. In the afternoon in the presence of a congregation numbering over 200, he confirmed a class of 21 candidates, and 73 persons partook of the Holy Communion. In addition he administered private Communion to the wife of one of the councillors in a tent. Monday an important conference was held, and arrangements made for extensive repairs to the fabric of both church and parsonage. This Indian Mission is in a most flourishing condition.

Farewell to Archdeacon N. I. Perry.

The congregation of St. Thomas' Church, St. Catharines, Ont., gathered in the Sunday School building on Tuesday evening, July 2nd, to bid farewell to their Rector, the Ven. Archdeacon N. I. Perry, M.A., who, after 20 years' service as the Rector of St. Thomas' Church, leaves for new duties. Mr. N. J. Lockhart presided as chairman and on the platform with him were the Archdeacon's fellow clergy of the city and vicinity. Rev. Canon Broughall, of St. George's Church, Rev. Mr. Harper of St. Barnabas' Church, the Rev. H. A. West, of Christ Church, Rev. Rural Dean Almon, R. D. Merritt, and also Rev. Dr. Smith, of Knox Church and Rev. Mr. Smith, of Thorold, representing the Presbyterian Church; Rev. S. E. Marshall and Rev. R. D. Hamilton, representing the Methodist Church; Rev. Mr. Stewart, of Queen St. Baptist Church; and Dr. Jessop "who said he represented the Salvation Army." The following address was presented to the Archdeacon by Mr. G. F. Ecclestone:—

"To the Venerable Archdeacon Perry: Dear Sir,—After a loving and faithful service of nearly 21 years to the people of St. Thomas' Church, you are called by your Bishop to undertake in this Diocese a very special and important work. Whilst congratulating you on the well-founded trust placed in you by the Bishop of Niagara, we, the people to whom you have lovingly ministered for this long period, cannot let you go without expressing to you our intense gratitude for your unselfish labours among us. We realize that you have devoted to us the whole strength of your young manhood, the wealth of a well-stored mind, the godly wisdom of a thoughtful and sincere servant of Christ and

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the loving sympathy of a fellow man. Whilst it is the congregation of St. Thomas' Church that will feel most your loss, yet we know that the city of St. Catharines will lose in you a loyal and useful citizen who has always given his services for the great good of the whole community. Our prayers and good wishes will follow you and Mrs. Perry into your new and wider sphere of work. Signed on behalf of the congregation, the Wardens."

With this address the Archdeacon was also asked to accept a cheque of \$800, as a token of the love and appreciation of the congregation. Before the Ven. Archdeacon replied to the presentation and address, hearty words of tribute to the Archdeacon's kindness, courtesy, deep sympathy and splendid service were spoken by all the clergy present; earnest tributes to his sterling worth, his character and his work also being given by prominent laymen amongst whom were Dr. Jessop, Mr. A. C. Kingstone, Sheriff O'Loughlin, ex-Mayor Burgoyne, Major Bradley, Mr. J. A. Forster, Mr. H. L. Williams and others. Miss Bates, on behalf of the Kindergarten, also spoke of the Rector's kindly interest in the children and presented the Archdeacon and Mrs. Perry with a gift from the little folks. Rev. Mr. Eley, the Curate of the Church, also gave a short address, adding his tribute to the many given. In rising to reply to the address, presentation and many kind tributes given to him the Archdeacon said that he had not preached a farewell sermon as he felt physically unable to do so. He spoke of the great debt he owed to his wife saying most of the good he may have accomplished was due to her strong sweet life and practical advice. He expressed his pleasure at seeing the ministers of the different denominations present and paid a tribute to their unflinching sympathy to him and the spirit of unity among the different churches. Speaking of his work he said he had given the best years of his life, his youth and middle age, to St. Thomas' Church, he had made many friends and a few enemies, in fact he was thankful even for the latter as it would mean he had failed if all men spoke well of him. During his long ministry many changes had taken place in the church. The beautiful windows, the organ and other memorials had been placed in the church and a splendid modern equipped parish hall was shortly to be erected. He also thanked the congregation, wardens, vestry and women's organizations for their work and support, expressing his appreciation of their loyalty and service. Since the war nearly 250 men had gone overseas to serve their king and country. He hoped a fitting memorial would be erected to those who had fallen. He very touchingly spoke of his pastoral work, saying that there was not a street in the city hardly that he had not ministered in some home and that he had laid 700 of his people to rest, had confirmed over 900 and served his congregation in many other ways, having officiated at 1,100 baptisms and 400 marriages. In conclusion he expressed his deep gratefulness for the cheque and address presented to him and spoke of his new duties as travelling Archdeacon in the diocese and his hopes for successful service in his new sphere. He concluded his address with an earnest plea for support for the new Rector, who would be appointed and for a deep and lasting unity amongst the congregation and in the Christian churches of the city. The chairman then asked Rev. Canon Broughall to

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close with the Benediction, after which a social hour was held and an opportunity for those present to bid a personal farewell to Archdeacon and Mrs. Perry.

