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No 36.

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The Christian Year

"Spectator"

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Rev. Dr. Symonds

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Bible Lesson

Rev. Dr. Howard

Diocese of Athabasca, Synod

Next Week

Sermon by Archbishop of Canterbury on Anniversary of War

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* * * *

Thanksgiving Day has been definitely fixed for Monday, October 9th.

* * * *

Some of the large business houses in London had special intercessory services of their own for the employees on the 4th instant.

* * * *

Dr. Steinhil, Rabbi of Charlottenburg, has been awarded the Iron Cross. He is the first Jewish priest to be decorated during the war.

* * * *

The Rev. J. R. Matheson, for several years in charge of the Indian Boarding School at Onion Lake, diocese of Saskatchewan, died on Friday, August 25th.

* * * *

The Rev. Edward Moore, Canon of Canterbury, England, since 1903, died on Saturday, September 2nd. Canon Moore was widely known as a student of Dante.

* * * *

Mrs. F. S. Rockwell, a member of the congregation of Trinity Memorial Church, Warren, Penn., has presented that parish with the sum of \$10,000 for the purpose of purchasing a memorial organ.

* * * *

The Rt. Rev. L. R. Brewer, D.D., Bishop of Montana, died on Monday, August 28th. He is succeeded by the Bishop Coadjutor of the diocese, the Rt. Rev. W. F. Faber, D.D., who was consecrated in 1914.

* * * *

Mrs. Trumbell Warren, whose husband lost his life at the front early in the war, has left for Japan, in company with her father, Mr. A. D. Braithwaite, of Montreal. They will be away for three months.

* * * *

Bishop Graves, of Shanghai, lately consecrated the Church of the Holy Cross at Wusih. The church has been given by Mr. and Mrs. G. Zabriskie, of Calvary parish, New York, as a memorial to their children.

* * * *

A Holy Table which has been placed in the recreation hut at Hendon, England, provided by the Church of England Men's Society, is made entirely of parts of broken aeroplanes put together by the men of the R.N.A.S.

* * * *

The Very Rev. G. L. Starr, Kingston, Ont., the Rev. Canon Daw, Hamilton, Ont., whose son was killed at the front, and the Rev. Canon Murray, Winnipeg, Man., who will serve as Chaplains at the front, have arrived in England.

* * * *

No less than seventeen Bishops have lost sons in the war. The first to fall was Colonel Arthur Percival, son of the Bishop of Hereford, on October 31st, 1914, and the seventeenth was Captain Arthur Trefusis, son of the Bishop of Crediton, Devon.

* * * *

Intercessory services were general throughout the whole of the Indian Empire on August 4th, all classes and creeds taking part therein. Prayers were offered up for the success of the Allies in churches, mosques and temples. In some parts of India collections were made to give aid to the British prisoners in Germany.

* * * *

The sum of \$12,000 has been left by the late Mr. W. H. Hall, of "Edge-

wood," Rhode Island, to the Church of the Transfiguration at that place. The money is to be expended in the erection of a stained-glass memorial window to his widow, to whom his entire estate is left in trust during her lifetime.

* * * *

A Barbadian gentleman, now deceased, has left the whole of his estate to Codrington College. Bishop Montgomery, of the S.P.G., states that the estate appears to be worth £10,000 at the lowest computation. The College, which has frequently been in financial difficulties, will now be greatly helped out of them by this splendid legacy.

* * * *

A farewell luncheon at which the guest of honour was Mr. H. K. Caskey, late General Secretary of the Canadian Council of the L.M.M., was held in Toronto on Thursday, August 31st, to bid him farewell. Mr. Caskey left for New York on Monday last, where he takes up special work for the Presbyterian Foreign Mission Board of the United States. Dr. Robert E. Speer is General Secretary of the above Board.

