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The Christian Year	Rev. C. V. Pilcher
Church Union	Editor
Outlook for the Future	Bishop of Ontario
Church Union	Report of Committee in England
The Bible Lesson	Rev. Canon Howard, M.A.
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St. James' Rectory Endowment	Dyce W. Saunders, K.C.
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Personal & General

The Bishop of Toronto held a Confirmation service in St. Paul's, Uxbridge, on May 31st.

Colonel Storr, the Lay Secretary of the Church of England Men's Society, has been seriously wounded in both hands.

The Bishop of London has lent Fulham Palace to the Government, and it is to be used as a hospital for soldiers.

Over four million dollars has been contributed by the I.O.D.E. throughout Canada for war work since August, 1914.

The Rev. Dr. Renison, Rector of the Church of the Ascension, Hamilton, Ont., arrived in France on Thursday, May 23rd.

Sir Henry Joseph Wood has declined the offer of the Boston Symphony Orchestra to become the conductor thereof, and he has decided to remain in England.

The Ven. H. B. Delany, D.D., Archdeacon of Northern Carolina, has been elected Suffragan-Bishop for work amongst his own race in the Dioceses of North and South Carolina.

The Church Charity Foundation of Long Island has received a bequest of \$100,000 under the will of Miss Mary A. J. Jennings, which sum amounts to over one-quarter of her whole estate.

The Rev. Percy Dearmer, D.D., a clergyman well known in England, will give a course of lectures in liturgics and sociology at the Berkeley Divinity School, Conn., during the coming academic year.

When Bishop Stratton, whose death took place on April 5th, at Tunbridge Wells, England, was the Bishop of Sodor and Man, a Swiss newspaper described him as "L'Evêque du Siphon et de l'Homme."

Amongst the victims of the recent German raid on a Canadian hospital at Etaples, was Major the Rev. S. R. Heakes, a former Curate of the Bishop Cronyn Memorial Church, London, Ont. Major Heakes was wounded.

The marriage took place at Simla, India, on May 22nd, of Lieut.-Col. Edward Tennant, grandson of the late Sir Charles Tennant, to Georgina, daughter of General Sir George Kirkpatrick, chief of the General Staff in India, and a granddaughter of the late Sir George Kirkpatrick, of Toronto.

The anniversary of the Battle of Jutland was appropriately celebrated by 2,000 people belonging to Earlscourt, Toronto, on Sunday evening. Several petty officers and sailors of the Royal Navy were present, including Petty Officer Jack Sawyer, who was one of those who took part in the Battle of Jutland.

At the Ordination service held in Christ Church Cathedral, Hamilton, on Tuesday, May 26th, the Rev. D. D. Douglas, B.A., was ordained to the diaconate, and will receive a temporary appointment in the diocese of Ontario. He is a son of the Rev. John Douglas, B.A., Rector of All Saints', Hagersville.

The Royal Military College, at Kingston, has a wonderful flag. The dimensions are 24 feet by 18, there are 1,100 maple leaves in green on it, each bearing the name of an R.M.C. boy serving overseas. In the centre, red maple leaves bear the names of

those who have answered the last bugle call.

The Duke and Duchess of Devonshire visited the headquarters of the Great War Veterans at St. Catharines, on June 1st, and unveiled a shrine which has been placed therein bearing the names of those who have fallen in the war. Later on, they visited Ridley College and inspected the Cadet Corps.

Archdeacon Whittaker, with his wife and two daughters, recently paid a brief visit to Victoria, B.C., on his way from Toronto to the Yukon. The Archdeacon has been engaged for the past 23 years in missionary work amongst the Eskimos, but he is now, for family reasons, taking up work under Bishop Stringer at Whitehorse, in the Diocese of Yukon.

Forty thousand Chinese troops—the flower of the regular Chinese army—will arrive on the western front early in June, according to Captain C. C. Chen, of the Chinese army, who arrived lately at Vancouver from France. General Tung, former chief of staff of the Chinese army, and General Chen are now in Paris awaiting their arrival, Capt. Chen stated.

The infant son of Sir Douglas and Lady Haigh was privately christened in Lady Haigh's house lately. The King was the chief godfather, Queen Alexandra, the Queen-Mother, the chief godmother, and others who acted were the Empress Eugenie, Sir Pertab Singh and Sir Eric Geddes, First Lord of the Admiralty. The names given to the child were George Alexander Eugene Douglas, after his Royal godparents and his father. A large silver bowl, won by Sir Douglas Haig, was used as a font, and among the gifts to the infant were gold bowls from the King, Queen Alexandra and Sir Pertab Singh.

The report just issued by the British Red Cross Society for 1917 shows that the response to the appeal from overseas and at home resulted in a gross amount of £2,577,888, as compared with £1,210,037 in 1916. With the exception of enemy countries, virtually every country in the world figures in the list. The collection throughout the Indian empire realized £280,000. The home return shows an increase over 1916, being more than £700,000, as against £400,000. The result in Ireland was particularly good, the total, £111,307, being nearly five times the amount collected in 1916.

Ridley College boys held their annual athletic sports on May 31st. The senior championship was won by J. A. Goldie, the son of A. R. Goldie, of Galt, with a total of 41 points. The intermediate championship was won by Alfred Rogers, son of A. S. Rogers, of Toronto, and the junior championship by Q. MacWhinney, son of W. J. MacWhinney, of Toronto. The Lower School Championship was won by E. E. Campbell, son of W. Campbell, of Toronto, with a total of 22 points, J. M. Bright, son of W. Bright, of Niagara Falls, being second with 19. At the close of the contests the prizes were presented by Mrs. J. P. Ingersoll, wife of the Vice-President of the School, and then tea was served on the grounds.

CORRECTION.

We wish to correct an item in last week's "Churchman," under the heading of Preferences and Appointments. No appointment to Streetsville, Ont. (diocese of Toronto) has as yet been made.

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Canadian Churchman

Toronto, June 6th, 1918.

The Christian Year

The Third Sunday After Trinity, June 16, 1918.

THE COLLECTS AND THE WAR.

"We, to whom thou hast given an hearty desire to pray"—so this old Latin Collect, dating, perhaps, in its ultimate origin, from the times of persecution, those tremendous days of Colosseum and of Catacomb, describes the members of the early Church that was at Rome. "We, to whom thou hast given an hearty desire to pray"—such were the men who against stupendous odds won the mightiest empire that the world had ever seen for Christ.

"We, to whom thou hast given an hearty desire to pray"—does this description (face the question honestly!) apply in the year 1918 to ourselves? What are the facts—those outward and visible signs from which it is possible to judge something of the unseen spiritual tendency? At the beginning of the war there was undoubtedly an increased assembling for prayer. The shock was unprecedented enough to rouse men and women into some abnormal effort to lay hold upon the Unseen. But the wave soon reached its climax and began to recede. Before long the unvoiced cry of "Prayer as usual" passed among our people as a whole, and things settled down into pre-war indifference—except when some colossal enemy offensive again swung the destiny of the world into the balance. "Prayer as usual"—automobiles as never before!

But there is a yet deeper-lying trouble. Such prayer as there was, seemed mainly to be of a defective type—the natural cry of the human heart for victory and the preservation of dear ones. Any real confession of sin and national shortcoming was in the large sense, tragically and conspicuously absent. We thought much of the goodness of our cause; little of the dubious excellence of ourselves, its defenders; and so we prayed that God would give us success, not that He would make us worthy of it; for preservation, not for character; for an external triumph over others, not for an internal mastery of ourselves. We asked that God would give us things, not that He would make us persons—persons dominated by His Divine Personality and so possible agents for the doing of His work.

But, mark, that is precisely what true prayer is—not a begging for outward gifts, but a consent to be made, a purposeful and strenuous endeavour of the soul to align itself with the Divine Will and the Divine Purpose. Consider the Lord's Prayer. "Hallowed be Thy Name"—it is rank hypocrisy if we pray that for the world, and refuse to honour the Name in ourselves. "Thy Kingdom come"—first in me, if I am honest. "Thy will be done"—by whom is obvious, unless I brand myself a traitor. And the rest of the Prayer, "forgive me, feed me, and keep me straight," as we might paraphrase the closing petitions, all rings with the same intention—fit me to do Thy will, fashion me as Thou desirest, make me an instrument meet for the Master's use.

To be made over by God, to experience a new birth into spiritual power, to become in fact, and not merely in Catechism phrase, "members of Christ"—that is our deepest need as individuals, that is the profoundest requisite

(Continued on page 364.)

Editorial

Sunday, June 30th, has been fixed by the Government of Canada as a day of national prayer and humiliation for the success of the Allies.

* * * * *

CHURCH UNION.

Church union is in the air to-day. Practically every chaplain, and many of our bishops in their charges, have spoken strongly on the subject. The task of reconstruction after the war is recognized as demanding united action if any great advance is to be made. The weakness of divided forces in the work of "making democracy safe for the world" is recognized. The large degree of failure on the part of organized Christianity as constituted in the past has aroused all church leaders and workers as never before.

England, which we have become accustomed to look upon as the last place in which any great change would take place, is being stirred to its depths. United efforts have been made already to bring the divided forces closer together. Committees have been appointed by the Archbishops of Canterbury and York, and by the Free Churches, to promote the spirit of union, working in co-operation with the Committee on Faith and Order in the United States. These committees in England in conference have drawn up an interim report of great value which we have printed in this issue.

In the United States the committees in connection with the proposed World Conference on Faith and Order have been carrying on an energetic propaganda for some time and the recent message from Bishop Brent, who is serving with the American forces in France, is bound to carry great weight.

"There is," he says, "no lesson which the churches are learning in the war zone of greater importance than the impotence of our divided Christianity. It is absurd to aim at a united mankind, or even a united Christian civilization, and to be content with a divided church. Many are feverishly anxious for something to be done to bring us together, but the moment for action is slipping by without action.

"But surely there must eventually be two peace tables, one of the exhausted nations, the other of the exhausted churches. I see no glimmer of hope for permanent and fraternal peace among the nations without at least as permanent and fraternal a peace among the churches."

In Canada, as we have intimated, a great deal is being said on the subject but nothing of an official character, so far as the Church of England is concerned, has been done to take up the subject with other communions. There is danger, therefore, that the matter will get nowhere and that it will be allowed to end as soon as the war ends. There is, on the other hand, the danger of unofficial action that can carry little weight and that tends towards confusion and to making the ultimate solution more difficult. We realize fully the serious character of the task ahead of those who undertake the work of bringing unity out of discord, and the impossibility of telling at the present time just what changes are really necessary. We realize also the danger of hasty action. Existing differences have not developed in a day or in a year, and the remedy, which we de-

voutly hope will not be as slow in developing as the differences have been, will not be discovered all at once. Moreover, it is not sufficient to send representatives across the border to sit with committees in the United States. What we need, therefore, it seems to us, is a commission in Canada dealing with this subject officially with representatives on it from all the leading Christian communions and working in co-operation with similar committees in other countries. Such a commission would not have power to legislate and there would be no necessity to compromise any vital principle. The possibilities, on the other hand, of bringing about a better understanding of the points emphasized by each communion, and of getting a clearer insight into each other's point of view are very great. We heard recently of a minister of another communion who was much surprised to find that Anglicans do not speak or think of baptizing a person into the Church of England. There are scores of points that ought to be cleared up as a preliminary to any definite step along the lines of Union.

The main point we wish to emphasize is that all our wishing for and talking about union will get us nowhere unless it results in action. We cannot go back. We must go on. Let it be on definite and constructive lines.

* * * * *

We have been reminded that the Church of England Institute in Halifax is not the only one of its kind in Canada. We overlooked the Instituté in St. John, New Brunswick, which for many years has served as a diocesan centre. A few years ago it was presented with a new home and is well equipped in every particular and doing an excellent work.

* * * * *

The Church in England is likely to undergo considerable change if the proposals contained in the recent report of one of its leading committees are carried into effect. It is recommended to give parishioners a right to be consulted in the matter of appointments of clergy; to make the minimum stipend for incumbents £400 yearly, and for clergy not enjoying a benefice who have been five years in orders, £200; to establish parish councils; to give women the right to vote for and serve on all councils of the Church which include laity; to abolish the term palace as applied to Bishops' residences, the size and importance of such to be modified; and to have an advisory committee to assist the Prime Minister in the selection of Bishops. All these recommendations appeal to one as most necessary if the Church is to be made a real part of the life of the people.

* * * * *

Every Christian in Canada must have felt grateful to the Dominion Government on reading the announcement that the last Sunday in June had been appointed a day for special prayer. We sincerely trust that the Primate either on his own responsibility or in consultation with the other Archbishops, will issue a special form of service for the day. At such a time it is most advisable that some one should act quickly on behalf of the whole Church. Such a form, even though optional as to whether it is used or not, would tend greatly to fix people's minds on the special character of the day and would make it possible to include prayers bearing directly upon the present situation. If all Communions could co-operate in such a form it would be better still, but time will scarcely admit of this.

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Outlook for the Future

From Charge of Rt. Rev. E. J. BIDWELL,
Bishop of Ontario, May 28th. 1918.

REGARDING the general outlook for the future, it is clear that we are entering upon a period of great changes in every department of life. We shall do wisely if we endeavour to assimilate the lessons which this terrible struggle is teaching us, so that a better world may emerge from the chaos which now reigns. I will touch briefly upon the more outstanding facts.

Materialism Has Gone.

In the first place, the sheer materialism which really ruled in pre-war days has gone, I hope never to return. It is abundantly clear to-day that the life of a nation depends upon the ideals which it is prepared to maintain at all costs. The very thought of the sheer luxury and extravagance which prevailed in pre-war days is revolting to us now when we remember the hardships so gladly endured by our men at the front. Life shows signs of becoming much simpler, and, therefore, really much happier. Men are valued in a time like this for what they are, rather than for what they have, and the outburst of popular indignation against those who have seized the occasion of their country's need to heap up profits for themselves is a hopeful sign that the worship of wealth as the only thing in life worth having is doomed.

In the future, too, it seems likely that the two great principles of service and sacrifice which have, thank God, been displayed to such a gratifying extent by many already, will be permanent influences in the national life. It is true that there are not a few even now who are victims of selfishness, allowing others to make every sacrifice for their benefit while doing their best to evade it themselves. Such people can only be dealt with by the Government, who must compel them to bear their share of the burden. Trained in self-denial and sacrifice by the war, the great majority of the people would support any proposals which shall distribute equitably the burdens which have to be borne, and they will reckon as their great men in the future not their multi-millionaires, but the men who have best served their generation in any direction. This is the principle of true greatness taught by Christ, and all His followers will rejoice that it should prevail.

Change in Politics.

Next, there are indications of a changed attitude towards what we call "politics." The war has exposed some of the inherent weaknesses even of democratic forms of government as we know them. The idol of party, which seemed to stand on a pedestal from which it could never be removed, has already received a shattering blow under the exigencies of the present situation, to give place to the principle of uniting all the best talent available, of whatever shade of opinion, in the common service. It is to be hoped that this principle will never be lost sight of. We need the very best minds that our country can produce to carry on the government of the nation. More and more I believe the people are beginning to see that true democracy means the government of the nation for the benefit of the nation by its ablest and most honourable men. We are fighting to-day, as has been said, to preserve democracy for the world, and

it lies with us in the future to make that democracy worth preserving, as I believe we shall, even at the great price in blood and treasure we are now paying.