Death of Rev. Robert Inkster.

The Rev. Robert Inkster, a retired clergyman living at Battleford, Sask., died at his home in that city on June 18th, and he was buried on the following Friday, the funeral service, which was very largely attended, taking place at St. George's Church, Battleford. The service was conducted by Canon Matheson, assisted by the Revs. Dr. Langfeldt and J. F. Hayes. The deceased clergyman was one so prominent in the pioneer history of the West, as to merit a review of his life activities. He was born in 1836 near the site of the present city of Winnipeg, and spent his youth in the service of the Hudson's Bay Co., on Lake Manitoba. Later he removed to what is now Alberta, and became engaged in Methodist missionary work at Pigeon Lake, removing later to Morleyville, and in 1878 to Prince Albert. In 1879 he entered Emmanuel College, Saskatoon, under Bishop MacLean, and the following year was ordained a deacon. Immediately thereafter he was assigned to the Indian mission field at Saddle Lake where he remained until the outbreak of the rebellion of '85 compelled him to flee. In that disturbance his home was raided by the Indians and all his belongings carried away. He went to Edmonton, and later spent three years in missionary work on the Sarcee Reserve south of Calgary. In 1889 he came to Battleford and took charge of work at Red Pheasant, where he remained until superannuated some years ago. In addition to the aged widow, there are left behind four sons and three daughters—viz., James Inkster, Strathcona, Alta.; William, Dawson City; Robert, Battleford; Andrew, serving in France; Mrs. Jas. Norris, Grand Prairie, Alta.; Mrs. H. C. Loscombe; and Miss Jane Inkster, Battleford.

Downeaster

Thoughts of an Eastern Churchman

I DON'T agree with that common saying that our best friendships are those of our youth, and far superior to those formed in later life. They do, I admit, stand in a class by themselves, and they have a strength and sweetness of their own, for they are bound up with and recall the happy and free days of our youth, which, nevertheless, are not the best days, and there is an ease and intimacy about them never, perhaps, attained in our later friendships. But, allowing for all this, as compared with the friendships of our maturer years, they stand in a lower class. Our early friendships are, in almost every case, the result of propinquity, and are instinctive, and generally purely accidental. Our later friendships are based upon mutual respect, our clearer judgment of character and the consciousness of reciprocal kindnesses and obligations. Why, then, shouldn't we continue to make real friendships as we grow older, aye, up to the very last day of our earth lives? I know people well up in the seventies who are cementing newly-made friendships. And then, at whatever time we may start, haven't we all eternity before us wherein to continue and perfect friendships started here? It is never too late to make friends, as some, who should know better, say it is.

The differences between the English and the Irish are not really political; they are due to the clashing of temperaments, and the feeling on the part of the Irish that the English despise them. Wounded vanity, or self-love, is one of the most potent forces for evil in human affairs. The Irish have an idea that the English regard them as too fickle, wayward, emotional and imperfectly balanced for self-government, and they naturally resent it. A little tact and forbearance would be worth a score of Acts