* * * *

In the porch of the parish church of Great Marlow, Bucks, hangs the parochial "Roll of Honour," containing the names of all who have left the parish to serve their King and country. It contains 1,100 names, and these out of a total population of 5,352. It is doubtful as to whether any other town in England could show so large a percentage. Choirs, ringers, male Church-workers, are all reduced to a minimum.

* * * *

A bill to abolish the Pale and give Jews the same rights as other Russian subjects will be introduced in the Imperial Duma when that body meets in November next. The bill has the support of the Progressive party and is likely to carry. The bill, if passed, will allow Jews to live wherever they choose, will remove some of the educational limitations placed upon them, and will make it possible for them to choose any profession or trade they may wish.

* * * *

A Canadian soldier now in the Convalescent Home in Toronto who has returned from the front had a marvellous escape. His life was saved by a Pocket Testament League edition of the New Testament. "An enemy's steel struck our parapet," he said, "and exploded within a few feet, filling my arm with fragments of shrapnel, and a larger fragment penetrated this Testament to the 161st page." It is significant that the shrapnel stopped at Luke 8:21, "And he answered and said unto them, My mother and brethren are these which hear the Word of God and do it."

* * * *

A new episcopal throne has been erected in the choir of Manchester Cathedral as a memorial to the late Bishop Moorhouse. The old throne, which was erected when the Bishopric of Manchester was founded in 1847, had become so dangerous that it was with difficulty removed without accident. The new throne is composed of dark oak, which is almost the colour of the ancient stonework, and consists of a double canopied stall, crowned by a spire which reaches up to the moulding of the fleurs-de-lis above the arches of the choir. The lower canopy forms the covering of the seat. The bosses in the roof over the Bishop's head are carved representations of Manchester Cathedral, Melbourne Cathedral, and St. John's College, Cambridge, with all of which Bishop Moorhouse was connected.

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September 7, 1916.

Canadian Churchman

Toronto, September 7th, 1916

The Christian Year

The Thirteenth Sunday After Trinity, Sept. 17.

The general teaching of the Parable of the Good Samaritan is pretty widely understood among Christian people. A Jewish expert in the Mosaic Law had asked Christ what he must do to inherit eternal life. The Master had replied in the words of that magnificent summary of the Commandments, which enjoins, towards God, the love of the complete man; and towards the neighbour, a love at least equal to the feeling which we bear for ourselves. The Lawyer, hoping that the word "neighbour" was applicable only to a select and inner-circle, requested a definition of the term. The Lord answered by uttering the great Parable of our Sunday's "Gospel." "Neighbour" is not a word to be limited by a selfish sloth to the smallest minimum of which the term is patient. Rather should "neighbour" be expanded by a selfless love, beyond the bounds of caste or nationality, or religion, to the utmost human being to whom a helping hand can be stretched in his hour of need.

So far, we catch the general drift of the Parable. But we fail to grasp the immense power with which it must have stung to the quick the consciences of the first hearers. To us the characters of the story are somewhat remote. They stir no particular passions of the heart. But modernize them, and watch the result. For the Priest and the Levite substitute the honoured Ecclesiastics of some popular Church. Instead of a Samaritan, introduce a German. And you begin to realize the sting which the Parable must have had for its Jewish hearers, because you well understand how a crowd in a city to-day would receive such a translation into the precisely equivalent terms. In other words, the Parable enjoins the widest possible neighbourliness not only in a general and vague way, but by citing the most conscious-stirring particulars. "You must love all men"—that is easy. "You must love a German in need"—can you dare to do that?

Now, this teaching on the divinely-commanded necessity of enlarging the sphere of our love to include all mankind has a most profound bearing upon the present world tragedy. The War was the inevitable result of Christendom's disobedience to these instructions of the Master. It is true that the immediate cause of the catastrophe is to be found in the ambitions of the German General Staff, but behind that lay a deeper and a predisposing cause. The whole of civilization was and is organized on the principle of competition, ambition, struggle. Like the Lawyer, civilization has tried to reduce the "neighbour" within the smallest possible circle. We have admitted that love shall rule in the home-life, but there we have set the boundary. Commercial life within the nation is dominated by competition and struggle, not by co-operation and love. The same is still more true of the relationships of nation with nation. And the inevitable result of this state of silent war is discovered in the fearful open conflagration which is to-day consuming the life of the world. In other words, the war has demonstrated, so that he who runs may read, that a civilization based on the Lawyer's principle of limitation of love is a ghastly failure; and that the hope of mankind lies in the adoption of the Christ spirit, namely, in the

(Continued on page 568.)