Last of the matters upon which I have time now to touch, but the most important of all, is the changed attitude which is growing up towards religion. We are learning that we cannot do without it. It is not only that those who have our dearest at the front at the constant risk of their lives could never have a moment's peace did we not believe that they are and will be, whatever may happen to them, in the hands of a loving God, or that those who have been called upon to suffer bereavement in this war have found in the grand and glorious resurrection faith their greatest comfort. The conviction is growing that religion is not only a matter of saving the individual soul, supremely important as that is, but that it must bring its influence to bear on all the practical matters of this life, on social problems and relationships of every kind, and in a public, though not a party sense, upon politics. The preservation of child-life, the elimination of the deadly diseases which prey upon society, the care of the feeble-minded and the improvement of environment which will prevent this evil, the securing for everyone the right of equal opportunities in life, the removal, as far as may be, of the present system of grinding competition, which is answerable for so many evils, and the Christianizing of the relations of capital and labour—all these things are the legitimate sphere in which the Church should and must exercise her influence. The Council for Social Service of our Church, by means of the literature circulated under the extremely able editorship of Professor Michell, a member of this Synod, has done something towards familiarizing Church members with the subjects in question. But we must never forget that the Church must approach these questions not from a material, or even from a purely philanthropic point of view. The Church must rely mainly upon spiritual weapons. She must seek primarily to change men's hearts, to get the spirit of Christ into them, to build up the Kingdom of God and His righteousness here and now. Not alleviation, but redemption, is the task her Master has assigned to her.

United Effort Needed.

Further, it is beginning to be seen that if the Church is to exercise upon the world the influence she might, there must be united effort upon the part of all those who confess and call themselves Christians. If the world is to listen, as I believe that she is ready to listen, then Christians must learn to speak with one voice. Hitherto we have only seen the difficulties of closer union, and they certainly are serious enough. But the time has now come to consider the possibilities. We have in our Church a priceless heritage. Certain great truths for which we stand we could never surrender, because of their proved spiritual value to countless numbers of men and women from the earliest days to the present time. But closer union should come not on the basis of elimination, or even of compromise but of contribution of treasure. This is a question for the leaders of our Church to take up without delay, as spasmodic and undisciplined movements lead nowhere. The time has come for the Church as a whole to express its mind on this important matter.

Once the Christian forces of the country were able to speak with a united voice, we could impress upon our statesmen as we cannot now, the tremendous and national importance of spiritual training for our children, side by side with their mental and physical education in our schools. We could then see to it

that the matter of providing for the spiritual needs of the population that we are building up in this country, left hitherto to the efforts of various religious bodies a task that they are obviously unable to fulfil adequately, should be seen to be a national obligation, and that the previous policy of doing everything to meet the material needs of those who come to this country, while leaving the provision for their spiritual needs to individual religious bodies, ignores the fundamental fact that no national life that will endure can be built upon a foundation which overlooks the nation's obligation to provide for the spiritual as well as the mental and physical needs of all. It ought not to be beyond the bounds of possibility to secure such a measure of agreement as would bring this result within reach.

The Religious Outlook.

In conclusion, I desire to touch upon a matter of the highest importance to our Church, and, indeed, to religion in general, which has been disclosed by conditions at the front. Chaplain after Chaplain has stated, and the Bishop of Fredericton in his report fully corroborates the statement, that among the men there is a vast and widespread ignorance of what membership of the Church implies. They have been baptized, but are hardly aware of any obligations or privileges thereby entailed; they have mostly passed through the Sunday School, yet their knowledge of the Bible and Prayer Book is rudimentary. They have in many cases been confirmed, but know little or nothing about the duty and privilege of Communion.

Professor Michell, in an exceedingly able pamphlet, which he has just issued for the Social Service Council, entitled "Reconstruction," from which I shall quote again later, and the study of which I recommend to all, goes even further and says that the unanimous evidence of Chaplains is that there exists a hitherto unsuspected lack of the very rudiments of knowledge, not only in doctrine, but of the groundwork of the Christian faith, even in its simpler form, among great masses of men, and from what I myself have heard and read from the same source of information his statement does not seem to be exaggerated.

Two conclusions would appear necessary to be drawn from these reports. First, that the Church has somehow failed to get hold of much of the manhood of her people. The clergy have, perhaps, not known their men as they should. This probably applies more to the town than to the country, but it is true in some measure of the latter also. The fact is that it had become an accepted idea that women should do most of the work of the Church, while men, if they did not hold aloof altogether, were to be satisfied with contributing money. The result was and is that the clergy are often much more in touch with the women than the men. This must be changed. The clergy must get men to see that they are personally responsible for the work and activities of the Church, not less than for its financial support, and must get and keep in close touch with them, young as well as old. I know that there are many difficulties in the way, and it may take a long time to effect this change, but it must come. Further, every effort must be made to put plainly before our men what discipleship really means, what kind of view of life it implies, and what demands it makes upon a man. It has been far too easy and comfortable a Gospel that has been preached of late. It has hardly appealed at all to the daring and heroic instinct that is in our manhood. We clergy have tended to represent it as rather a time affair, or at best a matter largely of sentiment, and so men,

both young and old, have frequently turned away from our message. We must preach and teach far more the difficult and heroic side of Christ's appeal to men. Therein lay its power. He asked everything of men, and they promptly gave it to Him, even to their lives. Perhaps we might get this spirit restored and win our men for the Church if we tried in full faith that God would be sure to bless our efforts.

I would ask the laity, too, how far they may not feel themselves at fault, especially those whose influence and example is sure to carry much weight. How often is the clergyman compelled to stand alone and to carry burdens which he ought not to have to bear for want of the support of the men in his parish! Neither a parish nor a diocese can prosper unless there is a keen interest displayed on the part of the laity. So I beseech you, my brethren of the laity, especially in view of the critical time through which we are now passing, that you will rally to the cause of Christ and His Church, and make religion a far more effective factor in life than it is to-day. Stand by your Bishop and clergy and help them to keep the standard of Christ's Kingdom raised on high.

Plain Teaching Needed.

The second conclusion is, that more attention must clearly be paid to plain and definite teaching. As we have so little time, comparatively speaking, to instruct our children in our Sunday Schools, we must use the pulpit far more than at present for a centre of instruction, and see to it that our people at least have a chance of knowing what membership of the Church implies. Teaching of this kind leaves an imprint upon a parish which remains long after the particular clergyman who gave it has gone. We must not be content with simply telling our people to do this or that. We must explain to them why these things are for the health of their soul. We shall, I believe, always find them ready to learn.

One further quotation from Professor Michell's article: "After the war," he says, "there will pour into our midst a great volume of men, not only of our soldiers, but of men from Great Britain. Many, if not all, will have been touched by the vision of things eternal and divine beyond their human ken, and, though the vision may have faded, and may, indeed, have been not wholly comprehended, or even not understood at all, yet to such men the attitude towards spiritual things cannot ever be quite the same again. Conceal it or deny it as they will, and many will inevitably do so, the sight, even for a moment, of these things which are not seen and are eternal will never wholly fade from their eyes. Such men, and women, too, will afford material such as the Church, perhaps in all its history, has never had to deal with before. It will be difficult material, doubtless, but it will contain some of the grandest elements that ever offered themselves to be worked upon. What, then, will be the message that the Church must deliver to these men? Simply this: it must show them that the ideals for which they themselves fought and suffered, and for which their comrades died, are the eternal verities upon which the religion of Jesus Christ is founded. Such will be the task of the Church during the very critical period which will follow the war." I believe this comment to be profoundly true, and I am sure that upon the extent to which we realize its truth we shall be able on the one hand to utilize the new forces which are now being awakened in the souls of men, and avoid, on the other hand, the terrible danger of a reaction which, coming after so long a period of strain, might render null and void any spiritual gains that we have made at the price of our blood and tears in this awful struggle.

A PRAYER OF THE OLDEN DAYS.

"Thanks be to Thee, O my Lord Jesus Christ, for all the love wherewith Thou hast loved me, for all the blessings Thou hast bestowed on me, for all the pains and insults Thou hast borne for me, O most merciful Redeemer, Friend and Brother, may I know Thee more clearly,
love Thee more dearly,
trust Thee more fully,
follow Thee more nearly, and
serve Thee more really.

(Bishop of Chichester, XIII. Cent.)

The true minister of the Gospel occupies a place transcendently greater than that of any military ruler in the world, infinitely higher than that of any political executive on earth. The real minister of the Gospel is amenable to God only.

Church Union

The Second Interim Report of a Sub-Committee appointed by the Archbishops of Canterbury and York's Committee and by Representatives of the English Free Churches' Commissions, in connection with the proposed World Conference on Faith and Order.

IN issuing our Second Interim Report we desire to prevent possible misconceptions regarding our intentions. We are engaged, not in formulating any basis of reunion for Christendom, but in preparing for the consideration of such a basis at the projected Conference on Faith and Order. We are exploring the ground in order to discover the ways of approach to the questions to be considered that seem most promising and hopeful. In our first report we were not attempting to draw up a creed for subscription, but desired to affirm our agreement upon certain foundation truths as the basis of a spiritual and rational creed and life for all mankind in Christ Jesus the Lord. It was a matter of profound gratitude to God that we found ourselves so far in agreement. No less grateful were we that even as regards matters relating to Order we were able to hold certain common convictions, though in regard to these we were forced to recognize differences of interpretation. We felt deeply, however, that we could not let the matter rest there; but that we must in conference seek to understand one another better, in order to discover if even on the questions on which we seemed to differ most we might not come to one another.

1. In all our discussions we were guided by two convictions from which we could not escape, and would not, even if we could.

It is the purpose of our Lord that believers in Him should be one visible society, and this unity is essential to the purpose of Christ for His Church and for its effective witness and work in the world. The conflict among Christian nations has brought home to us with a greater poignancy the disastrous results of the divisions which prevail among Christians, inasmuch as they have hindered that growth of mutual understanding which it should be the function of the Church to foster, and because a Church which is itself divided cannot speak effectively to a divided world.

The visible unity of believers which answers to our Lord's purpose must have its source and sanction, not in any human arrangements, but in the will of the One Father, manifested in the Son, and effected through the operation of the Spirit; and it must express and maintain the fellowship of His people with one another in Him. Thus the visible unity of the Body of Christ is not adequately expressed in the co-operation of the Christian Churches for moral influence and social service, though such co-operation might with great advantage be carried much further than it is at present; it could only be fully realized through community of worship, faith and order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship.

2. In suggesting the conditions under which this visible unity might be realized, we desire to set aside for the present the abstract discussion of the origin of the Episcopate historically, or its authority doctrinally; and to secure for that discussion when it comes, as it must come, at the conference, an atmosphere congenial not to controversy, but to agreement. This can be done only by facing the actual situation in order to discover if any practical proposals could be made that would bring the Episcopal and Non-Episcopal Communion nearer to one another. Further, the proposals are offered not as a basis for immediate action, but for the sympathetic and generous consideration of all the Churches.

The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom as the recognized organ of the unity and continuity of the Church, is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

The second fact which we agree to acknowledge is that there are a number of Christian Churches not accepting the Episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners and perfecting saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of Divine truth to give expression to certain types of Christian experience, aspiration and fellowship, and to secure rights of the Christian people which had been neglected or denied.

In view of these two facts, if the visible unity so much desired within the Church, and so necessary for the testimony and influence of the Church in the world is ever to be realized, it is imperative that the Episcopal and Non-Episcopal Communion shall approach one another, not by the method of human compromise, but in correspondence with God's own way of reconciling differences in Christ Jesus. What we desire to see is not grudging concession, but a willing acceptance for the common enrichment of the united Church of the wealth distinctive of each.

Looking as frankly and as widely as possible at the whole situation, we desire with a due sense of responsibility to submit for the serious consideration of all the parts of a divided Christendom what seem to us the necessary conditions of any possibility of reunion:—

1. That continuity with the historic Episcopate should be effectively preserved.

2. That in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the Episcopate should reassume a constitutional form, both as regards the method of the election of the Bishop as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of Episcopacy and it so remains in many Episcopal communions to-day.

3. That acceptance of the fact of Episcopacy and not any theory as to its character should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would, no doubt, be necessary, before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognize as belonging to the Episcopate, but we think this can be left to the future.

The acceptance of Episcopacy on these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life and order, not only of value to themselves but of value to the Church as a whole. Accordingly, we hope and desire that each of these Communion would bring its own distinctive contribution, not only to the common life of the Church, but also to its methods of organization, and that all that is true in the experience and testimony of the uniting Communion would be conserved to the Church. Within such a recovered unity we should agree in claiming that the legitimate freedom of prophetic ministry should be carefully preserved; and in anticipating that many customs and institutions which have been developed in separate communities may be preserved within the larger unity of which they have come to form a part.

We have carefully avoided any discussion of the merits of any polity, or any advocacy of one form in preference to another. All we have attempted is to show how reunion might be brought about, the conditions of the existing Churches and the convictions held regarding these questions by their members being what they are. As we are persuaded that it is on these lines and these alone that the subject can be approached with any prospect of any measure of agreement, we do earnestly ask the members of the Churches to which we belong to examine carefully our conclusions and the facts on which they are based, and to give them all the weight that they deserve.

In putting forward these proposals we do so because it must be felt by all good-hearted Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose characters and lives they recognize the surest evidences of the indwelling Spirit; and because, as becomes increasingly evident, it is only as a body, praying, taking counsel, and acting together, that the Church can hope to appeal to men as the Body of Christ, that is, Christ's visible organ and instrument in the world, in which the Spirit of brotherhood and of love as wide as humanity finds effective expression.

(Signed) G. W. Bath and Wells (chairman), E. Winton, C. Oxon, W. T. Davison, A. E. Garvie, H. L. Goudge, J. Scott Lidgett, W. B. Selbie, J. H. Shakespeare, Eugene Stock, William Temple, Tissington Tatlow (hon. sec.), H. G. Wood.

I will account virtue the best riches, knowledge the next, riches the worst; and therefore will labour to be virtuous and learned without condition: as for riches, if they fall in my way, I refuse them not; but if not, I desire them not.—Bishop Hall.

NEW BOOKS

Records of the Life of Jesus.

By Henry Burton Sharman, Ph.D. Association Press, New York. (319 pp.; \$2.50 net.)

One of the outstanding difficulties of most of the Harmonies of the Four Gospels hitherto published has been the fact that on account of the change in the order of passages from different Gospels, the reader had considerable inconvenience in consulting indices and finding sections. Dr. Sharman has obviated that by opening the text and putting in inserts of parallel passages so that any Gospel can be read consecutively and reference made by the ordinary chapter and verse method. St. Matthew, 8-10, are the only exceptions. In them the events follow the order of St. Mark. (The Gospel of St. John is printed separately with full cross references to the first three Gospels). On each page of this Record are shown all the related material from other parts of the Gospels either by direct parallelism or attached references to foot notes. Not only does this mechanical arrangement facilitate study, but another excellence of the work is in Dr. Sharman's fresh and stimulating section headings. The Association Press is publishing a series of studies by Dr. Sharman to be used in connection with this Harmony. These studies are framed on the basis of short daily readings and the notes are crisp and incisive. Dr. Sharman has made it his aim to get the mind of the reader actively at work on the Teachings of Jesus. He accomplishes this by asking, not telling. His course is splendidly adapted for Bible Class work as well as private study. Every Christian is convinced that the detailed study of the Gospels and the application of its teachings is what both the Church and the world most need at present.

Deductions from the World War.

By Lieutenant-General Baron von Freytag-Loringhoven of the German Imperial Staff. McClelland, Goodchild and Stewart, Toronto. (212 pp.; \$1.25.)