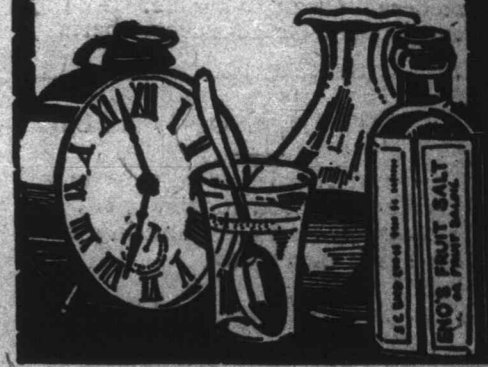
of Parliament, but the stolid, practical, cold-blooded Englishman, who won't study the Irish character, and acts as if he thought it was not worth studying, exasperates the Irishman in spite of all the solid benefits he has bestowed upon him. The relations between England and Ireland have not been human enough. They have been far too official. The Irish are a people eminently and almost uniquely susceptible to appeals to their affections. It can hardly be doubted that if there had been a Royal residence in Ireland, occupied during the past twenty-five or thirty years at intervals by the sovereign or some member of the Royal family, a vast deal of the past and present trouble would have been averted. But Ireland has been treated far too much as an outlying possession of England, and not, as since the "Union," she has been assumed to be, as an integral portion of Great Britain. A Royal residence in Ireland would have been a perpetual reminder of the fact that the geographical barriers between the two islands had ceased to exist, and, better still, that the one, politically, stood on an equality with the other, and that Ireland, with Scotland, was worthy of the occasional residence of the Sovereign. But this golden opportunity was wilfully or stupidly ignored, and the Irish people were left out in the cold, and taught to consider themselves as the object of a deliberate and contemptuous neglect. Under such circumstances loyalty is hardly imaginable

Tactics and strategy are as necessary in medicine as in war. In sudden illnesses or in illnesses characterized by sudden changes and variations tactics count. The physician must think quickly. In diseases which advance slowly and run a uniform course, and whose progress you can fairly correctly foresee, strategy counts. You can think slowly. And just as there are soldiers, so there are physicians who excel in the one to the exclusion of the other. The supremely able soldier or physician is he who, like Napoleon, is equally good in tactics and strategy. The same may be said of speakers. There is the speaker who can think quickly and on the spur of the moment, and the speaker who, if you give him time, can "get up" a splendid oration, but who is nowhere in debate. Then there is the man who is always equal to the occasion, can always say the right thing at the right time, and who is never caught napping, and who can, at the same time, when required, produce an elaborate and exhaustive discourse on any subject. Nine-tenths of us are, in all the affairs of life, one or the other, tacticians or strategists, quick and superficial, or slow and thorough, more or less, and it is impossible to say in either case whether to our gain or loss. Probably the two things balance each other. The very big men are both.

Women are not, as is generally supposed (among men) to be more jealous than men, but they have more to make them jealous. They are liable to so much misconception of motives; because they are barred from taking the initiative, and having to effect their purposes so often by indirect means, or, as he French call it, so much more effectively than us, by "finesse," they are continually putting themselves in false positions and laying themselves open to innuendo, and their success is grudged them. Again, they come into contact and collision with each other at so many more points than men, and very tender points at that—points which have to do with purely personal matters: their children, their dress, their looks, their manners and deportment, their husbands. Men, on the other hand, have such a multiplicity of interests and employments, they so often live

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in totally different spheres, where they never come into rivalry or collision with each other, that the success of one does not necessarily dim or cast a reflection on the success of another. But when men do come into competition with each other, they are just as jealous as women.

Women, no doubt, have the heavier end of the log. They have to bear and grin. Men have a good deal to bear, but they are not expected to grin. They can grunt and rip and tear and growl and grumble, and nobody thinks much the worse of them for it, but a woman is supposed to keep close lips and a serene countenance. And yet women have sources of enjoyment and happiness denied to men.

Said Talleyrand in 1838: "America grows each day. She will become a colossal power, and the time may come when, brought into closer communion with Europe by means of new discoveries, she will desire to have a say in our affairs." It has taken nearly eighty years to fulfil this prophecy, and yet how palpably inevitable it seems to us to-day, wise after the event. Five years ago America's deliberate entry into an European war was unthought of, and among "practical" politicians unthinkable. Now it seems the most natural thing in the world, and we wonder why, in 1914, so many of us thought it impossible, and that the best we hoped for during the first two years of the war was America's benevolent neutrality and moral and indirect support.

FOLLOWING THE TEXT BOOK.

A teacher asked her class to write an essay on London. She was surprised to read the following in one attempt:—

"The people of London are noted for their stupidity."

The young author was asked how she got that idea.

"Please, miss," was the reply, "it says in the text-books the population of London is very dense."—"New York Globe."

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THE WORSHIP OF NATURE.

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made, and praise is given,
By all things, near and far;
The ocean looketh up to heaven,
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea!

They pour their glittering treasures forth,
Their gifts of pearl they bring,
And all the listening hills of earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mists above the morning rills
Rise white as wings of prayer;
The altar-curtains of the hills
Are sunset's purple air.