Editorial Notes

Canadian Chaplains.

"Spectator" has drawn attention to the question of Chaplains with the Canadian forces, and we have secured the following information from headquarters:

Denomination.	Soldiers attested.	Chaplains appointed.
Church of England ..	165,145	93
Presbyterian	70,671	56
Roman Catholic	51,426	37
Methodist	35,908	30
Baptist	18,458	14
Congregational		2
Jewish	851	—
Other denominations .	12,469	—
	354,928	232

From the above we find that there is one Anglican Chaplain to every 1,776 men; one Presbyterian to every 1,262 men; one Roman Catholic to every 1,390 men; one Methodist to every 1,197 men; one Baptist or Congregational to every 1,154 men. In addition to the above there are over thirteen thousand men to be cared for by chaplains other than their own. In other words, the Church of England has provided over 46 per cent. of the men in the ranks and only 40 per cent. of the chaplains; the Presbyterians about 20 per cent. of the men and 24 per cent. of the chaplains; the Roman Catholics a little over 14 per cent. of the men and nearly 16 per cent. of the chaplains; the Methodists slightly over 10 per cent. of the men and nearly 13 per cent. of the chaplains; the Baptists and Congregationalists a little over 5 per cent. of the men and nearly 7 per cent. of the chaplains. These, so far as we have been able to learn, are the statistics bearing on the subject.

Appointment of Chaplains.

In order to discuss the subject intelligently one needs to know what the principles governing the appointment of Chaplains are. In fairness to the military authorities, we should endeavour to find out where the responsibility for any unfairness rests; if such unfairness exists. The general principles that apply to these appointments are as follows:—

(1) When Chaplains of any particular denomination are asked for by the Overseas Authorities for special service, the Authorities of the Church concerned are asked to nominate clergymen for appointment and the necessary appointments are made from the clergymen so nominated.

(2) In the case of the appointment of Chaplains to Battalions for overseas service, appointments are made on the recommendation of the Officer Commanding the unit concerned, if same is approved of by the Officer Commanding the Military District in which the unit is stationed and by the Church Authorities concerned.

(3) Chaplains for general service in Canada, such as Chaplains for camps, etc., are appointed on the recommendation of the Camp Commandant or other officer concerned, with the concurrence of the Officer Commanding the Military District concerned and the Church Authorities.

From these it is easily seen that the official who is ultimately responsible is the Officer Commanding the Military District, who, how-

ever, is guided in the main by the Officer Commanding the unit concerned. The whole matter, therefore, rests largely in the hands of the Commanding Officer of each Battalion, who will, in all probability, be guided in his choice partly by his own denominational leanings and partly by the qualifications of the men who are available.

The Church and the Chaplains.

There are certain facts that must not be overlooked in a discussion of this subject. We must not forget that the very fact that such a large percentage of the men who have enlisted are Anglicans, combined with the fact that the ministry of the Church in Canada was before the war already undermanned, is largely responsible for the present situation. There may have been cases in which our bishops have deemed it wise to prevent clergy from leaving their home duties, but these, we are convinced, are few. Nor must we forget the importance of providing for the home work, not only for the sake of the present, but for the sake of the future as well, when the war is ended and the men are returning. We do believe that greater efforts might be made in the direction of a re-grouping of parishes or missions. These considerations are, however, no excuse for lack of united action on the part of the Church as a whole in dealing with the situation. Apart from anything that was done by the military authorities, the Church in the early days of the war, should have appointed some one man to supervise the whole work of providing Chaplains and of keeping our bishops informed of the needs. It is childish to blame others for our own shortcomings, and "Spectator" has done well to draw attention to the subject. We talk about the unhappy divisions in Christendom, but there is no more unhappy division than that which renders our Church almost helpless in matters where quick and united action is necessary.