Written strictly for German consumption with its export banned and even reviews and notices restricted or suppressed after the first few, this book gives a cross-section of the German mind that gives the lie to the contentions of pacifists that Germany wants peace for peace's sake. She wants it for the sake of the next war. Freytag was Quarter-Master General of the German Army and speaks with knowledge of the aims of the war party. His chapters on "The Army in the Future," and "Still Ready for War," do not mince matters. He claims that this war has been unfortunately prolonged by the niggardliness of the expenditure on the German army. While Germany is protesting against an economic war after the war, Freytag plainly states that Germany's future war activities must have a sound economic basis. That is the meaning of her rivers lined with new vessels. They will carry merchandise which for once will not be stamped "Made in Germany." Freytag is convinced that a Republic cannot have a good standing army. A superior class is necessary for officer-material. It is strange to read his suggestion that officers should not get intimate with their men because fear is the controlling motive of soldier life. He does not believe in the League of Nations, and quotes with approval Treitschke's words: "The ideal of a State co-extensive with humanity is no ideal at all. In a single State the whole range of culture could never be fully spanned." He scoffs at President Wilson for proposing such a thing. "It is not impossible that pacifist tendencies, based on motives of utility may gain currency to a certain degree, but they will not conduce to the betterment of humanity. We find it impossible to believe in the realization of genuine pacifist ideals, such as are cherished by well-meaning sentimentalists. Only a spiritual transformation of the human race could bring that about, and how far we are from any such transformation is revealed by this war. In the future as in the past the German people will have to seek firm cohesion in its glorious army and its belauded young fleet." Such a quotation strips the rose-coloured glasses from the eyes of some of our pacifists somewhat rudely.

The cost of living in Great Britain has increased 106 per cent. since the war began, according to official figures presented in the House of Commons.

The Bible Lesson

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

Third Sunday after Trinity, June 16th. 1918.

Subject: The Healing of Blind Bartimæus
—St. Mark 10: 46-52.

BLIND Bartimæus was a man who had many excellent traits of character. He is described as the son of Timæus, and this, together with the name by which he was called, may mean "the blind son of a blind father." If this be so, it indicates not only that he was born blind, but that his blindness was an hereditary infirmity. His cure was, therefore, the greater. Bartimæus was not only blind, but poor, and his misery constituted a strong appeal to the Lord of Mercy. Yet we must observe that it was not his abject need so much as his great faith which called forth the Lord's healing power.

The character of Bartimæus displays:—

1. **Determination.**—As soon as he knew that it was Jesus passing by he began to cry out, "Jesus, Thou Son of David, have mercy on me." He had his mind made up that he would seek the blessing of sight. Although Jesus was engaged with the multitude, Bartimæus was resolved not to let the opportunity pass. His need was great, and he had no one to help him, but he would allow nothing to stand in the way, if he could help it, of bringing his case before the notice of the Lord.

2. **Perseverance.**—The multitude, or those who were near to Bartimæus, tried to discourage him. Either they did not want to be disturbed by his outcries, or they thought that the Lord was too busy to trouble Himself with a blind beggar by the way. They, therefore, "charged him that he should hold his peace." But the instinct of faith which Bartimæus had was more true than the opinion of the crowd. The more they tried to silence him, so much the more did he cry out. It is one of those New Testament examples of persevering prayer. One of our Lord's parables was spoken to show the value of persevering in prayer. The parable of the Unjust Judge brings out the value of importunity which is also shown in the case of Bartimæus. There are many discouragements in respect to prayer. We need to learn the lesson of perseverance.

3. **Eagerness.**—When the multitude found that Jesus stood still and commanded the blind man to be called to Him, they changed their tune. They were now quite ready to speak words of encouragement. "Be of good cheer. Rise; He calleth Thee." Bartimæus, as soon as he found that the Lord was willing to receive him, was all eagerness. Casting aside his outer garment, that it might not impede him, he made haste to the place where the Lord stood waiting for him. There is a text of the Epistle to the Hebrews which applies this kind of action to our own life. "Laying aside every weight and the sin that doth so easily beset us, let us run with patience the race that is set before us, looking unto Jesus." There are many spiritual blessings to be found by eager seeking.

4. **Faith.**—Bartimæus believed in Jesus as the Messiah. He had, no doubt, heard of the Lord's healing power before this time, and he applied the words of the prophet, "The blind receive their sight," to himself. He addressed Jesus by the title, "Son of David," which showed the estimate he had of Him. Underlying all his actions, his determination, his perseverance, his eagerness, was the great basic principle of Faith. It was because he believed that he spoke and acted as he did. Our Lord acknowledged that faith. Jesus did not say that He cured him out of pity, or for any other cause than this, "Thy faith hath made thee whole."

5. **Thankfulness.**—Jesus said, "Go thy way," but his way was now the way in which the Lord Himself led. "He followed Jesus in the way." It, no doubt, means a literal following along the road, but it indicates also to us his discipleship. Henceforth he would walk according to "the way" which the disciples of Christ followed. Unlike the nine lepers, who did not return to give thanks, this man showed his gratitude by a thankful life.

These are all good qualities in any Christian life. We have not dwelt upon the interesting actions and words of Jesus in this lesson. They would make a further study if we had space for them here. They may be summarized by the words, sympathy, readiness and power.

"The conscience of the Church needs to be awakened as to what true membership means."

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE Daughters of the Empire had a strenuous session in Toronto recently, and have shown distinctly high debating powers. It is much better that women, as well as men, holding different views on important questions, should give very frank expression to their position than to go home, saying that this or that ought to have been said or done. Discussion brings a matter of this kind to a decision. Many are filled with the urgency of certain action, and when opposition develops they realize that there is difference of opinion, and, even if the contention is adhered to as correct, it is made plain that the opposition would make action ineffective. An ideal chairman is not the one that can railroad business through in the shortest possible time, but one who can keep discussion to the point, and within reasonable limits of time. The revelation of an unwise position is in its way as important almost as the other thing. Its advocates have said their say and been convinced. The action of the Daughters of the Empire in demanding of the Council of Women to cut themselves free from the women of enemy countries seems to be timely and wise in the extreme. This is no time for sentimentalism on some theory of unity and sisterhood. Enemies are enemies, whether they be male or female, and it has always been found that the female of the species has been more difficult to watch than the male. It will be a matter of great interest to the people of Canada to observe what the Women's National Council will now do. It will be an extraordinary thing if they assert they have no convictions on the subject until they hear from the women of Great Britain.

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The press and public of Ontario seem to be showing an unusual interest in the recent appointment of Doctor Cody as Minister of Education. The qualifications of the man for the position are not questioned. The hopes that are raised by the selection of a scholar, an orator, a man of successful achievement for such an important post will do much to encourage the new Minister to do his best. Everyone knows that that best will not be any mediocre effort. With all these compliments and high hopes there runs a counter note of misgiving. Can he hold two important positions at the same time without one or other suffering? Can he be a minister of the Gospel and a minister of the Crown and do justice to both? Will his Anglican ecclesiastical affiliations weaken his power as a servant of the whole people of the province? It is quite possible to conjure all kinds of possible difficulties at the outset which are not calculated to strengthen the power of a man setting out upon a great task. Two parties are deeply interested in the new Minister of Education and the work he has undertaken. The one is the citizens of Ontario, and, indirectly, the whole Canadian people. The other is St. Paul's Church, Toronto, that he has served so acceptably for twenty years. The interest of the people of Ontario lies in his efficiency as the director of the educational policy of that province. If that duty is well and satisfactorily performed, what more is desired? If he falters, public criticism will be timely and necessary. If he renders the service that is naturally expected of a brilliant public officer, it seems hardly fair to hamper him, before he has got into the saddle, with theories of Church and State, dual occupations, and all sorts of rocks on which his career may be wrecked. It may be taken for granted at the outset that Dr. Cody has no desire to be written down a failure in any work he may lay his hand to, much less a failure in a public position of great possibilities to the State. Any man who accepts public office in these stirring times and has no regard for the position he shall hold in the subsequent history of his province is strangely devoid of healthy imagination, and, unless the writer is greatly mistaken, Dr. Cody is not one of these. "Spectator" is of the opinion that the press of Ontario would be rendering better service to the public by concentrating attention upon the possible services that may be rendered to education, pointing out defects in the present system, making suggestions that should receive consideration, and in general helping the new Minister to get his bearings from the start. Interviewing this or that individual regarding his opinion upon a theory or a prejudice is not big enough for these times. In regard to Dr. Cody's relations with his own parish, practically the work of his own hand, brain and

WEEK of Interest

personality, it may not be out of place, in a Church paper, to direct a word of warning to his congregation. If their Rector has been called to special service, they have now been called to special sacrifice. They cannot, they must not, imperil the good work of him whom they love in the field he has entered upon with the high hopes of the whole community. The Church at large in Canada has been conscious that on one or two occasions at least St. Paul's has stood between Dr. Cody and the episcopate. It was their loyalty and affect on that did it. But even loyalty and affection may be tempered with selfishness. Their Rector cannot go on forever, and if the foundation of parochial vitality has been well and truly laid, it ought to be able to stand the shock of loss and carry on the same great work for the same great end. If Elijah is gone up, there is an Elisha somewhere that will take his place. It is the spirit in which such crises are met that the work of the true leader is tested. It ought to be of great importance to the people of Toronto and the people of Canada that there is one pulpit in which Dr. Cody will have a right to speak and deliver his messages of spiritual inspiration and counsel in the coming years. Beyond that it is doubtful if St. Paul's should exact any more. Unless all experience fails, there will be many people in that church who will feel that they cannot be properly married, buried or have their babies christened without the good offices of their Rector. It will not add to the prestige of the Minister of Education to be perpetually appearing in public at such functions. If St. Paul's congregation will realize these things, and from the very beginning act wisely and reasonably, they will enjoy what is vitally important in the man without unnecessarily imperiling his powers and influence in his public duties.

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We are passing through the midnight of war, and faint hearts are anxiously asking if there ever will be dawn again. Canada is presumably doing all that she can. The Allies, we can imagine, are putting forth their supreme effort. Great Britain is certainly alive to the perils of the moment. But all efforts seem to fail, all hopes are being crushed. Not all, for in the minds of the Allies and well-wishers of the world there is a conviction that this planet will never be handed back into savagery, out of which it has so slowly and arduously emerged. Human intervention may fail, but where man drops the burden God will take it up. He will not relieve us of our responsibility, and we must fight on in this grim final hope. It is encouraging to know that British statesmen are at last turning to India for help. For four years we have been complimenting India, when it has been the greatest slacker of all the Empire. Half a million soldiers where ten millions ought to be easily available is no cause for congratulation, either in our military organization or our civilian regime in time of peace. What can be done now to rectify this awful mistake, in heaven's name let it be done quickly. In the meantime, let all stand ready to obey any call of duty, and all with full hearts pray for victory and true peace.

Spectator.

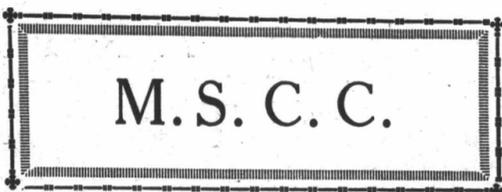
GENERAL SYNOD.

Sir,—We have received notice from the Primate that the "preponderance of opinion is in favour of holding the meeting of the General Synod as usual this year. It will, therefore, take place in Toronto." The following arrangements have been made for "Pre-General Synod meetings," viz.:

Thursday, September 5th.—House of Bishops.
 Friday, September 6th.—Indian Committee, 10 a.m.; Apportionment Committee, 4 p.m.
 Saturday, September 7th.—For special General Synod Committees, or the meetings of other committees, such as Executive Committee, M.S.C.C., if such be required.
 Monday, September 9th.—Board of Management, M.S.C.C.; Holy Communion, 9 a.m. Business session to convene immediately after close of the service. Sunday School Commission Executive, 8 p.m.
 Tuesday, September 10th.—Sunday School Commission, 9 a.m.; Council for Social Service, 4 p.m.
 Wednesday, September 11th.—General Synod.
 All matter for the convening circular must be in the hands of the secretaries not later than Monday, June 21st.

Chas. L. Ingles,
 Hon. Clerical Secretary.
 Francis H. Gisborne,
 Hon. Lay Secretary.

June 1st, 1918.



To the Clergy and Laity of the Church,—

A readiness to hear, and a widespread development of a true spirit of enquiry on the part of the peoples in the great missionary fields, are among the most encouraging features of the present critical situation. This would seem to be convincing evidence that, if the Church is faithful and worthy, it is the purpose of God to bring a great and corresponding good out of the trial and sacrifice of the war.

It is therefore, of vital importance that the battle lines of the Mission fields, at home as well as abroad, should be held with the same determination as those of France and Flanders.

The disturbance of the world's currency, and the great increase in the price of silver, have resulted in a very serious rise in the adverse rates of exchange on the remittances made by the M.S.C.C. for the maintenance of the work in the foreign fields of the Church. This applies particularly to the diocese in Honan, China, where the net loss on remittances, last year, was about 35 per cent. of the total sum granted for the support of the Mission. The unavoidable result was a large deficit in the year's accounts. For this year the adverse rate of exchange will certainly not be lower than last year, and, in all probability, will be considerably higher. This situation can be met in one of three ways only:—

1. To reduce the "living wage," stipends and allowances of the missionaries and other workers, and also the amounts required for the support of their work, by a sum equal to from one-third to one-half of the amounts or sums received by them for the same purposes before the war.
2. To reduce the number of missionaries, and to restrict the work of the remainder by dismissing native agents and closing up stations, to the extent represented by the sum of money required to meet the loss on adverse rates of exchange.
3. To issue a special appeal to the Church for a "War Emergency Fund," additional to the apportionment, a sum sufficient to cover the deficit of last year and to provide for all current requirements.

The first expedient is clearly inadmissible; to take that method of meeting the difficulty would be to break faith with the men the Church has sent forth and undertaken to sustain.

The second is equally inadmissible; to adopt that method would be to proclaim the Church as faithless and unworthy in relation to duties solemnly and officially undertaken.

Neither can any relief be obtained by a change in the manner or method of sending to the field the funds provided for the support of the work. The bankers of the M.S.C.C. write: "The cost of remitting funds to China at the present time cannot, so far as we can see, be reduced by any change from your present mode of remittance."

The Executive Committee of the M.S.C.C., therefore, decided unanimously at a recent meeting that the honour of the Church, and its sense of responsibility, pointed decisively to the adoption of the third method as the only adequate and worthy course of action; and resolved to issue a special appeal for a "War Emergency Fund" of \$10,000 (ten thousand dollars).

To the end described, this appeal to the clergy and laity of the Church is now issued. In the firm assurance that God, Who has given a great task to the Church, will inspire its members with such a spirit of liberality and service as will provide for all needs, we urge that each one do his, or her, share worthily and at once.

On behalf of the Executive Committee of the Board of Management M.S.C.C.,

S. P. Rupert's Land, Primate,
 S. Gould, General Secretary.

N.B.—Individual subscriptions sent direct to the General Treasurer, M.S.C.C., 131 Confederation Life Building, Toronto, will, where possible, be credited to the parish concerned, as gifts additional to the apportionment.

"Small tasks, small pleasures, and small opportunities make up the average life, after all, and we are wise—for we are most of us just average folks—if we learn the great lesson of extracting happiness from small things."

The St. James' Rectory Endowment

DYCE W. SAUNDERS, Esq., K.C.

It has been suggested that a statement of the facts as to the original endowment of St. James' Rectory, Toronto, and the way in which the Surplus Fund came into existence, and how it is administered, would help to clear up a good deal of misunderstanding about the fund and its administration which apparently exists in the minds of not a few people.