The winds with hymns of praise are loud,
Or low with sobs of pain—
The thunder-organ of the cloud,
The dropping tears of rain.

With drooping head and branches crossed
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

The blue sky is the temple's arch,
Its transept earth and air,
The music of its starry march
The chorus of a prayer.

So Nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.
—John G. Whittier.



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THE CLEANSING OF THE TEMPLE.

(Continued from page 441.)

disease in public life—political indifference, political partisanship and political corruption. Everywhere the men who do not care, the men who care only for their party, and the men who care only for themselves,—everywhere the men who are content to stand aside and do nothing, the men who will move only as the cogs of a machine, and the men who regard public life as only an unhindered avenue for self-advancement. Everywhere the political paralytic, the political partisan, and the political parasite. How more fittingly might our Lord's words of condemnation be applied: "It is written, my house is a house of prayer, but ye have made it a den of thieves"?

I have spoken thus of the evils that are rampant in social and public life, because they concern us as a Church. It is impossible to dissociate these things from religion, and from religion's responsibility. If the evils are as I have painted them, then it is because the Church has failed. If the spirit of materialism has invaded these departments of human life, it is because it has first of all found its home in the Church. If there is needed a cleansing in these temples, it is only because such a cleansing is first needed in the temple of the Church.

We shrink from the suggestion, but not more, doubtless, than did the Jews. Here was the Jewish Church with all its glorious history from the first patriarchal altar until now. They could look back upon its marvellous development through successive stages. It was a wonderful panorama of religious life and history. Was it really true that, with all this wealth of glorious tradition, with all that richness of antiquity, there was need of the radical and searching reform suggested by this dramatic incident? Founded by God, the Jews would ask, how could the Church decay?

And yet the decay was there. Judaism had decayed and become corrupt. It had become impotent as the means and vehicle of grace. The reason is not difficult to find. All religion tends to decay as the human element in it masters for the time being the spiritual. Religion needs to be continually recharged as it were, and at times the very machinery by which it lives and does its work, restored and even modified. Always there are in religion the two elements: the spiritual force and the human form, and the weakness in the human form tends continually to weaken and suppress the spiritual force.

But we have seen the illustration of all this in the history of the Church. Conditions have changed with succeeding centuries, but the spirit of the world has been able to adapt itself to every change. It was the Church of Christ. He has promised to be with it until the end of all the ages. Yet from the first beginning there was in the Church the canker of worldliness. It was the Body of Christ, but how soon grave disorders made their presence felt in growing weakness! Disorders in the Holy Sacraments; divisions in the society of brethren; doubts in the faith itself. Darker and darker grew the pages of the Church's history as the years went on.

Yet God did not desert His Church. For it was then that there came to the Church that cleansing of the Temple, which we remember as the Reformation—a cleansing that accomplished much, even if it did not do all that has been claimed for it. How indeed, could it do so? It was the instrument of God, but it was wielded by the hand, by the agency of man, and, therefore, the work was not perfect. Human ignorance and pride, zeal untempered by discretion, even covet-

tousness, did their defacing work. It may frankly be admitted. There remained in the Church the seed-spots of decay.

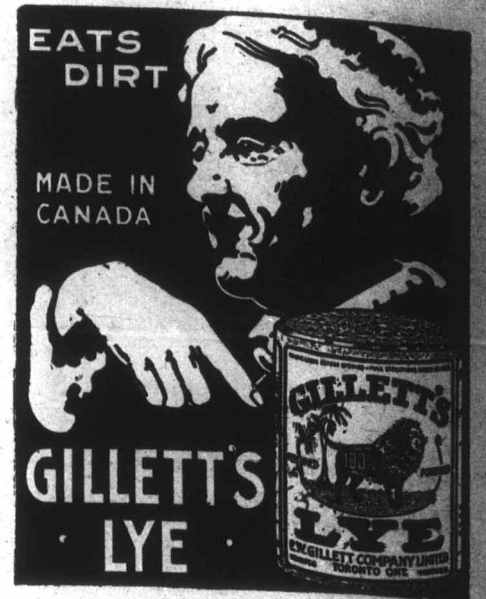
And yet once more God did not leave His Church alone, and from time to time there came fresh cleansings of the temple. Such a cleansing came to our own dear Communion in the Evangelical Revival. Such a cleansing came to it in the Oxford Movement. Each in its turn—the Evangelical Revival with its strong appeal to the personal and experimental in religion, and the Oxford Movement with its splendid emphasis on sacramental truth and catholic order, brought to the Church a fresh tide of spirituality and strength, each swept away much worldliness and sin. Yet through it all, and in it all, there has ever been in the Church the deadening spirit of the world, the narrow selfishness of sin, the Scribe and the Pharisee under different names, the money-changers with the varied equipment of their trade, those who profane the temple under all sorts of specious pleas; and ever, although the Church, slow to see it in the drowsy days of peace, there stands in her midst the stern, sad figure of One who still says: "It is written, my house is a house of prayer, but ye have made it a den of thieves."