Brotherhood of St. Andrew.

In the early days of the war we learned with a good deal of regret that owing to financial difficulties the resignation of the General Secretary of the Brotherhood of St. Andrew in Canada had been accepted. We are not in a position to know what has been done since by way of preparation for the future, but we earnestly trust that something is being done to prepare for "after the war." There will be needed in vast numbers of our parishes, devoted Churchmen who will be ready and willing to receive the men returning from the front, to show them some attention, and to bring wanderers back to the fold. Work of this nature will go very far towards solving the difficulties that will face both Church and Nation, and we know of no organization in the Church in Canada so well fitted for the work as the Brotherhood of St. Andrew. In England, the Church of England Men's Society has already begun work along these lines, but with the exception of a few isolated parishes this Society is almost unknown in this country. Unfortunately, the Brotherhood has been allowed to lapse in many a parish and no time should be lost in reviving it. Now is the time to prepare, and while it will doubtless mean hard work to restore the organization to its former standing the effort is abundantly worth while.

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Thoughts for the Thoughtful

"Make the best of the present, and the future will be better."

* * * * *

"It saddened me to see how short my arrow fell, but I counted it no mistake that I had aimed high."

* * * * *

"Desire joy and thank God for it. Renounce it if need be, for others' sake. That's joy beyond joy."

* * * * *

"An aim in life is the only fortune worth finding; and it is not to be found in foreign lands, but in the heart itself."

* * * * *

What the eye is to the body, faith is to the soul. You don't dig your eyes out to see if you have the right kind, but you are doing that to your faith.—D. L. Moody.

* * * * *

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's want and God's goodness.—Hugh Miller.

* * * * *

"Give not thy tongue too great liberty, lest it take thee a prisoner. A word unspoken is like the sword in the scabbard—thine; if vented, thy sword is in another's hand."

* * * * *

If I live as if there were no God—no God to protect, no God to console, no God to punish—what am I but the fool that said in his heart, "There is no God"? What is the atheism of the lips compared with the atheism of the life?—Amos R. Wells.

* * * * *

Each one has a gift entrusted for use. It may be as a treasure hid in the field, or as the lost piece of the necklet, which the woman swept the house to find. But it must be found and used, or we shall incur the serious displeasure of the Lord when He comes to reckon with us.—F. B. Meyer.

* * * * *

There can be nothing acceptable to God which does not begin with faith, but he who is contented with becoming a believer is like a man who expends all his strength in laying a good foundation and then ceases to build.—William Henry Green.

* * * * *

"Lord, Thou canst help when earthly armour faileth;
Lord, Thou canst save when deadly sin assaileth;
Lord, o'er Thy Rock nor death nor hell prevailleth:
Grant us Thy peace, Lord!"

* * * * *

"It takes courage even for youth to choose the way of the cross, to face and accept the sacrificial callings. But they are ready for it. Let prayer be made for students everywhere, that they may do the present duty and face the future task with courage and devotion worthy of the Christ to whom their lives belong."

* * * * *

Worthless and lost our offerings seem,
Drops in the ocean of His praise;
But Mercy in her genial beam
Is ripening them to pearly blaze,
To sparkle in His crown above,
Who welcomes here a child's as there an angel's love.

—John Keble.

Spectator

Comments on Matters of Interest from Week to Week.