This misunderstanding is no doubt due, in the first place, to a want of knowledge of how the endowment was created and the persons intended to be benefited by it, and in the second place, to the want of a proper appreciation of the fact that the endowment is the subject of a trust, and of all that is involved in that fact.

Let us consider the second point for a moment before looking into the history of this fund.

A trust is a sacred thing in law. If a man is given a piece of land or a sum of money for his own use, it is his absolutely, he may use it well or ill, he may ruin the property, or waste the money, or give either of them away, and he is accountable to no one for his use or misuse of it. But if a piece of property or a sum of money is given to a person *in trust* he cannot make any use of it, bad or good, except in accordance with the terms of the trust imposed upon him. Not a penny of it can be diverted from the purposes for which it was given, to any person or to any cause however worthy, without the consent of the person for whose benefit the trust was created. Such diversion would be a breach of trust and the trustee would be answerable in the civil courts and possibly in the criminal courts as well.

This general underlying principle must be borne in mind in considering the facts in connection with the creation of the St. James' Rectory Endowment and the administration of the Surplus Fund.

For the first endowment of St. James' rectory we must go back a century.

By patent from the Crown dated 26th December, 1818, certain lands in Toronto, being a square block of land on the east side of Church Street and the north side of King Street, containing 4 acres, was granted to trustees "for the sole use and benefit of the parishioners of the Town of York forever as a Church Yard and burying ground for the inhabitants of the said Town of York, and appurtenant to the Church then built thereon."

The trustees having surrendered this land to the Crown for the purpose of the Crown making a grant modifying the trusts upon which the land was originally granted to them, a further patent was issued, dated the 4th September, 1820, reciting the terms of the former patent and that it was intended that so much only of the said land as was not so required for the use of the parishioners should be held upon and for the uses and trusts thereafter stated, and the lands were granted to the same trustees upon the following trusts: As to part of the said four acres: "To hold the same for the sole use and benefit of the resident Clergyman of the said Town of York, and his successors appointed or to be appointed Rector of the Episcopal Church therein to which the said land is appurtenant; to make leases of the same with the assent of the incumbent, and to receive the rents due or to grow due therefrom to his use; and as to the residue of the said four acres, to hold the same to and for the sole use and benefit of the parishioners and inhabitants of the said Town of York forever as a Church Yard or burying ground for the inhabitants of the said Town and as appurtenant to the Church built thereon."

Then followed a proviso that whenever the Lieutenant-Governor of the Province should erect a parsonage or rectory in the township of York and present a duly ordained incumbent the trustees should convey to such incumbent and his successors forever as a corporation sole to and for the same uses and upon the same trusts.

Certain other lands in the town of York were also granted in 1825 to the same trustees upon trust to hold the same for the sole use and benefit of the resident clergyman of the town of York, and his successors appointed or to be appointed incumbent of the parsonage or rectory of the Episcopal Church according to the rights and ceremonies of the Church of England therein to which the said land was appurtenant, with a similar proviso as to conveying to the incumbent when appointed.

By letters patent dated the 16th January, 1836, the Crown set apart certain lands in the township

of York containing 800 acres as a glebe and endowment to be held appurtenant to the parsonage or rectory constituted in Toronto and designated as "The First Parsonage or Rectory within the Township of York," otherwise known as "The Parsonage or Rectory of St. James."

The Hon. and Rev. John Strachan (afterwards the Bishop of Toronto) having been presented as the incumbent of the parsonage or rectory of St. James' the trustees granted the lands above referred to to him and to his successors in the said rectory as a corporation sole to and for all the same uses and upon the same trusts as are mentioned in the said patents and conveyances. On 16th February, 1847, the Rev. Henry James Grasett was presented to the rectory of St. James in place of Dr. Strachan who had been appointed the Bishop of Toronto.

In 1866 an act was passed by the old Province of Canada (29-30 Vic., Cap. 16), entitled "An Act to provide for the sale of rectory lands in this province," which provided that:—

The Incorporated Synod of any Diocese should have authority to sell and dispose of any lands granted by the Crown as a glebe or appurtenant to any rectory, provided such sale shall not affect the interest of the incumbent at the time of such sale without his consent; that the proceeds of such sale should be invested in Government securities or County Municipal debentures and the interest should be paid to the incumbent at the time of sale during the term of his incumbency; that the proceeds of such sale be held by Incorporated Synod in trust:

(1) To pay all expenses of management;

(2) To pay the interest of the moneys arising from such sale to the incumbent during his incumbency;

(3) After death, retirement or removal of incumbent to pay such interest to the incumbent of such rectory for the time being: (a) In cities to the extent of £750 per annum; (b) in towns to the extent of £500 per annum; (c) in townships to the extent of £400 per annum; and any excess of interest beyond such annual payments were directed to be apportioned to and divided among the incumbents of the other churches of the said Church in the said city, town or township in which the lands are situate or to which such rectory belonged, in such proportion as such Incorporated Synod shall by resolution, bylaw or canon from time to time order and direct.

The act limited the right to exercise this power of sale for ten years from the passing of the act (15th August, 1866), but subsequently this time limit was removed.

In 1876 the Incorporated Synod of the Diocese of Ontario obtained an act (39 Vic., Cap. 109), amending the (Act 29-30 Vic., Cap. 16) respecting the sale of rectory lands, insofar as it affected lands within the Diocese of Ontario, whereby it was provided that upon the death, retirement or removal of any incumbent of any rectory in the Diocese of Ontario the Incorporated Synod shall have full power and authority to sell and absolutely dispose of any lands referred to in said Rectory Act, and the powers of Synod as to investing the proceeds arising from sale were enlarged.

In 1878, by 41 Vic., Cap. 69, the Incorporated Synod of the Diocese of Toronto were empowered to exercise the like powers and authorities, with regard to rectory lands in the Diocese of Toronto as were vested in the Synod of Ontario under 39 Vic., Cap. 109, and the act further provided that: No incumbent of any rectory in the Diocese of Toronto inducted after the passing of that act shall receive out of the proceeds of such sales invested as in said rectory act mentioned, a sum larger than will, together with the rents, issues and profits of the lands of the said rectory then remaining unsold, amount to the following sums: As to the rectory of St. James',

Toronto, \$5,000 per annum, as to the rectories in towns, \$2,000, and in other places \$1,600 per annum. "Provided that such Incorporated Synod may from time to time by resolution, by-law, or canon alter or vary the aforesaid amounts, but so that the incumbent of the said rectory of St. James' shall not receive less than the said sum of \$5,000 a year; and all and any excess of interest arising from the proceeds of such sales and of the rents, issues and profits of the lands of such rectory respectively remaining unsold beyond such annual payments aforesaid shall be apportioned to and divided among the incumbents of the other Churches of the Church of England in the said City, and such other places in which the lands belonging to such Rectory are situate, or to which such Rectory belong respectively, in such proportions as such Incorporated Synod shall, by resolution, by-law or canon, from time to time order and direct."

The effect of these acts with regard to the rectory lands of St. James', Toronto, appears to have been:—

(1) To recognize the existing rights of the then incumbent of St. James', Toronto (the Rev. H. J. Grasett), during his lifetime.

(2) To provide that after his death the Rector for St. James', for the time being shall be entitled to \$5,000 per annum.

(3) To provide that the surplus should be divided among the Rectors of the city of Toronto and the incumbents of churches in the township of York as the Synod might direct.

The Rev. H. J. Grasett died on 20th March, 1882. The Synod of that year passed a resolution on the 16th June that the surplus of St. James' rectory endowment should be divided amongst the 16 Rectors in the city of Toronto and the five rectors in the township of York, subject to legal determination of the question as to the right of the township Rectors to share in such surplus, which was subsequently decided in their favour in an action, the Synod of Toronto vs. Lewis.

Whether the funds were actually divided pursuant to this resolution is doubtful, but in that year an action (Langtry vs. DuMoulin) was brought by the Rev. Dr. Langtry and 12 other clergymen, incumbents of rectories in the city of Toronto, against the Rev. J. P. DuMoulin, the then Rector of St. James' (three other city rectors and five incumbents of the township of York being made parties defendant) for a declaration that Mr. DuMoulin held the lands and revenues upon the trusts declared in accordance with the said acts.

The action was tried by the late Vice-Chancellor Ferguson who gave judgment on the 20th February, 1884, declaring that the 16 city clergymen, parties to the action, were incumbents of churches within the meaning of the acts above referred to, as were also the five defendants who were incumbents of parishes in the township of York; and by the judgment of the Court it was declared that the lands and revenues in question were subject to the operation of the various acts referred to, and that the defendant, DuMoulin, was a trustee of the lands and revenues for the purposes claimed by the plaintiffs. This judgment was affirmed on appeal.

The effect of the judgment was to establish that the Rector of St. James' was entitled to be paid \$5,000 per annum out of the lands and invested proceeds of the lands sold, subject to the trust, and to that sum only; and that the Synod of Toronto had the right, after deducting the \$5,000 payable to the Rector of St. James, to distribute the balance among the Rectors in the city of Toronto and the incumbents in the township of York.

By Canon XXII. of the Synod, the general administration of the Toronto Rectory Endowment Fund is vested in a committee consisting of four clergy

(Continued on page 371.)

A Rival Claim

THE announcement of the appointment of Archdeacon Cody as Minister of Education struck like a bolt from the blue, if not upon all, at any rate upon many who belong to the older generation of Churchmen. It is not that we do not recognize the existence of an open doorway between the Church and the school, but the difficulty is that we are accustomed to see that doorway open from the school into the Church, and not from the Church into the school. We watch with equanimity the stepping forward of the Head Master of a School like Rugby or Eton, to a Bishopric; we watch indeed that passage not only with equanimity, but we reckon it part of the natural course of events, we might almost say, part of the natural reaching forward to an appointed goal.

We know full well that there are leading Bishops in England in the Church to-day who were leading Head Masters in the schools yesterday. Moreover, Canada is no exception to this community of interest between the Church and the school. Archbishop Sweatman was one of the noted educationalists of his day. Archbishop Machray believed that the "whole success" of his efforts depended, under God, upon establishing "a college for the training of those who wished a better education in the fear of God and in useful learning," and he, like his successor, Archbishop Matheson, was practically as at home in the class room as in the Church.

But it is the converse of this rule which is surprising us to-day. It is the transfer of the major part at any rate, of Archdeacon Cody's time and interest from high service in the ecclesiastical sphere to high office in the educational sphere. It is this union of Church and State which is practically without precedent. But the war in the midst of its many lessons is teaching us a new scale of values, and in that new scale is emphasizing the importance of the educational world, as well as of the ecclesiastical world. It is bringing out the national importance of a Minister of Education to the school boy at home just as vividly as it is bringing out the importance of a Chaplain General to his khaki-clad brothers at the front.

We all know only too well that the war will be in vain if no new and mighty conception, no new and mighty spiritual ideal arises before us in the land, and it is in the interest of that new ideal that the school in England and Canada is coming to its own. In England, even in the midst of the mighty throes which are convulsing the nation, a new Minister of Education, Mr. Fisher, has been appointed, and unlimited means and power have been placed at his disposal. Why should education in England be revolutionized and funds expended at such a moment as this? The answer is that in England, as in Canada, the nation is realizing that the school is the highway of the nation, and that the surest and swiftest path by which a great and spiritual conception may become the conception of a nation is through the ordinary and well-trodden highway of the school.

Both countries realize that the man who solves the problem of a new life and spiritualized ideal for the boys and girls of to-day is solving the problem of a new life and spiritualized ideal for the men and women.

If this were all, it would be enough and more than enough to justify this new appointment, but Archdeacon Cody's action is more far-reaching; it has gone further even than this. By stepping forward into the Ministry of Education he has rent, as it were, the thinness of the veil which separates the class room from the Church, and

has given just at the moment when it was most essentially needed an inspiration to many a weary teacher. He himself an aforesaid Master in Ridley College, and Lecturer in Wycliffe College, like Archbishop Matheson, knows the inside of a class room as intimately as the inside of a church. In returning to the problems of the class room, which he left more than a quarter of a century ago, Archdeacon Cody brings a marvellously rich life experience to bear upon his technical experience. Furthermore, by his action he is showing that no matter how weary, how monotonous a teacher's task may be, "not while one boy still whistles on this earth" dare any master nor any man with a genius for teaching, at this crisis of the world's remake, grow weary or turn aside from his God-given task.

From this time on, the question of the enrichment of the Church at the expense of the school will not be so calmly taken as heretofore, that is to say, will not be considered simply from the standpoint of the Church and never from the standpoint of the school. It is curious to look back upon appointments in England, such as that of Bishop (later Archbishop) Temple to Exeter, and to note that at the farewell service at Rugby, the carolling of the words, "England takes from us to-day, one more man of mighty mould," awoke a marvellous thrill of joy at the thought of the gain to the theological world before, but never an echo of sorrow at the thought of the loss to the educational world behind. We are told that the general feeling of all present was summed up in the words of Dean Stanley, a glow of thankfulness that "new life was being poured into the Church."

We cannot but wonder at this supreme callousness to the interests of the school; we cannot help feeling thankful that the translation from the Head Mastership of the school to the Bishopric of the Church is not by any manner of means automatic. There have been men, such as Arnold and Thring, of whom the world was not worthy, but the Church would have none, and who were left to die in making their mark upon their respective schools.

It is said that the battlefields of Flanders were won upon the playing fields of Eton. The time may come when it will be said that the battlefields of the moral and spiritual future will as certainly be inspired if not won by men like Arnold and Thring as by other and possibly more spectacular leaders. The boy of the future will follow that man, and that man only, whose burning fire of love turns the iron clasp of mastery into the more lasting and more effectual clasp of brotherhood.

It is for educational leaders such as these that the nation is calling, men who will "open windows that a boy may see, who will bring growth of wisdom from the mire of war."

THE CHRISTIAN YEAR.

(Continued from page 359.)

for our Empire. But such a process is revolutionary, often cataclysmic and such a process costs. Dare we be men and pay the price? The pathway to this achievement is prayer, the prayer of surrender and faith, the prayer that agonizes with God in desire "to be made," the prayer, in a word, of men to whom has been given "an hearty desire to pray."

The Bishop of London has been appointed Prelate of the Order of the British Empire.

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Correspondence

CORRECT PRONUNCIATION.

Sir,—I think I can answer "Inquirer's" question as to the pronunciation of Professor Clow's name. I am told by one who knows him personally in Glasgow that it rhymes with "know."

H. Michell.

PRAYERS FOR THE DEPARTED.

Sir,—With reference to prayer for the departed, the question resolves itself into, "May we pray for the faithful departed or not?" Why not? We pray for a man who is sick, that he may recover from his sickness. By this act we show our love to him and our belief in the efficacy of prayer, and I fail to see why prayer for him should stop just as soon as he has passed beyond the veil. And it is hardly to the point to say that the Bible says nothing about it; why should it? If prayer for the departed is not commanded where is it forbidden? If a woman who has lost her son at the front desires to ease her mind by praying for him, is Mr. Rhodes going to deny her that privilege and right, just because prayer for the departed is not expressly enjoined. Every single one of the Primitive Liturgies, when the Church was at unity in itself (would those days might return), contains prayers for the dead. On March 9th, 1900, the late Archbishop Temple stated in the House of Lords that "prayers for the departed are not forbidden," while his successor in the Primacy said quite plainly in 1914 that "the abuses of nearly four centuries ago need not now hinder the reverent and trustful prayer of a wounded spirit who feels it natural and helpful to pray for those it would not see again on earth, but who, in their Father's keeping, still lived, and, we might believe went from strength to strength in truer purity, in deepened reverence and love." Had we always been praying for our departed dear ones, the probabilities are Spiritualism would never have come into existence, and the Church of Rome would never have made so many converts from among Anglicans as she has during the last half century. One instance of praying to the departed is the now popular patriotic song entitled "Joan of Arc."