Is there going on in the world to-day a cleansing of God's temple? Is that the real, inner meaning of the war? Is the strife and struggle of grappling nations the scourge with which God is doing His reforming work, the whip with which He is driving forth those who profane His presence? Is the awful prolongation of the war with all its inevitable and attendant horrors the expression of His wrath against the sin that finds an easy home within the Church itself? Is it that God Himself is warring against the system under which the Church lives and does its work? Is it the tone and temper of the Church all through the world that is wrong to-day? Has the Church in her inward life suffered loss? Is that the real, inner meaning of the war? Is that the truth that lies behind all the charges of diplomacy, behind all the intrigues and treacheries, which were the immediate cause of our intervention? In this respect, do we share with Germany, and with every other warring nation, the responsibility for what has happened, and is happening still? Is the world to-day reaping a harvest, the seeds of which the Church has helped to sow?

These are solemn questions, and we do well to give them heed. They point to and enforce the duty of personal religion, of a personal revival of religion—personal to every one of us. There must be a constant reforming from within the body—a leavening process from centre to circumference—a more ready recognition of the need of prayer; a more loyal acceptance of the means of grace; yes, and above all a deeper passion of devotion to the Person of our Blessed Lord. It is only thus, perhaps, that there can come to the Church the cleansing for which she waits. There is only one way of spiritual recovery—the way of repentance and faith towards God. We have been praying to God for victory; for a just and righteous peace. But penitence must precede prayer, for "the fires of faith will not glow in a murky moral atmosphere."

The Church to-day is on her trial? What are we doing to help her sustain in that trial? What are we doing to help her to emerge from its terrors into triumph? "Fair as the moon, clear as the sun, and terrible as an army with banners?"

For if there is evil in our lives, if there is unreality, if there is only a nominal religion, then how can we hope to fight the battles of the Lord? We shall be like soldiers rushing on to the plunder, and forgetting the foe that is yet unconquered in our midst.



Our hope—our only hope—is in that one perennial spring to which the Psalmist makes his poignant and powerful appeal: "Wash me thoroughly from mine iniquity and cleanse me from my sin. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow"; an appeal to which the Gospel comes with its answer of infinite peace and consolation: "The blood of Jesus Christ cleanseth us from all sin."

INSPIRATION.

(Continued from page 441.)

die for the nation and for the whole world, and attributed the utterance to the Holy Spirit. The other illustration is from Plato. Socrates described an oracle, saying: He was the wisest of men. He knew he was not in any human sense the wisest of men, and set about the enquiry as to what the God meant, for of course He would not lie. This is the attitude which the writer would urge to the Scriptures. The statements are true, but in what sense are they true? What did the Holy Spirit mean in the enquiry? not what did the prophet intend? The latter is interesting, the former is vital.

To the writer the statements of Scripture are all true and can be harmonized with one another and with truth. But the point which may be discussed in regard to any one of them, is in what sense is this true? All human statements of truth are relative. It is necessary to get the right viewpoint. The human writer may have been mistaken. He may have been influenced by wrong ideals and partiality. He could not, from his own mind; speak outside the range of human knowledge; but none the less, his words may be true in a Divine sense, and by the light of the Holy Spirit and the New Testament interpretation, that Divine viewpoint may come to light.

In such a light, an imprecation like that of the Psalmist may be explained: "Happy shall he be that taketh thy children and throweth them against the stones." The writer, maybe, had witnessed the murder of innocent babes, as by the Hun in Belgium. He may have been filled with a spirit of cruel vengeance. God the Holy Ghost may have intended the words to refer to those ideas and sentiments which are the offspring of Babylon, mother of the abominations of the earth. Surely the man that crushes out evil thoughts and practices is blessed. Some would call this special pleading. Why not special pleading! Let God be true and every man a liar. In this sense: "I unfeignedly believe all the Canonical Scriptures of the Old and New Testaments."