The final entry of Roumania into the great war on the side of the Allies lends new hope to all in sympathy with the cause of freedom for the world. Roumania, in comparison with the principals in this fight, is a little country, but it made a vast difference on which side she entered. Had she joined the enemy, she carried an army to fight against us double the size of that which Canada has yet sent overseas. Her army is ready for the field and in the position where it can most readily be put into action. It hasn't to be transported three thousand miles by land and sea before it is effective. When Canada thinks of the toil and anguish of putting a couple of hundred thousand men in the field she begins to understand what it means to have half a million soldiers ready for action, coming in on our side rather than against us. Roumania has been a source of food supply for the enemy during her neutrality. That will now be changed. It will be a further element in the food problem of Germany. The starvation of a nation like Germany may be impossible, but the difficulties of feeding the people will occupy the attention of so many men who might otherwise be engaged in military affairs, that every deprivation means progress towards the final goal. The incoming of Roumania further means that the Balkan States are beginning to realize that Germany isn't the master power of the world. The situation still calls and calls aloud to every available man in Canada that his services should be placed at the disposal of his country and placed at once.

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The progress of the war seems now at long last to be satisfactory for the Allies. There has been a definite exhibition of strength; a strength that has plenty of reserve behind it. It isn't a case of taking a trench and surrendering it, but largely a case of going forward—slowly, it is true—and not falling back. The marvel to-day is that the Germans should ever have been held back for two years with the resources at our disposal. A forward drive like that of Neuve Chapelle in the light of subsequent revelations seems ludicrous. Possibly it was due to the pressure of public opinion at home and in friendly neutral countries, demanding that the British should "do something." Just why Germany didn't thunder through our lines to Calais at the time St. Julien was fought is one of the mysteries of the war. It seems to be one of the occasions when man had failed God intervened. And now, looking back and recalling our impatience with the British military authorities that so long seemed to accomplish nothing,—the subject of jibe and jest from the scornful,—we wonder that our soldiers could ever hold back the mighty and mightily armed force opposing them. The statesmen and generals who have stood out against popular clamour and patiently gone on their urgent way to build up an army and supply it with the necessary arms have been at last vindicated. It takes strong men to stand up against such a strain, and gratefully do we now recall the steadiness of our leaders. The end, of course, is off in the unseen distance, but the issue now is sure. For nearly two years it was far from certain. With rivers of blood yet to flow, with defeats as well as victories yet ahead, still if the spirit of Britain and Britain's Allies remains as it has for the past two years the bloody cross shall have been manfully borne by the champions of freedom,

and the glorious crown of triumph shall be theirs forever.

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This is labour week and the spirit of energy broods upon city and town. The holidays for the most part are over and the office and the warehouse seems to be throbbing with a new vitality. The children have returned to school, glad of the changes from holiday-making and with minds charged with the glorified remembrances of the fun they had before school closed. Childhood is full of hope and optimism. It is to these children belongs the care of our country in the years to come. May they be wisely taught and guarded in health. The universities will soon resume their lectures and the more advanced children will take up the burden of studies. Youth is a precious possession and young minds properly trained are an untold asset to the nation. It is manifest that many educational institutions do not fully appreciate all the elements of education. One that seems to be of the very essence of the school is the personality and culture of the teacher. The power of a personality of high ideals, of good manners, of correct speech is simply incalculable in a community. Such a man or woman will influence the lives and demeanour of a whole generation of children. They create the youthful atmosphere of a town or city. The whole question of putting the profession of the educator on a much higher plane of remuneration and social consideration is one that cannot too soon be handled with strength and sympathy.

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PERFECT THROUGH SUFFERING.

"God never would send you the darkness
If He felt you could bear the light;
But you would not cling to his guiding hand
If the way was always bright;
And you would not care to walk by faith
Could you always walk by sight."

'Tis true, He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear.
He knows how few could reach heaven at all
If pain did not guide them there.

So He sends you blinding darkness
And the furnace of sevenfold heat;
'Tis the only way—believe me—
To keep you close to His feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing if you can as you go;
Your song may cheer some one behind you
Whose courage is sinking low;
And well—if your lips do quiver,
God will love you better so.

* * *

THE CHRISTIAN YEAR.