E. C. Greenstreet. Whitewood, Sask.

PRAYERS FOR THE DEAD.

Sir,—Rev. A. H. Rhodes writes plainly and sensibly on this subject and certainly has the support of great Church doctors and writers for his view. Evan Daniel says:—"It will be observed that all expressions in the older services (1549), which involved prayer for the dead, are struck out. The practice is abandoned in the services of the Church only because it is not enjoined in the Canonical Scriptures, and had come at the Reformation to be mixed up with many dangerous and superstitious practices," (22nd edition, p. 512-3). The words "militant here in earth" "were added at the suggestion of Bucer to limit the application of the prayer to living, and to show that prayer for the dead was intentionally excluded," p. 359). If such prayer was "intentionally excluded" from our present Prayer Book, and if the Canadian Church bound itself not to admit change of doctrine in the revision of the Prayer Book now proposed, can "prayer for the dead" be admitted without breach of faith? I may add a few extracts of this sort in later letters.

Verus.

CHURCH UNITY.

Sir,—Rev. Dr. Symonds, in your issue of May 16th, reviewed a recent report of an English sub-committee, in connection with the world conference on Faith and Order. This committee of thirteen members (of whom five at least were Nonconformists), seemed prepared to accept the fact of Episcopacy, but not any theory of it. A very prominent Presbyterian minister and writer once said to me:—"If Anglicans could allow living Presbyterian ministers to live out their lives as they are, I think Presbyterians would consent that all future ordinations would be by Bishops. I am satisfied with my ordination, but for the sake of the great blessing of unity I would consent that future ordinations be by Bishops."

I think I have correctly given the substance of his remark. The "Historic Episcopate," (one of the four parts of the Lambeth Quadrilateral), is the only barrier to unity between Presbyterians and Anglicans. The remark quoted offers one plan of removing this barrier which seems well worthy of the consideration of both parties.

T. G. A. Wright.

London, May 24th, 1918.

"THE COMMON CUP."

Sir,—It would seem clear that the Agapè and the Eucharist were not one and the same thing. If our Lord instituted the Eucharist at the last Passover He celebrated, then the Agapè for a short time seems to have commemorated the Passover followed or preceded by the Eucharist, this would appear to be so from the first three Gospels; but if the Gospel of St. John is taken literally, then a supper took place in connection with the institution of the Eucharist. The Western Church has taken the first view of the matter, and the Eastern Church the latter. In any case, from the beginning the two things would seem to have been distinguished, one from the other, the Agapè was dropped at a very early stage, leaving but few traces. The Christian Church perpetuated the Eucharist. A modern tendency seems inclined to revert to the discarded Agapè, it looks like a case of Judaizing Atavism, the Christian Eucharist is of perpetual obligation only. This confusion seems at the bottom of satisfying an objection such as Dr. Hastings raises by the intro-

ducing of individual glasses instead of meeting the difficulty in another way. The same tendency seems apparent in the way so many Christians persist in thinking and speaking of the Lord's Day, the first day of the week, as the Sabbath, clearly language dead against the use of the word in the whole Bible, and especially against St. Paul's teaching. I am fully in accord with the Lord's Day Alliance in the endeavour to preserve the Lord's Day intact—this is of huge importance to the whole Christian Church—but as the whole modern thought movement develops we orthodox Christians will gradually find ourselves in a very dangerous position in regard to our friends of the Jewish Church. I wonder who finds the immense sums of money to finance the important 7th day movement? As our liberality widens we shall be asked to take in our friends, the Jewish people, lower our conception of our Lord's Person, and suppress St. Paul's teaching, and all become a happy Monotheistic family. I am certainly not actuated by the least ill-will or uncharitableness to our friends outside our Communion. I hate bigotry of all kinds, but if we wish to preserve our Anglican Church in line with historic Christianity, self-preservation, should warn us to take the correct road, as the law of evolution compels us, of course, to move.

Wm. Bevan.

Niagara Falls, Ont.

INTERPRETATION OF PROPHECY.

Sir,—The part of Bishop Williams' charge, which you publish in the May 23rd issue, is so contrary in its teaching to the interpretation of the prophetic Scriptures held by the writer of this letter, and by many known to him; and does so utterly belittle the belief in the pre-Millennial Advent of our Lord, and those who hold that doctrine, that I hope that some better qualified than myself, will properly set forth that doctrine which is so full of comfort to, so full of hope for, and so dear to the hearts of so many leading evangelical believers and leaders of the present day. I hope there will be those who will endeavour to show that the doctrine of the pre-Millennial Advent is not a mere vagary, and is not "unwarranted by Scripture itself, and in the end mischievous"; and that these doctrines have been held by, and are held by, a far too reputable body of Christian men to be classed as "misguided, materialistic, and fanciful expectations." It is abundantly clear from the New Testament that the Second Coming of our Lord was at that time expected, probably within the lifetime of many of those then living. The Christians of Thessalonica are written to by the Apostle Paul as having "turned to God from idols to serve the living and true God; and to wait for His Son from heaven," 1 Thess. 1: 9-10. Christians generally were taught to be "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," Tit. 2: 13. 2 Pet. 3, however, makes it clear that the Lord might not come for a long time, according to human calculation. Rev. 20 is a chapter of great importance to those who take a more literal view of the book of Revelation, and there we find the statement as to the definite thousand years. That the doctrine now held by pre-millennialists was the doctrine of the Christian Church for some three hundred years is clear from the statements of eminent and reputable church historians. Some of these statements are gathered together in that most excellent work of the Rev. Jesse Forest Silver, "The Lord's Return." (Fleming H. Revell). From these I briefly quote the following, Schaff, the

Progress of the War

- May 27th.—Monday—Germans begin drive towards Aisne and take Chemin des Dames.
- May 28th.—Tuesday—Germans continue to gain ground towards Paris.
- May 29th.—Wednesday—French forced to evacuate Soissons.
- May 30th.—Thursday—Germans nearing the Marne River.
- May 31st.—Friday—Germans reach the Marne.
- June 1st.—Saturday—French prevent Germans from crossing Marne.

eminent ecclesiastical historian, writes: "the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years before the general resurrection and judgment . . . was a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenæus Tertullian, Methodius and Lactantius."

Mosheim: "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world had met with no opposition until the time of Origen."

Chillingworth: "The doctrine of the millenaries was believed and taught by the most eminent Fathers of the age next after the Apostles, and by none of that age opposed or condemned; therefore, it was the Catholic doctrine of those times."

Stackhouse: "It cannot be denied that this doctrine . . . was once the general opinion of all orthodox Christians."

Bishop Russell, Professor of Ecclesiastical History of the Scottish Episcopal Church: "The belief was universal and undisputed."

Bishop Newton, eminent writer on prophecy: "The doctrine of Millenium was generally believed in the first three and purest ages."

Is not that conclusive as to the doctrine of the primitive church on this subject? If you want to know the history of this doctrine, and the succession of faith with regard to it, from the days of the Apostles to the present time, by all means get this book of Jesse Forest Silver's. I cannot adequately express my gratitude for, and appreciation of this book, which gives so much information in such convincing and readable form. I am glad to have noted that it has the commendation of so widely read a scholar as the Rev. Prof. Griffith-Thomas. It is inspiring to me to find that such men as Wyclif, and Ridley, and Latimer, and Cranmer; Melancthon, Zinzendorf, Knox, Wesley, Milton, Toplady; Savonarola, Massillon, Whitefield, Rutherford, Bunyan, Baxter; Bengel, Stier, Lange, Usher; Heber, Bickersteth, Hudson Taylor; and men like the late Bishop Ryle, George Müller, Spurgeon, Moody, Bishop Baldwin; and a host of others of like godliness and usefulness in the Church of God have held this belief; and to know also that this belief is growing to-day amongst men who are in the lead on evangelical and evangelistic and missionary lines. There is a lot of splendid literature to-day on this subject, which certainly ought to form one department of a minister's reading, and which tends to lead him back to the attitude of the New Testament, and of the early Church Christians. The tendency of the doctrine on the life is clear from 1 John 3: 3, "Every man that hath this hope in him purifieth himself, even as He is pure."

A. H. Rhodes.

Point Edward, Ont., May 27th, 1918.



CHRISTIAN UNITY.

Sir,—I venture to write to you in reference to the report on the above subject recently issued in England by a sub-committee of the Joint Conference of Anglican and Free-Church representatives, a body which has been engaged for some years in preparing the way for the proposed International Conference on Faith and Order. Dr. Symonds has drawn attention to this report in the last issue of the Churchman, but those who have only seen his letter are likely, it seems to me, to underrate the importance and to misunderstand the significance of it.

The writers of the Report tell us that they cannot escape from the conviction that "it is the purpose of our Lord that believers in Him should be one visible Society," and that "this visible unity can only be fully realized through community of faith, worship and order, including common participation in the Lord's Supper." They thus set aside the proposal of a federation of churches and face the question how this "visible unity" is to be achieved. And the members of this committee, including the leading figures in the Methodist, Baptist and Congregational churches, in England, "agree to acknowledge that the position of Episcopacy in the greater part of Christendom as the recognized organ of the unity and continuity of the Church is such that the members of the Episcopal churches ought not to be expected to abandon it in assenting to any basis of reunion." So that "a necessary condition of any possibility of reunion" is "that continuity with the historic Episcopate should be effectively preserved." On the other hand it is agreed that acceptance of Episcopacy by non-episcopal churches does not commit them to any particular theory as to its character. I would call attention to three points.

(1) This is the first time that men who speak with authority for the non-episcopal churches have recognized that the Historic Episcopate affords the only possible basis for the reunion of Christendom.

(2) This differentiates the present suggestions from those proposals which start with belittling the importance of Episcopacy. Such proposals threaten to create a fresh schism by dividing those in our Church who hold from those who do not hold that Episcopacy is an essential part of the constitution of the Church. The present suggestions, on the other hand, can be loyally accepted by those who follow such teachers as Moberly and Gore as well as by those who setting the doctrinal question aside are satisfied with the historical position maintained by Lightfoot that Episcopacy has its origin in Apostolic times and became the rule of the Church early in the second century.

(3) The new proposals are in entire accord with the often misunderstood, "Lambeth Quadrilateral." The Lambeth Conference has committed

itself to no particular doctrine in regard to Episcopacy, but by the use of the phrase, "the Historic Episcopate," has claimed that, in view of its place in the history of the Church, Episcopacy provides the only possible basis for reunion. This accords also with the contention of Dr. Hamilton, our own Canadian theologian, and other modern students that in the primitive Church the function of Episcopacy was primarily to secure unity rather than to act as the channel of sacramental grace. The Bishop was the one man in a given area who could by himself or his deputies administer the Holy Communion.

This momentous report gives us a new vision of a united Christendom. The Historic Episcopate is to link its members into one communion and link its present life with that of the first ages. This renewed Church will avoid past mistakes. It will be patient of wide differences of opinion. It will not seek to exact rigid uniformity in ways of worship. In the words of the report, "The visible unity of the Body of Christ" will be "realized through community of faith worship and order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship." Each Communion joining it "would bring its own distinctive contribution, not only to the common life of the Church, but also to its methods of organization."

Let us imagine in concrete instance what might happen if the suggestions of this report gained acceptance in this country. The Presbyterians, Methodists and Congregationalists propose to unite and to form one "united Church of Canada." They have agreed upon a constitution for the new Church. It is neither Presbyterian, Methodist or Congregational. These "Free-Church" confrères of theirs in England and the Anglicans sitting with them would seem to say, "Why make a new church constitution? Why not return to the old historic one? If you are making changes should you not make them in such a direction as would prepare the way for a yet larger measure of reunion, for reunion with the ancient episcopal churches?" At the same time these same writers would seem to say to us Anglicans, "Open your minds to the rich endowments of grace and energy in the Protestant churches of this land. Be sure that you have much to gain as well as much to give. Is there no way in which you can show your readiness for negotiation if not for union with them. If the will-to-union became strong enough, the three uniting churches might give to Superintendents in the new "United Church" the function of Bishops, i.e., the responsibility of maintaining unity of communion by the sole possession of the prerogative, (1) of ordaining and licensing those who are to administer the sacraments, and (2) of admitting the laity to the position of communicants by the laying-on of hands. If the Anglican Church gave Episcopal consecration to these Superintendents then all ministers ordained by them after such consecration would be not only ministers of the "United Church," but also qualified to celebrate the Eucharist for us. Probably many ministers of the uniting churches would be willing to receive Episcopal ordination, not thereby disowning their previous ministry, but seeking the larger jurisdiction. This would speed up the process of fusion. And perhaps some, shrinking from anything in the nature of "re-ordination," would be willing to leave the administration of the Sacrament to the Episcopally-ordained and continue in the ministry of preaching. In these ways the process of fusion would be hastened. It is to be remembered that the Church has never limited the ministry of preaching to those who have been ordained to the priesthood. The

report says: "Within such a recovered unity we should agree in claiming that the legitimate freedom of prophetic ministry should be carefully preserved." A process of reunion similar to that outlined above has actually been submitted to the Moravian Church in America by a committee of the Lambeth Conference. Apologizing for the length of this letter.

W. G. Boyd.

Brotherhood

Brotherhood of St. Andrew.

At the local council meeting held Monday, May 27th, in St. James' Parish Hall, Toronto, Mr. John T. Symons, of St. Luke's Chapter, was elected vice-chairman. Senior Chapters have resumed work again at St. George's and the Epiphany, whilst several other Chapters, inactive since the early days of the war, owing to the enlistment of the majority of the members, have interested new men and will, no doubt, report regularly meetings at an early date. Two Junior Chapters are working well at St. George's, also Junior Chapters at St. Stephen's, St. Mary the Virgin, St. Luke's and St. Cyprian's. Everything points to a marked revival in Brotherhood activities in Toronto churches.

The Churchwoman

Christ Church, Brampton.

The women of this congregation have been engaged in patriotic work this year in addition to the carrying on of the regular W.A. work and 63 boxes, worth \$75, have been sent to the soldiers overseas. The Ladies' Bible Class has contributed \$82 to the Belgian Relief Fund and they have sent 47 boxes overseas. This church has 130 names on its honour roll.

Church News

Preferments, Appointments and Inductions.

Byers, Rev. F. F., Rector of Stirling, to be Honorary Chaplain to the Bishop of Ontario.

French, Rev. C. A., Rector of Cardinal, to be Rural Dean of Grenville. (Diocese of Ontario.)

Carpenter, Rev. Charles, instituted and inducted Rector of the new Parish of St. Leonard, Bedford Park, Toronto, on May 28th, by the Bishop of Toronto and Rev. C. J. James, Rural Dean of Toronto, respectively. (Diocese of Toronto.)

Sparling, Rev. C. A., Military Chaplain at Petawawa Camp. (Diocese of Ottawa.)

McLeod, Rev. J. H., Rector of St. Chatsworth, to be Rector of St. Alban's, Atwood. (Diocese of Huron.)

Perry, Ven. N. I., Rector of St. Thomas', St. Catharines, to be Archdeacon for the whole of the diocese of Niagara. (Diocese of Niagara.)

Canon Mackintosh at Christ Church Cathedral, Hamilton.