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DIocese OF CALEDONIA.

(Continued from page 443.)

that discussion was, of necessity, deferred to the following evening.

The rules of order were suspended on two occasions. The first time to allow the Synod to express its regard for the Rev. J. Field and the late Rev. A. J. Hall, and the second time to register its sorrow on hearing of the almost certain death of Mr. C. C. Purdy, who was for some time diocesan treasurer, and only resigned to join the Flying Corps, in which arm of the service he displayed characteristic energy and fearlessness, until meeting a superior number of German planes he was shot to the ground. Genuine sorrow was felt that Rev. J. Field, "the St. John of Hazelton," should be obliged on account of failing strength to lay down the work to which he and his faithful helpmeet had consecrated years of devoted service. The work of the late Rev. A. J. Hall was similarly noticed, for he laboured for some thirty-five years as a missionary amongst the Quagulth tribes of Indians. He was enabled to reduce their difficult language to writing, and to complete and publish the Gospels, portions of the Book of Common Prayer and hymns into the language of these tribes. Of him it may truly be said: "He rests from his labours, and his works do follow him." All the above resolutions were passed by a standing vote.

Unfinished business arising out of the Executive Committee's report was dealt with, and under this heading the recommendation that married clergy in full orders of five years' service in the diocese should receive an increase of \$100 per annum over the pre-war standard salary, was adopted. Canon No. 8: "On the Administrator of the Diocese, During a Vacancy of the See," was duly enacted.

The Second day of the Synod was opened with an impressive Quiet Hour conducted by the Bishop, which was of the greatest possible benefit to clergy from afar who have so little opportunity for Christian fellowship and inspiration. Following this, reports were tendered with regard to the second Provincial Synod and the Anglican Theological College of British Columbia. The Japanese Home at Port Essington, a home for the children of Japanese working on the Skeena and in the surrounding country, was reported upon, although the work is in the initial stages at present. A work of a similar nature, but for white children, the Ridley Home, Metlakatla, was reported upon by Miss Davies, superintendent of the home. With a total enrollment of 34 for the past year, the home is continuing to care for the orphaned and motherless children of settlers and others in this North country; 16 of

the "Old Boys" have enlisted, and two have been killed in action. The high cost of living is seriously effecting the comparatively small income of the home.

The draft canon of the Provincial Synod on Beneficiary Funds was considered by the Synod, and referred to the Executive Committee for further action.

The second afternoon of Synod was devoted to a special conference of clergy under the presidency of the Bishop for the discussion of the general work of the diocese; the possibility of enlarging Missions, and holding mid-week services; and kindred subjects. Clergymen spoke of their respective problems, and learned from the experience of others. The Rev. Canon Rix paid an eloquent tribute to the older C.M.S. missionaries, whilst the Ven. Archdeacon Collison, who came to Northern British Columbia so long ago as 1873, spoke of the satisfaction it gave the "men of the old legion" to see the gaps in the ranks being filled by younger men. Following upon the conference the members of Synod adjourned to the Bishop's residence, where nearly 100 gathered at an "At Home," most kindly arranged by Mrs. Du Vernet, where an opportunity was given for visiting clergy to meet Prince Rupert friends.

The evening session was called for unfinished business. Votes of thanks were passed to those who had offered hospitality, and to all who had rendered service to the Synod. English and Canadian societies were warmly thanked for their all-important work for this pioneer diocese.

At the conclusion of Synod business, the Ven. Archdeacon Collison, speaking on Indian work, the subject postponed from the previous evening, recalled early missionary experiences and triumphs, passing on to present-day problems, especially as relating to the Indian land question. This address was followed by one by another veteran of C.M.S. work in Northern British Columbia, the Rev. A. E. Price, whose reminiscences of early days proved intensely interesting to all present, as he passed on from his first work to that of latter days among the Haidas and whites of Massett and district. This last station was ably represented by Mr. Alfred Adams, a native Christian, who spoke gratefully of work done by various missionaries and their wives stationed at Massett. Synod elections followed.