The Rev. Canon Mackintosh, who was one of the delegates at the meeting of the recently held Diocesan Synod, a returned Chaplain who served in France, gave a short address at the intercessory service, which was held in this Cathedral on the evening of May 30th, and in the course of his discourse spoke of the prevalence of the spirit of intercession to be found in Christ's Church to-day in the "countries of the Allies. This, he thought, was largely brought about by the realization of our need and the inability of the Allies so far to overcome the intelligent, well-trained but unscrupulous armies of their foes. "The ques-

tion is freely asked," he said, "why, if our cause is just, and God is good, why is it that the prayers to the Almighty are not answered? To this question two partial answers may be given. First, our belief in prayer as a winning force is not as strong as our belief is our army and navy. Second, the infinite supreme wisdom will give the answer at the right time." Dean Owen conducted the service, which was largely attended and the Bishop of Niagara was present.

Rev. Canon Howitt's Return.

The Rev. Canon F. E. Howitt has returned to Hamilton after spending several months in California on account of ill-health. It is pleasing to know that Canon Howitt has derived great benefit from his stay in the Southern state. He officiated in St. George's Church on Sunday, June 2nd, both morning and evening, and at the evening service he spoke on "Current Events in the Light of Prophecy."

Successful Concert at Washago.

Adaptability is something every clergyman should be proficient in, especially in small northern Missions like ours, and to say that the Rev. W. E. Mackie is proficient in this art is not compliment enough to him for his knack in being able to help in so many ways without losing his dignity. He works hard—for and with us—for every good cause, and, as the hero (Jack Canuck) in the sketch, "The Wooing of Miss Canada," presented by the Girls' Auxiliary, on the evening of May 23rd, he won the respect and admiration of the audience. The concert as a whole was a real success, all taking part excelling themselves. "Miss Canada" (Mrs. Tiernay) looked extra beautiful and won loud applause. "John Bull" (Mr. Tiernay) reminded us that we need have no fear. France (Miss Lena LeQuyer) told of her love for Canadians and her hopes for a great future. Spain (Miss Minnie Robinson) looked lovely and did not forget to remind us about Christopher Columbus; and when Japan (Miss K. LeQuyer) began to tell of her great love for country and her patriotism, "Miss Canada" took the opportunity to remind her that our love for country and our patriotism is as great as any. Uncle Sam (Mr. Jim LeQuyer) won loud applause, the people showing their respect and regard for the Stars and Stripes. The rascally German student (Miss Hazel Jones) was soon put to rout by "Jack Canuck." "John Bull," the fairy godmother and all the good fairies. Much credit and thanks is due Miss Stella Marshall for acting as piano accompanist, and to Miss Annie Robinson for her help at rehearsals and in arranging the costumes. But best of all, the proceeds of the evening amounted to \$75, which will be used to send boxes to the boys from this parish who are now overseas.

Farewell and Presentation.

The congregation of the Church of the Good Shepherd, Mount Dennis, diocese of Toronto, held a Social on Thursday evening, May 23rd, to say farewell to their priest in charge, the Rev. T. F. Summerhayes, who, for the last two-and-a-half years, has been acting as locum tenens for Capt. the Rev. G. M. Barrow, during the latter's absence overseas. Dr. Hodgins, the people's warden, in making the presentation of a purse of money, emphasized the hearty response to the appeals by all sections of the congregation. Mr. Summerhayes, in conveying his grateful thanks for the present gift, and also the presentation by the ladies to Mrs. Summerhayes last Christmas, expressed his great regret at parting with such loyal workers and true friends. Mr. Summerhayes is at present assisting at St. Monica's, Toronto.

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Ordination in London.

The Bishop of Huron held a General Ordination in All Saints' Church, London, on Trinity Sunday, when he ordained five men to the diaconate, and two to the priesthood. The five deacons were all of them graduates of Huron College. Those ordained were: Deacons, Messrs. E. R. Garrett, J. C. Chapman, L.Th., A. S. Mitchell, L.Th., W. D. Davis and L. P. Hagger, L.Th. Priests, Rev. Frank Anderson, M.A., of Waterford, and the Rev. E. H. Stephenson, B.A., of Desborough. The ordination sermon was preached by the Rev. W. T. Doherty, B.A., who took for his text the words: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind," 2 Timothy 1: 6-7. The candidates were presented by Ven. Archdeacon Young. The Rev. A. A. Bice, Rector of All Saints' Church, also assisted in the service. Rev. F. Anderson was the Epistoler and Rev. J. C. Chapman the Gospeler. At the close of the service the five newly ordained deacons were licensed by the Bishop as follows: Rev. E. R. Garratt, to Hensall; Rev. J. C. Chapman, Thedford; Rev. A. S. Mitchell, Merlin; Rev. W. D. Davis, Bervie; and Rev. L. P. Hagger, Cargill.

Meeting of Brant Rural Deanery.

The annual meeting of this Rural Deanery was held at Burford on May 23rd and 24th. The W.A. of the Deanery also met and there was a large attendance of members. The meeting opened Thursday afternoon, May 23rd, with an address by Mr. C. Simmonds, of Brantford, on "Christian Socialism." Discussion followed, and Dr. S. Wilcox, of Stratford, then spoke on the subject "Men Wanted." The W.A. of the Deanery was addressed in the same afternoon by the Rev. Mr. Ford, a missionary from India, who told of his work and experience there. In the evening, Mr. H. Sanders, of Norwich, addressed a public meeting on the subject of "Reconstruction," and Miss Bessie Charles, of Toronto, spoke on "Social Service." Holy Communion was celebrated on Friday morning, the 24th ult., in Trinity Church, and this service was followed by the business meeting of the Rural Deanery. In the afternoon an enthusiastic meeting in the interests of Sunday School work was held, the principal speakers being Miss Mona Johnson, of Woodstock, and the Rev. Ralph Mason, M.A., of Toronto.

Frontenac Rural Deanery.

The annual meeting of this Rural Deanery was held at Sharbot Lake, on May 20th and 21st, Rev. J. O. Crisp, M.A., the Rural Dean, presiding. Following the business session Monday afternoon, an interesting and helpful paper on social service was read by Rev. Thomas Leech, M.A., Rector of Wolfe Island. In the evening a public missionary meeting was held, at which addresses were given by Rev. A. C. Coke, of Barriefield, and Archdeacon Dobbs. There was a celebration of the Holy Communion in the church next morning, the celebrant being Rev. Rural Dean Crisp, assisted by the incumbent, Rev. Herbert Pringle, L.Th., followed by a "Quiet Hour," with devotional ad-

resses. The meetings concluded with evening prayer and sermon, the preacher being Canon T. Austin Smith, Catarqui, an esteemed former incumbent of the parish. A feature of this service was the beautiful rendition of a solo, "The Promise of Life," by Mrs. E. Taylor, Winnipeg. Both evening meetings were open to the public, and were well attended.

Rupert's Land Notes.

The Rev. R. E. Lemon, late of Lac du Bonnet, has been appointed incumbent of Rivers, and took charge on Trinity Sunday.

His Grace, the Archbishop, held Confirmation services at Binscarth and Russell on Whitsunday; at the former place, four candidates, and at the latter, 20 were presented. The retiring Rector of Russell was presented with a handsome purse, and his wife with a silver tea set on the occasion of their leaving for their new parish of Selkirk.

St. John's Church, Stockton, was consecrated by his Grace the Archbishop, on June 1st, and a class of candidates was confirmed on the 2nd inst. His Grace consecrated St. Stephen's Church, Glenboro, the same evening.

At a special meeting of the Executive Committee on May 28th a resolution favouring the holding of the General Synod in the East, preferably at Toronto, was unanimously adopted.

His Grace, the Archbishop of Rupert's Land, held a General Ordination of deacons and priests in All Saints' Church, Winnipeg, on Trinity Sunday. The spacious church was crowded with members of the congregation and friends of the candidates from other city and suburban parishes. The sermon, which was preached by the Rector, Rev. Walter M. Loucks, M.A., was a spirited defence of the apostolic character of the three-fold ministry and an appeal to the ordinands to follow in the footsteps of the great High Priest. The Litany was sung by Rev. R. C. Johnstone, LL.D., after Very Rev. Dean Coombes had presented the candidates, who were: Messrs. T. D. Conlin, F. H. Davenport, J. H. Hill, B.A., and Walter Mather, for the dia-

conate; and Revs. F. H. Warner, F. Hughes, T. D. Painting, M.A., C. Bacon and J. Doyle, for the priesthood. The Archbishop sang the Communion office, and in the ordination of priests was assisted in "the laying on of hands" by the Dean, Revs. Prof. Cross, J. Harrison Hill, Sr., L./E. Morris and the parochial clergy of All Saints'. Of the candidates, Revs. F. Warner is incumbent of Pierson, T. D. Painting of Deloraine, F. Hughes of St. Barnabas', Winnipeg, J. Doyle of Gladstone, and Rev. F. Davenport is to go to Russell. The other three candidates, Revs. T. D. Conlin, J. H. Hill and W. Mather, have been conscripted under the M.S.A., and expect to be in khaki at an early date.

Nursing Sister Forneri's Funeral.

Particulars have come to hand of the funeral obsequies of the late Nursing Sister Agnes Florion Forneri, who died in the Canadian Hospital, Bramshott, in Surrey, England, on April the 24th. Miss Forneri was buried with full military honours, every battalion in the camp being represented. The coffin was draped with the Union Jack and was borne on a gun carriage, her hat resting on top among the flowers. The six officers, who were pallbearers, and the senior Chaplain, Major Hepburn, followed; then the matron of the hospital and the nurses, and a large number of patients, her own and others, some of whom could hardly walk, and who carried several lovely wreaths and other floral tributes, among which was an enlarged maple leaf composed of white and yellow flowers, given by "her boys"—soldier patients, as a token of their affection and esteem. The service was conducted by the senior Chaplain, the first part in the hospital, and the remainder beside the open grave in the nearby churchyard of Bramshott Church, a beautiful place, which looks more like a garden than a cemetery. There was a large firing party, and at the end "The Last Post" was sounded. All was most beautiful and impressive, the band contributing its solemn strains to the pathetic and impressive effect. And then the burial. The spot in which Miss Forneri lies with another devoted nursing sister, is in a

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special part of the cemetery, which has been set aside for Canadian soldiers. These nursing sisters rest beside the men they served, and for whom they gave their best. And it is most fitting that the dear Canadian Sisters should be buried like soldiers and in a soldier's grave, for they are indeed as brave and true as any soldier, and "Faithful Even Unto Death."

Moosonee Notes.

Mr. Richards, of Latimer College, Vancouver, is working as a Church Camp Missionary in the diocese between Cochrane and Smooth Rock Falls, a field of rapidly increasing importance, including 30 miles of railway and several settlements.

Revs. Albert Marchant and Godfrey Knox were ordained priests in the Pro-Cathedral on Trinity Sunday. The sermon was preached by the Bishop.

Rev. Albert Marchant has been appointed incumbent of Iroquois Falls, in succession to Rev. H. A. Ackland, who has taken over pioneer work on the C.N.R., from Sudbury West, in this diocese.

The Bishop and Mrs. Anderson are leaving for a visit to Winnipeg about June 5th.

Chaplain at Petewawa Camp.

The Rev. C. A. Sparling, Rector of St. Mark's Church, Hamilton, has been appointed by the Federal Government, Chaplain at Petewawa Camp. In all probability, after remaining there for a short time he will proceed overseas in the same capacity.

Induction of Rev. Charles Carpenter.

The Rev. Charles Carpenter was instituted and inducted first Rector of St. Leonard's Church, Bedford Park, North Toronto, on the evening of Tuesday, May 28th, the Bishop of the diocese officiating at the institution. The mandate of induction was read by Rev. A. J. Fidler, and the induction was performed by Rev. C. J. James, the Rural Dean of Toronto. Evening Prayer was said by Rev. A. J. Reid, and the Lessons were read by Revs. H. A. Brooke and J. Bushell, respectively. The sermon was preached by Rev. A. J. Fidler, Rector of St. Clement's, Eglinton, out of which parish the new parish of St. Leonard's has been formed. He chose for his text Isaiah 60: 1, "Arise, shine; for Thy light is come." The Bishop of Toronto pronounced the Benediction.

Memorial Service at Manitou, Man.

A large congregation that filled the church to overflowing, attended the memorial service, held by Rev. F. Glover, Rector of St. John's, Manitou, last Sunday evening, May 26, in honour of the various officers, non-commissioned officers and men who have been identified with the church and district generally, and who have made the supreme sacrifice on the field of battle. Forty names were called out as those in the congregation reverently bowed their heads in token of remembrance, and, as the "Dead March" was played, not a few eyes were dimmed with tears. The Rector preached an eloquent sermon based upon a text from the Psalms. His message was one of comfort to those who mourn their warrior dead. The hymns and prayers were in keeping with the occasion. Members of the Manitou Council attended in a body.

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Conference at Hamilton.

A conference on the "Spiritual Problems of the Church" was held in the parish house of Christ Church Cathedral, Hamilton, in connection with the session of the Synod of Niagara on the afternoon of May 28th. Mr. G. E. Main, of Dundas, led off in the discussion, taking the place of Col. A. F. Hatch, who was unable to be present. In a paper read by Rev. W. P. Robertson, of St. Thomas, Hamilton, entitled "The Present Age," the writer declared that the main thing in life for the masses is the movie show or the vaudeville theatre, and the joy in life for the classes centres in the automobile. He considered that modern thought stands largely for thoughtfulness and that even without the war the old world was becoming a poor place to live in. Rev. Canon Spencer said he considered the Church had been lax in promoting the physical welfare of the people. He recalled the time when he was looked upon as a crank for advocating prohibition. Other subjects dealt with at the conference were: "The Church of the Present Age," by Rev. Canon Broughall, St. Catharines, discussion led by Hon. Richard Harcourt, Welland; "The Point of Contact," by Rev. C. E. Riley, of Dundas, discussion led by C. S. Scott, Hamilton. In the course of one of the most interesting and optimistic addresses of the conference, Hon. Mr. Harcourt called attention to the praise given the work of the Y.M.C.A. in England and France by Chaplains and war correspondents, and said this praise for the association reflected credit on the Church, which inspired the leaders in this good undertaking. The chairman of the conference was changed with each change of subject. Those who presided were Archdeacon Forneret, Archdeacon Perry and Dean Owen, respectively. In the evening, Rev. W. E. Taylor, Toronto, secretary of the Anglican L.M.M., gave an instructive address on "Apportionments and How to Raise Them." He urged more co-operation in the matter of campaigns to raise funds and the better education of children in the Sunday Schools in the matter of systematic giving. "Stipends of the Clergy," was the subject of an address by E. T. Lightburn, of Oakville, who said the Church was just waking up to the glorious benefits of giving, and to a realization of the fact that it is more blessed to give than to receive. Mr. Geo. C. Copley presided at the evening session.

Co-operation in Rural Centres.

At the recent meeting of the Deanery of Northumberland and Peterborough, held at All Saints' Church, Peterborough, the following resolution was adopted: "Realizing that much denominational competition and unnecessary multiplication of services exists in small rural centres whose population is constantly decreasing, this Deanery requests the Mission Board to devise some policy of co-operation and exchange of Missions, in order that the cause of Christianity may be more effectively carried forward in these districts." Based on the experience gained as Army Chaplain, the Rev. Canon Davidson graphically described how men regarded the Church, its services and clergy; and pleaded for simplicity and brevity in Church services and the preaching, in general, of practical sermons. The Rev. R. B. Patterson, M.A., of Havelock, delivered the sermon at the evening service, exemplifying the true work and influence of the Church in the world.

Confirmation at All Saints', Collingwood.

Seventeen candidates were confirmed by Bishop Reeve, the Assistant Bishop of Toronto, at a Confirmation service, which was held by him in this church on May 27th.

Incomes for Dependents

It is often considered a wise plan to provide a fixed revenue for those who are dependent. The most convenient method of establishing a steady income is to create a Trust Fund to be administered by a Trust Company, which invests the original sum and remits regular payments to the beneficiary. We request any person interested to write or call for full particulars about our management of Trust Funds.

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St. Paul's, Toronto, Retains Archdeacon Cody.

At a special vestry meeting of the members of St. Paul's, Bloor St., Toronto, after hearing Archdeacon Cody's statement in regard to his acceptance of the portfolio of the Minister of Education for Ontario, it was decided to consent to his retaining the rectorship of St. Paul's on the understanding that he would secure the services of another clergyman to carry on the work of the church, which means there will be three assistant clergy instead of two as at present. The meeting was well attended. Hearty congratulations were extended to Archdeacon Cody upon his appointment as Minister of Education for Ontario.

St. Paul's Sunday School Dispenses with Picnic.

At a largely attended service of the scholars of St. Paul's Sunday School, Toronto, held on Sunday afternoon, June 2nd, a motion not to hold the usual picnic this summer was unanimously carried. It was decided by a vote of the scholars to donate \$50 towards the Prisoners of War Bread Fund and a like amount to the Belgian Relief Fund, instead of using the money in paying the expenses of a picnic during these days of need and sacrifice. Capt. Kingsmill, late of 123rd Battalion, was the speaker, and gave an interesting account of some of his experiences.

Mission Committee for Deanery of Perth.

At the regular meeting of the Perth Rural Deanery, which was held at Stratford on May 28th, it was decided to appoint a Mission committee, composed of two clergymen and two laymen—viz., Rev. S. A. Macdonnell, of Stratford; Rev. H. L. Nicholson, of Milverton; Messrs. B. Lancaster, St. Mary's, secretary; and P. Dodd, of Stratford. The duties of this committee are to look after the different churches and see that each parish is doing what it can for the advancement of Mission work. Addresses were given by Rev. W. H. Roberts, of Mitchell, Rev. S. A. Macdonnell, Stratford, Rev. H. L. Nicholson, Milverton, and Rev. F. S. Ford, missionary, of Kangra, India.

Ordination by Bishop of Niagara

The Bishop of Niagara held a General Ordination in Christ Church Cathedral, Hamilton, on Tuesday morning, May 28th, when he ordained the following gentlemen to the diaconate and the priesthood respectively—namely, deacons, Messrs. E. A. Slack and D. Douglas; priest, Rev. H. A. Leake. The ordination sermon was preached by Rev. W. P. Robertson, Rector of St. Thomas, Hamilton.

Brantford Rector Honoured by Indians

Rev. A. W. E. McComb, for the past three years Rector of St. Luke's Church, on the Six Nations Reserve, was presented with a purse of gold, and Mrs. McComb with a travelling bag in appreciation by the Indians of their efforts on the Reserve. They were also adopted into the Mohawk tribe with the usual Indian ceremonies. Rev. A. W. E. McComb will proceed overseas shortly to join the Imperial forces as a Chaplain.

Funeral of Miss Mary O'Hara.

The funeral of the late Miss Mary O'Hara took place on Monday, May 20th, from the La Plaza Apartments, Charles St. East, Toronto. A private service was conducted by Archdeacon Cody. Miss O'Hara was a daughter of the late Lieut.-Col. Walter O'Hara, K.T.S., and was born in Toronto, at the old O'Hara homestead, now the Convent of Our Lady of Charity. She was a brilliant musician and was awarded the Royal diploma at the Royal Conservatory of Music, Leipzig, Germany, where she resided for many years. She will be much missed in social circles and as an ardent and indefatigable worker for all war needs. She gave with open and liberal hand for the comfort of our heroic soldiers. She was a much esteemed member of St. Paul's Church. She did not recover after a very serious operation in the Victoria Memorial Hospital. Her only relatives in the city, Mr. James O'Hara, Miss Gertrude, and Mrs. O'Hara, widow of the late Robert O'Hara, were with her to the end. She is survived by one brother and three sisters, Mr. James O'Hara, Mrs. A. Murray Persse, "The Manor," Loughgale, Ireland, Mrs. Pearman, who is in England, and Miss Gertrude O'Hara, 510 Jarvis St., Toronto.

The Archbishop of York's Appreciation.

Replying to a request from the Canadian Associated Press, the Archbishop of York very gladly avails himself of the opportunity to record the deep impression made upon him by his too short visit to Canada. "When I crossed the undefended border between the United States and Canada," he said, "I passed from a country where war was still a new enterprise, calling for new enthusiasm and effort, to a country where war meant nearly four years of strain and sacrifice. Yet I found the spirit of Canada everywhere resolute, undaunted and determined to carry on. It was impossible not to feel the thrill of this spirit in the multitudes who filled Massey Hall, Toronto, in the great body of men in Russell Theatre Ottawa, and in the representative gatherings of the Canadian Clubs of Ottawa, Montreal and Toronto. I was glad at a meeting of ladies at Montreal to realize in some

measure the noble work which the women of Canada are doing on behalf of their sons, husbands and brothers at the front. I felt it to be one of the chief privileges of my life to be able, on Canadian soil, to express the heartfelt gratitude of the Mother Country for the splendid service which the Canadian army has rendered the cause of justice and freedom, and to feel the heart of the Canadian people beating with high resolve and unshaken faith."

Duke and Duchess of Devonshire Attend Service in Church of Ascension, Hamilton.

On Sunday, May 26th, their Excellencies the Duke and Duchess of Devonshire, their two daughters and entourage were present at the morning service at the Church of the Ascension, on the occasion of the Governor-General's week-end visit to the city of Hamilton. A guard of honour of Boy Scouts, consisting of about 50 lads, were lined up at the approach to the church under Scoutmaster Rogers. The Mayor, Controllers and Aldermen of the city were also present. The sermon was preached by the Rector in charge, Rev. George W. Tebbs. The Bishop of Niagara, who was present, pronounced the Benediction. A large congregation filled the church.

On the afternoon of the same day, the Sons of England attended service at the Church of the Ascension on the occasion of their annual church parade. Mr. Tebbs preached to over 500 members of the Order on "Crises in the History of England." At the preached a special congress sermon evening service Rev. G. W. Tebbs to the delegates attending the large convention, of 1,100 medical men, which was being held in the city.

The Late Oswin Creighton, C.F.

[The following letter from a Wesleyan Chaplain at the front, sent to Mrs. Creighton, mother of the late Rev. Oswin Creighton, and widow of the former Bishop of London, Eng., appeared in "The Challenge." It is of special interest to many Canadians, especially in Western Canada, where the late Mr. Creighton laboured as a missionary in the Province of Alberta. Mr. Creighton came to Canada in 1910 and the editor of "The Churchman" had the pleasure of travelling with him from Halifax to Montreal, when he was on his way West.]

"Three months ago, when I joined the Division as Wesleyan Chaplain, your son showed me much kindness. His long experience and knowledge of the army, and especially of artillery units, I found most helpful, and he freely gave me whatever assistance I needed. Since then we often met and I greatly enjoyed our fellowship together. I shall not soon forget the experience of last Good Friday. We were unable to have a parade service as the men were extremely busy and the guns were in action, but during the morning your son and I, in his little tent, read the service together and kept the day with prayer and thanksgiving. In the afternoon he and I visited the men at the guns. He was most anxious to see some men in another unit and pushed ahead, with that resistless energy which always characterized him. He was deeply concerned about some poor fellows who had been killed the day before, and on our way to the guns we read the Burial Service over these dear fellows, who had been hastily buried without any service. Your son's death has come to us all as a great personal loss. Only the day before he died I saw him going on one of his journeys to visit the men at the guns. His amazing energy and splendid physique enabled him to accomplish an extraordinary amount of work. He was the most unselfish man I ever

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met, never thinking for one moment of his own needs. We often discussed the subject of personal religion together, and I shall never forget how insistently he emphasized the life of service. 'I want to do something for the men,' he used to say again and again. I have spoken with a number of the men who bear testimony to the extent of his work in providing recreation and necessities for them. They all recognized his labour in seeking to make their lot as comfortable as possible. The Sunday before last your son was conducting a voluntary service in the Y.M.C.A. hut in the village where I was billeted. As my service was to follow, I entered the building while your son was preaching. His subject was evidently the 'Joy of religion.' His face was aglow with interest and his whole soul seemed to be in his theme. He presented a very striking appearance, which I shall never forget; especially when he emphasized the words: 'Then were the disciples glad when they saw the Lord.' Very beautifully he showed how the source of our joy is to be found in the companionship of Jesus Christ. And now that he has been granted the Beatific Vision I cannot but think that he has realized the perfection of that joy of which he then spoke. Your son's death is a great loss to the Church. He was not a great lover of ordinary religious establishments and conventions, but he had a real desire for unity amongst the disciples of our Lord. On his own suggestion, we arranged to have services at which members of the Church of England and Nonconformists should be united for worship and these services were taken alternately. His

broad outlook and wide views would have been of inestimable value to the Church in the days that are before us. He possessed a very strong personality and a fine generous spirit. I am sure, had he been spared, he would have exercised a wide influence in our religious life in the direction of a larger unity amongst Christian people of all denominations. He lies in a little cemetery just over the hill, as I write, with two men on either side. He was killed just as he was entering one of the men's huts in the battery position and he had just greeted the men in his cheery and robust manner when the shell burst that caused his death. It was his desire always to be amongst the men, and by strange circumstances he now rests in a grave with four of them."

To Be Archdeacon For Whole Diocese

At the morning service on June 2nd, in St. Thomas' Church, St. Catharines, the Rev. Dr. J. O. Miller announced that the Rector of the church, Ven. Archdeacon N. I. Perry, will sever his connection therewith shortly, to take up his new duties as Archdeacon for the whole diocese of Niagara. At the recent session of the Synod in Hamilton, the question of appointing such a representative was decided upon by laymen and clergy alike, in order to strengthen and advance the work of the Church. Archdeacon Perry was chosen for the important task. He has been Rector of St. Thomas' for 21 years, during which time there has been a large growth in the parish. He is an immediate past president of the Ministerial Association of this district, and during his residence in St. Catharines has taken an active interest in many patriotic and philanthropic movements. He is generally acknowledged to be gifted with rare talent as a speaker.

Memorial Window Unveiled at Parkdale.

A beautiful stained-glass window was unveiled by Captain the Rev. Harold McCausland, M.C., in the Church of the Epiphany, Toronto, on Sunday morning, June 2nd, erected by Mrs. J. W. Sparrow, in memory of her husband, the late Mr. J. W. Sparrow, and of her son, the late Lieut. Charles H. Sparrow, of the 47th Battalion, who was killed at Vimy Ridge, March 31, 1917, while carrying a wounded comrade across No Man's Land. Captain McCausland was Chaplain of the 47th Battalion at the time, and in unveiling the window spoke of Lieut. Sparrow's wonderful courage and undaunted spirit. "I do not remember," he said, "that he was ever downhearted and loving self-sacrifice was the example of his life." He spoke of Lieut. Sparrow's consideration for and kindness to his men and of his fine conception of duty. It had been a great honour for him to serve with Lieut. Sparrow for half a year overseas. Lieut. Sparrow was gazetted in August, 1916, as Lieutenant in the 100th Battalion and went overseas in April, 1916. While in England he was transferred to the 47th (Vancouver) Battalion. He was killed during a successful raid at Vimy Ridge, while assisting a wounded comrade. There were eleven officers of the 100th Battalion present at the unveiling and the Last Post was sounded. The Rector, Rev. Canon Barnard Bryan, spoke of the devotion and loyalty of the late J. W. Sparrow to the Church of the Epiphany. Mr. and Mrs. Sparrow had joined the church 18 years ago. Mr. Sparrow died on October 31, 1912, and the Rector was glad to think that the light from the beautiful window, would fall on the place where he used to sit, whose life was an inspiration to all. Rev. Dyson Hague, M.A., the Vicar, preached the sermon to a large

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congregation from the words: "God is Love." He said the world was tired of German thought as it was of German methods. The world did not want a God of might and force and omnipotence apart from those qualities of character which were the comfort of the world and which were manifested in the home relations of life.

Memorial to Captain Durie.

A memorial tablet to the memory of the late Captain William A. P. Durie, of the 58th Battalion, who was killed in action December 29, 1917, while his battalion was holding the front line at St. Emile, near Lens, was unveiled on June 2nd in the St. Thomas' Church, Toronto, by Lieut.-Col. R. C. Windeyer in the presence of a large congregation. Lieut.-Col. Windeyer said that those who knew the late Captain Durie knew him for a modest and gallant soldier and a dutiful son. When the call came at Niagara in 1915 Captain Durie thought it over for a long time. He was the only son of his mother, who was a widow, but he decided that his paramount duty was to his country. He went overseas and was wounded, and he might have stayed in England or retired to some post at home, but he returned to the front before he was really fit again for service. All the soldiers who knew him would think with reverence of his noble deeds and his fine spirit. Rev. C. Ensor Sharp said that the Church of St. Thomas was the late Captain Durie's spiritual home, and there he had sat as a child, and had worshipped there all his life. There, too, he had learned some of the lessons of care for others that he so faithfully fulfilled in the service of his country. There his memory would be treasured as long as the church existed. The tablet records that Captain Durie was wounded at Ypres in 1916, and though he never recovered from his wounds he came successfully through engagements at Vimy Ridge, Avion and Passchendaele. He was

born in Toronto in 1881, and at the time of his death was thirty-six years of age. His body lies in St. Pierre Cemetery, near Lens. The inscription closes with the words: "He took the only way, and followed it unto the glorious end." Lieut.-Col. Windeyer was assisted by Major Kempthorne, Major Hedges and Lieut. Haggard, of the 36th Battalion, and the officers and men of the Depot Battalion. The Boy Scouts of District No. 3 were also in attendance. Captain Durie was one of the first Scout Masters in Toronto. The sermon was preached by Rev. Sutherland Macklem.

Memorial Window at St. Clement's, Toronto.

The Bishop of Toronto unveiled on June 2nd a memorial window which has been placed in St. Clement's Church, Toronto, in memory of the late Bombardier Alfred Ratcliffe, of the 4th Canadian Mounted Rifles, who was killed in action at Zillebeke in June, 1916. The Bishop preached from the text, "I am the Light of the World." The service was attended by the next-of-kin of Bombardier Ratcliffe, by a large number of war veterans and a company of Boy Scouts. The memorial window is on the south side of the church and was erected by the soldier's mother, Mrs. Alfred Ratcliffe, 63 Hastings Ave. The young man came to Canada from the old country with his parents some ten years ago, and was an active worker at St. Clement's in the Sunday School, the Bible Class and the Young People's Society, of which he was president for two years. He was the only son, but had four sisters. He enlisted with the 4th Canadian Mounted Rifles in 1915. Proceeding to France with his regiment, he was reported missing after the engagement in which Major-General M. S. Mercer, of Toronto, was killed, and Brig-General Victor Williams, formerly of the R.C.D., Toronto, was wounded and taken prisoner.

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Synod of Ontario

Business Sessions, May 28-30

THE fifty-second session of the Synod of the diocese of Ontario opened in St. George's Hall, Kingston, Ont., at noon on Tuesday, May 28th, the Rt. Rev. E. J. Bidwell presiding. After the opening proceedings and the re-election of Rev. J. W. Jones as secretary and Mr. R. J. Carson as treasurer, the report of the latter for the past year was presented. The receipts for the year ended December 31st, 1917, showed a gross income of almost 7 per cent. After deducting the assessment fund, general expenses, \$1,600, and adding \$418 to the rest fund, a dividend of 6 per cent., has been paid, leaving a credit balance of \$2,249.98 for the year 1918.