General Synod—Clerical, Rev. Canon Rix; substitute, Ven. Archdeacon Collison; lay, L. M. de Gex, Esq. Provincial Synod—Clerical, Rev. W. F. Rushbrook, Rev. Canon Rix, Rev. A. E. Price, Ven. Archdeacon Collison; substitutes, Rev. W. S. A. Larter, Rev. W. Crarey; lay, A. Adams, A. E. Bazett-Jones, E. McCoskrie, C. W. Homer. Board of Governors, Anglican Theo. College—Clerical, Ven. Archdeacon Collison, Rev. Canon Rix, Rev. W. S. A. Larter; lay, H. J. Cambie, F. L. Beecher, G. L. Schetky. Board of Management, M.S.-C.C.—Clerical, Rev. Canon Rix, Rev. Canon Marsh; lay, Mr. Justice Hodgins, Mr. Thos. Mortimer. Social Service Council—Clerical, Rev. Canon Marsh, Rev. W. Leversedge; lay, A. E. Bazett-Jones, Mr. Thos. Mortimer. Sunday School Commission—Clerical, Rev. Canon Rix, Rev. Canon Marsh; lay, H. B. Cross, R. W. Allin. Executive Committee—Ven. Archdeacon Collison, Rev. Canon Rix, W. E. Collison, W. F. Rushbrook, Rev. W. S. A. Larter, L. M. de Gex, C. W. Homer, H. B. Cross, A. E. Bazett-Jones. Diocesan secretary-treasurer and hon. clerical secretary to Synod, Rev. W. S. A. Larter.

The Rev. G. G. Bennett, Rector of the Church of the Incarnation, Great Falls, Montana, has been elected Bishop-Suffragan of Montana.

Boys and Girls

Dear Mr. Editor,—This is being written for our "Boys and Girls," with sincere apologies to Cousin Mike. The writer is a lover of young people, and has had a good deal to do with and for them; is also a constant and interested reader of Cousin Mike's and Miss (is it not?) Taylor's contributions for the youth of our homes. Others besides the writer would like to see Cousin Mike appearing oftener, at least fortnightly. Many of our boys and girls are intelligently interested, especially in the periodical questions on the Bible. Some of us would like to see these regularly every month. The "Scripture Clock" of last fall aroused much interest, and was appreciated by many others than those who took part in the competition hereon.

The writer now wishes specially to mention a little incident that occurred just recently, and the telling of which, it is hoped, will do good. She was in a home where the boy was an ardent little stamp collector, and had already the nucleus of a good album. The collection was all the more praiseworthy because it had been made at very little expense. At the time of which I write there was a good opportunity to get several stamps for a small price. A family about to remove wanted to dispose of some belonging to their boy, now grown up. The boy of whom I write had seen the stamps and had mentioned about them to his parents. But they advised him to keep to his excellent plan of increasing his stock gradually, spending as little as possible, since there was small prospect of being able to earn money in such a work. However, though they did not say so to him, they wanted to encourage their boy, and thought they might spend this small amount for him, since such a good opportunity offered itself. But still there was something that made them hesitate. The child was a good boy in many respects, but he had some serious faults which had often caused the parents pain and the child loss of much pleasure. His worst faults were a habit of always answering back when spoken to, and hesitation to obey promptly and cheerfully when told to attend to some duty. The parents were almost daily saddened by a repetition of one or other of these faults, "which, like a cloud before the skies, hid all his better qualities." On the particular evening of which I write there was a guest present, and the stamps for sale had been mentioned again to the guest. And the writer knows for certain that the father had decided to give the little fellow the small amount in the morning and send him to get the stamps. But in less than an hour after the decision was made the child was asked to do something. And, alas! again came the complaining answer back. Both parents were deeply grieved, for they knew that the decision must be cancelled; the stamps could not be purchased. Their boy had again allowed himself to be cheated of help by the evil he permitted to remain with him.

Dear boys and girls, what a pity it is that you so often lose precious chances of truest cheer by your silly yielding to such "ugly tricks." How much real pleasure you deprive both your parents and yourselves of by giving way to bad habits! Will not you who read this, and who know yourselves to be guilty, "fight the good fight" and "overcome," and so both help and cheer father and mother, and bring delight and happiness to yourselves and others? Some of you are fond of the hymn, "Fling Out the Banner." Will you not do it? For that is what overcoming your faults means—showing that you know that you have been redeemed by the Lord Jesus at a won-

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derful cost to Him, and that you are thankful that you have been called, as a Christian child, to that "state of salvation," through Him, to fight and overcome as He did, in His strength, which is "made perfect in our weakness." You are all signed with the sign of His Cross, and "we conquer only in that sign."