Sunday School Work.

After the reading of the Bishop's Charge, which was received with warm commendation by the members of Synod, the Rev. R. A. Hiltz, General Secretary of the S.S. Commission, addressed the Synod and the report of the S.S. committee of the diocese was presented by Canon Bedford-Jones. The report showed that the apportionment, \$436 for 1917, was raised in full, and the total receipts were larger than ever before. The amount required for the work, however, is also growing, especially in view of the need of an additional secretary for field work. The amount asked for from the diocese in 1918 will be \$545. Mr. Hiltz emphasized the importance of work among boys and girls of the teen age, and also the need of teacher training. Bishop Bidwell appealed to the members of Synod to give the question of teaching in the Sunday School their most serious consideration. He said that, as pointed out in his charge, there was a deplorable ignorance of what ought to be known. The Bishop of Fredericton was not by any means an alarmist, but at a recent meeting of Bishops held in Ottawa, he had asked that this matter be impressed on members of Synod. "And it is a matter for the laity as well as the clergy," added the Bishop. "It is often the case that the laity can take over the work and make it a success, where the clergy have no time. I would appeal to you to do all you can to improve the state of affairs, and I know that you will try. We have something to teach, and that is the strength of our Church. We have a thorough system of belief, and we have only to teach. We do want a book of devotion and a board of edu-

cation, and these are coming. I am very thankful that Synod has taken up this important matter so seriously"

Chaplains' Overseas Fund.

It was reported that the sum of \$915.91 had been received in response to the appeal for \$805 from this diocese towards the Chaplains' Overseas Fund.

Mission Funds.

It was reported that there had been paid to the W. and O. Fund, the Clergy Superannuation Fund and the Diocesan Mission Fund all that was asked for, without spending one cent of the bequest of the late Bishop Mills, and that there was still a balance of \$237.23. In addition, the sum of \$7,250 was paid to the M.S.C.C., a slight increase over last year. The total amount to be aimed at for 1918 has been placed at \$17,600, of which \$7,300 was for the M.S.C.C.

Synod Service.

That God's spiritual equipment is adequate to meet all the present-day emergencies and that the responsibility rests on the Church, as the opportunity has been presented to the Church, was the message that Rev. Arthur Carlisle, M.A., Rector of All Saints' Church, Windsor, gave in a forceful sermon at St. George's Cathedral, on Tuesday night, preaching at the annual Synod service, which was quite largely attended by members of Synod and the various congregations. Mr. Carlisle was for some time a Chaplain with the soldiers overseas, and his service with the men at the front impressed him with the need of some things necessary for the Church at home to carry out. In the first place, better teaching was necessary. The speaker had been surprised at the ignorance on the part of men on Christ's teachings, and on the fundamental things in the Christian faith. Knowing this condition of affairs, it was no wonder that religion had not taken hold of many of the men. Could it be that we have taken too much for granted?" asked the speaker. We need to be different in our teaching. These were days of big things, and the men should be made to realize that the work of the Church belonged to them. From his experience at the front, the speaker was convinced that men were thirsty regarding their spiritual needs. There was a danger of the preachers being too practical. They must resolve to be more spiritual in their preaching. God's spiritual equipment was adequate, and the responsibility rested on the Church, as it had been given the opportunity for service.

That the Synod had reason to be pleased with the work carried on during the year along lines of social service, was the encouraging report that Prof. H. Michell, M.A., diocesan secretary of the Council for Social Service, gave to the members, in a 15-minute address to the Synod on Wednesday morning. Prof. Michell distributed to the members copies of the report of the Council for Social Service, and stated that he had nothing much to add to it. He pointed out that there had been considerable activity in Kingston. During the year, the speaker had sent out 30,000 pieces of literature. Over 1,300 replies had been received. The speaker had sent out upwards of 500 letters. "I think we have reason to be proud of what we have accomplished," added the speaker. I am convinced that our propaganda is taking hold. I have received scores of letters from all over Canada, commending our work. We have been working under a great difficulty. We have not yet secured a secretary. At the present moment we have not a secretary, and have not the money to cover his salary." Prof. Michell stated that this last year, double the amount of the previous year had been raised for the work. "We are casting our bread on the waters, and we are meeting with much success," said the speaker at the close of his brief, but very impressive address, and as he sat down, the members of Synod gave a hearty round of applause.

Missionary Supper.

The missionary supper held in St. George's Hall on Wednesday night was a special feature. Over 200 people were in attendance, and after the supper had the pleasure of listening to two most inspiring addresses on Mission work. One was given by Rev. W. E. Taylor, M.A., Ph. D., secretary of the Anglican Laymen's Missionary Movement, and the other by Canon Gould, of Toronto. Bishop Bidwell presided and introduced the speakers. Dr. Taylor said that he believed the Anglican Church was on the edge of a real forward movement along missionary lines, and declared that the time had arrived when the men would have to come to the front in this branch of the work of the Church. There were many problems to face, and the meeting of these problems called for proper organization. This work should not be carried on in any haphazard way, but there should be a thorough system. The people of the Church should realize their responsibility, and put forth their best efforts to cope with the situation. Canon Gould told of the many needs along missionary lines, and gave his audience a very interesting account of the noble work which had been accomplished among the Eskimos and the Indians. He pictured the sacrifices which are being made by the missionaries. His appeal was one looking forward to the future, and the responsibilities which would rest on the people of the Church in the days to come. A vote of thanks was tendered to both the speakers, and before the gathering dispersed some resolutions were passed approving of a plan to reorganize the L.M.M. in the diocese, urging the adoption of the duplex envelope system in every parish, together with an every-member canvass, and endorsing the importance of seeing that quarterly payments are made to the Synod office of all collections made for extra-parochial objects.

(To be Continued.)

"God does not ask for success, but for faithfulness. Success is attractive, nothing succeeds like it; but God looks deeper, He marks the effort. He does not ask the same of all, but the best that each can do. There are no words in the Gospel more full of encouragement for us than these, 'She hath done what she could.'"

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THE ST. JAMES' RECTORY ENDOWMENT

(Continued from page 364.)

and four laymen, whose duties are to take charge of, administer or dispose of the real estate and property of the rectory endowment in accordance with the trusts on which the same are held, and as provided in the Provincial Statutes and the Canons and By-laws of the Synod, which may from time to time be adopted; and to hand over to the Investment Committee the proceeds of all sales.

The division of the surplus income among the Rectors entitled was a matter of constant difficulty and was the subject of frequent discussions in Synod, and in 1908 an act of the Legislature (8 Ed. VII., Cap. 143), was passed, whereby the Synod was authorized to apportion the surplus income among the incumbents of the churches in Toronto and the township of York, in such proportions, shares and amounts as it might see fit; and provided that any such apportionment need not be on any basis of equality, and that the Synod might allot to any one or more incumbents merely nominal shares, but subject to the rights of any incumbent at that date which he might possess under the act of 1878.

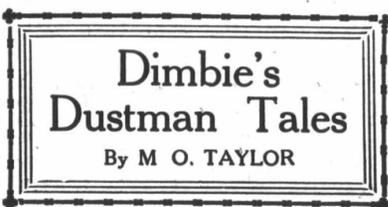
This act further authorized the Synod to delegate to a board of three commissioners the power to apportion the surplus income as fully as the Synod might do and with as full discretionary powers as to the manner of division; and directed that such board of commissioners be elected at the annual meeting of Synod; and that it report to the Synod, for the information of the Synod, any scheme of division adopted by it.

On reference to the Synod Journals of recent years it will be seen that the Toronto Rectory Endowment Committee in their annual reports show that out of the income there is first allotted to the Rector of St. James' \$5,000, and an apportionment of various shares is made amongst the Rectors of the city of Toronto and incumbents in the township of York; and they show also that, with the consent of the Rectors, grants out of the fund are made for various purposes not being for the direct benefit of the incumbents of the churches entitled to share in the fund.

That is a matter of generosity and grace on the part of the Rectors entitled to the fund, and the income could not be allotted to such purposes without their consent.

The Synod cannot, nor can the Board of commissioners, sitting for the Synod, except with the consent of the Rectors entitled to share in the surplus fund, give any part of the fund to any person other than the Rectors so entitled. To do so would be a grave breach of trust.

"Just do your best, And God will always do the rest."



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XIII.

"MUMMY," said Dimbie one night as she lay in her little bed, "Read the verse under my picture, the one with the big river and the moon shining."

So Mother read,—

"Even the weariest river Winds somewhere safe to the sea."

"Why does it want to go to the sea?" asked Dimbie.

"Well, darling, because the sea is its big, kind mother, and so just like all the little children, birds, and flowers, and every living thing, there is nothing that means so much to them as Mother. Listen while I tell you the story of

THE LITTLE BROOK

"Once upon a time a tiny drop of rain fell into the pond, and there it stayed quite happy and contented, just because it knew no better. But one day the 'Spirit of the River' came and whispered to the drop of rain, 'Why do you stay here in this pond, where no life is and where you can do no good? Don't you know that God sent you from the sky to water the earth and to keep it green and beautiful, to carry mighty ships upon your bosom, to be a broad, beautiful river, to flow on and on until at last you reach your mother and are at rest?'"

"Have I a mother?" asked the tiny drop of rain.

"Yes," said the Spirit of the River. "The big, boundless ocean is your mother. Come, stay no longer in this pond, start to grow and the more you flow the stronger you will be. Carry no evil thoughts in your clear water, throw them behind you. Gather all the good and beautiful and bear it on your broad shining bosom to bring glad messages to the world, and when the way seems long and dreary and you would wish to rest and be just a stagnant pool, keep on bravely flowing, ever flowing, and remember that

"Even the weariest river Winds somewhere safe to the sea."

And the 'Spirit of the River' entered into the tiny drop of rain, and he was not frightened any longer, but went round and round the pond until at last he found a way out, but he felt very tiny and small and it seemed hard to believe he would some day be a big, mighty river, but he kept steadily moving on and on, slowly creeping over the tiny pebbles (which seemed like great mountains to him); he felt

himself growing stronger and stronger every day, and now he knew he was a tiny stream. 'I am not a drop of rain any longer,' said the little stream. The 'Spirit of the River' was right.

"And now he could move much faster and the little pebbles troubled him no longer, and so he flowed on day by day, and the sunbeams came and spoke to him and danced along with him until the little stream shone and sparkled in the sunshine and everything was bright and gay.

"Where are my troubles?" said the little stream, 'I have none.' But we can't go through this world without them if we are trying to do right, and so one day there was the trouble right in front of him—a great big stone. He could run over the little pebbles but he couldn't the stone.

"What shall I do?" sighed the little stream. 'Perhaps he will move if I ask him,' but the stone just laughed and said: 'Fancy me moving! Why, I've been here for years and years. I don't like the people who are always wanting to go on. Why are you not contented? Stay here and be happy.'

"Oh, but I couldn't," said the little brook. 'I have to be doing something in this world. I must keep on flowing, and by and by I shall grow big and strong and be a mighty river.'

"Ha! ha!" laughed the stone, 'that's funny. Why you can't even push me out of the way. How could you move mighty ships and turn big mills? Don't talk nonsense.'

"Once I was only a drop of rain," said the little brook, 'now I am a brook, and will never rest content until I reach my wonderful mother, the sea. No, I can't push you out of the way but I can go round you,' and the next minute he was safely past his first trouble and away on to the sea once more.

"And now other little streams joined him and together they became a brook, laughing and dancing and playing over stones and big rocks, past little children at play, and the brook would wash over their pretty brown feet and laugh to hear them scream with glee. The tall trees would bend over and whisper to him of the wonders of the mighty ocean and the brook would listen and flow faster than ever.

"How big and broad he was now. Could this be the tiny little drop of rain that had set out so bravely to do his part in the big world? Yes, it was. The tiny drop of rain was now a broad, flowing river.

"And he could turn big wheels which helped to grind the flour to make bread and light the city streets and many other wonderful and useful things.

"He could not run and leap and play now because he had seen many sad things. There were many bad and wicked thoughts cast into the poor river and then he would flow darkly and silently.

"I wonder if we ever think that our wicked thoughts go out on the air and make the flowers die and the leaves fall and the rivers dark and silent.

"But the brave river cast the bad thoughts aside and gathered in the good ones and went steadily but surely on. He brought big ships carrying many precious lives safely into harbour. He flowed past prison walls; and weary men as they watched him, bright and silent, thought of the little streams and green fields where they had played when tiny children; and so the river lived to bring happiness and do good and yet never forgot his duty—to reach the sea.

"And at last, at the end of a long, weary day, the tired river saw in the distance the mighty, blue Ocean, his Mother. On, on a few more miles, and then the tiny drop of rain knew that

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the Spirit of the River was right, and that courage and bravery had brought him safely home at last."

The King has honoured the heads of the medical and nursing staffs of the C.M.S. Medical Mission in Uganda, Central Africa. Dr. A. R. Cook has been made an officer (O.B.E.) and Mrs. A. R. Cook a member (M.B.E.) of the Order of the British Empire. Four prominent Protestant Christians in the Uganda Protectorate—namely, Sir Apolo Kagwa, K.C.-M.G. (the Katikiro or Prime Minister of Buganda), and the Kings of Toro, Ankole and Bunyoro have been appointed honorary members of the same Order.

Nerves of the Stomach

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The Drunkard's Sermon

It was growing late. The tide of humanity that earlier in the evening had ebbed and flowed through the streets of the great city had swept onward, leaving the strange and almost appalling sense of desolation that comes when the noises of the town are hushed. The electric lights flared unnoticed on the corners; the street cars passed at further intervals; now and then a night worker hurried by, his footsteps ringing out loud and clear in the stillness. In front of a saloon, whose lights shone out bright and ruddy across the pavement, stood a tramp, unshorn, ragged, dirty, disgusting. He watched with envious eyes the men who passed in and out through the swinging doors, and then he turned his eyes toward two young fellows in evening dress who were coming down the street toward him. They had been drinking deeply, and they stopped before the saloon door and looked curiously at him.

"By jove," said one, "think of having a thirst like that, and not the price of an extinguisher in your pocket! Beats old Tantalus all to pieces, eh? Liquor, liquor, everywhere, and not a drop to drink."

He ran his hand in his pocket and proffered the tramp a dime, but before it could be accepted the other young fellow interposed.

"Say," he said, "let's do the good Samaritan and set Hobo up to a good drink."

The other hilariously consented, and the tramp slouched into the saloon at the heels of the two gilded youths. The barkeeper set before them glasses and liquor, and, with a hand that shook, the tramp poured out a brimming glass and raised it to his lips.

"Stop," cried one of the young men, drunkenly, "make us a speech. It is poor liquor that doesn't unloosen a man's tongue."

The tramp hastily swallowed down the drink, and as the rich liquor coursed through his blood he straightened himself and stood before them with a grace and dignity that all his rags and dirt could not obscure.

"Gentlemen," he said, "I look tonight at you and at myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours, a man in a world of men. I, too, once had home and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honour and respect in the wine cup, and Cleopatra-like, saw it dissolve, and quaffed it down in the brimming draught. I had children as sweet and lovely as the flowers of spring, and I saw them fade and die under the blighting curse of a drunkard father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and at last, strangled them that I might be tortured with their cries no more. Today, I am a husband without a wife, a father without a child, a tramp with no home to call his own, a man in whom every good impulse is dead. Ah, all swallowed up in the maelstrom of drink."

The tramp ceased speaking. The glass fell from his nerveless fingers and shivered into a thousand fragments on the floor. The swinging doors pushed open and shut to again, and when the little group about the bar looked up the tramp was gone.—"New Orleans Picayune."

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