Thanking you, dear Mr. Editor,

I am, yours respectfully,

A Getting-old Cousin.

Ringworm on Child's Head

Caused Great Distress and Spread to Neck and Ears—Cure Was Speedily Effected When Right Treatment Was Recommended

There is no disease of the skin more obstinate than ringworm, and the mother who writes this letter does so fully realizing what it will mean to other anxious mothers to know about Dr. Chase's Ointment.

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Mrs. D. Stebbins, Grand Bend, Ont., writes: "I am going to tell you of my experience with Dr. Chase's Ointment. My little girl had sores come out on her head which looked like ringworms. They were spreading fast, and I tried home treatment, but nothing helped her. I took her to the doctor, and he opened some of the sores, which were as big as the yoke of an egg. The salve he gave me to put on was very severe, and the poor child would cry for an hour or more after an application. For six weeks it continued to spread all over her head, and came down to her neck and ears. She suffered terribly. At last some kind ladies told me about Dr. Chase's Ointment, so I got a box, and the first time I put it on she was relieved of pain, and the second time the swelling was all gone. Before we had finished the first box the sores were nearly all gone. I have told all the people around here about your Ointment, and I cannot praise it too much. It is now two years since my little girl was troubled in this way, and it never came back, so you can see she is completely cured. You are at liberty to use this statement for the benefit of others who may be suffering in a similar manner."

Joseph Brenner, J.P., endorses this statement as follows: "This is to certify that I am personally acquainted with Mrs. D. Stebbins, of Grand Bend, Ont., and believe her statement with reference to Dr. Chase's Ointment to be true and correct."

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Saved by a Lamb

A TOUCHING incident is related by the venerable Pastor Funke in his charming sketches of travel: "In the month of August, 1865, I was one of a party of tourists who set out to visit the Cathedral of Werden. When we arrived we found the door locked, and we had to wait till it was opened.

"When the sacristan's wife, who was quite absorbed in weeding her little vegetable garden, was at last induced to go for the great key, we had nothing to do but to examine the majestic architecture of the outside of the church. Looking up, we perceived, at the top of a high tower, the figure of a lamb, sculptured in stone. We were observing it with interest and surprise when our guide returned, bringing the large key. Her wrinkled face looked like a chronicle; and, hoping that she knew the history of her cathedral, we pointed to the sculptured lamb, and asked why it was placed at the top of the tower.

"We had touched a long familiar string. At once her interest and eloquence were awakened.

"Ah, gentlemen, you are looking at the lamb. Long years ago a tiler, occupied in repairing the roof, stood where that stone lamb now stands. Suddenly the rope which held the scaffolding broke and the man fell from that great height. Everyone who saw him fall expected only to find his corpse, for the church was surrounded by large, sharp stones, collected for the repairs. They were sure that the poor man would be dashed to pieces. What was their surprise when they saw him get up without even a scratch!

"A little lamb had been quietly nibbling the grass among the blocks of stone, and the man had fallen exactly upon it. The lamb had been crushed to death, but the man was saved. He never rested till he had employed a sculptor to make a stone lamb and place it where you see it now, in token of his gratitude."

"I was so much interested by this touching incident, and especially by its resemblance to Christ, the 'Lamb that was slain for us—the Lamb of God, Who taketh away the sin of the world.'

"I entered the Cathedral with the rest, and saw its paintings and its carvings, its rich decorations and magnificent monuments; but I felt utterly indifferent to them all. I could think of nothing but the tiler and the lamb; and, above all, of the Lamb Who had given His life for me."—Good Words.

TAKE THE VISITORS ALONG.

A worker among the Indians in Brazil, after mentioning some of the grave difficulties of the work, adds this note of commendation:—

"There is one thing in which these people set an example—we have never known anyone to stay away from a meeting because they had visitors. They just bring them along, too, and in this way the Gospel is carried from one place to another."

The lesson which these ignorant heathen Indians teach is worth learning by many of us in our homes in Canada. During the holiday season there will be many visitors in homes all over Canada. They may come for a month or a fortnight, for a week-end, or perhaps just for Sunday tea. Sometimes it may seem easier and simpler for both host and hostess and visitors not to go to the church services. But what blessing may be lost to the regular church-goer as well as to "the stranger within our gates"—to say nothing of the disheartening effect of empty pews upon the minister. So let us all go to church.—East and West.

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