(Continued from page 567.)

extension of love beyond the family, to commercial, national, international relationships.

We shall miserably fail in our Christian opportunity unless we use this occasion of the colossal failure of the old principle to inculcate the new. We must grasp for ourselves the full implication of this golden rule of the Master, and then pray and work until it dominates the minds of men. Not wealth, but service, must become the motto of our social organization. Not power, but service, must become the slogan of the new national patriotism. We must love, in deed and in truth, not our family only, or our nation, but mankind—for whom Christ died.

CHRISTIAN FORTITUDE

Sermon by the Rev. H. SYMONDS, D.D., Christ Church Cathedral, Montreal, Quebec.

"He endured as seeing Him who is invisible."—HEB. xi: 27.

THE person referred to in this text is Moses, the man who voluntarily gave up brilliant prospects to espouse the apparently hopeless cause of his oppressed nation. His sufferings were great but says the Apostle, "he endured as seeing Him who is invisible."

Within the heart of Moses there glowed an ideal. It was a sacred cause. But it was not an abstract ideal, not a mere cause. It was a Divine calling. Something to be done for God, and it was this sense of relation to a Person that gave him strength to endure. He endured as seeing Him who is invisible.

Endurance is a quality all men are called upon to exercise at all times. It is a part of the discipline of life. We are always compassed about with trial, loss, misfortune. We have anxieties of many kinds; we have spiritual conflicts; we have the consequences of our own mistakes; we have doubts. Yet we endure these trials and often find ourselves the better for them. "It is good for me that I have been in trouble," cries the Psalmist. "We went through fire and water and thou broughtest us out into a wealthy place." And Browning:—

"Then, welcome each rebuff
That turns earth's smoothness
rough,
Each sting that bids nor sit nor
stand but go:"

But there are times when we are subjected to especial strain. And such a time is this in which we live, and the strain is felt, not at one point only, but at many. There is the Imperial strain of vast conflict with results uncertain. We long for the end of it, but we can form no secure estimate as to when that end shall be. We are called upon to endure, to stand fast. One might almost say that fortitude is the foremost virtue to-day.

Then we are called to the endurance of great losses. Every morning, almost, when we open our newspaper, we find therein the names of those who are near to us. Every morning we know that many a blow has come to many a heart. The flower of our youth cut off in its prime. Heroic endurance is being manifested all around us. And we suffer too in the sufferings of our friends.

And there is the daily pressure of suspense. For we know not what a day may bring forth. And then the feeling of all our men are suffering, of hardship and discomfort.

"We but dimly guess,
The day's long toil, the night's distress,
And all they do and bear."

There are various ways in which men endure. There is a fortitude of despair. There is the stoic's fortitude, that of the man who steels and braces himself to whatever may come. There is the higher fortitude that endures for the sake of others, or for the general good; that says, "My country is calling me to sacrifice. It is my duty to respond. It is my duty to endure, and to present a courageous front to the world." The stoic's fortitude is good. The fortitude that is the response to a national call is better. It has in it a Christian element, the element of unselfish endurance for others. But it does not reach the supreme height of a complete Christian fortitude such as is described in my text. "He endured as seeing Him who is invisible."

Christian fortitude has its deepest root in faith in God. It believes that ultimately goodness rules the world, and that despite every appearance to the contrary some great and beneficent purpose is being worked out. It believes that though this great purpose is a whole, yet every one has some part and lot in it, and that the Providence who directs and overrules the general course of things, cares also for the individual. It sees that the life of mankind on this earth, is



ENGLAND AT WAR

Picture shows a thirteen-year-old boy, appointed organist at Gadderden Church, Herts, the village having lost its men. He plays at both morning and evening service and at a chapel in the afternoon.

a vastly different thing from that of all the rest of creation. That the only interpretation that is rational is that man's life is but a preparation, a testing and trial, an educative process for something higher and better. "Here have we no continuing city but we seek one to come."

That is Christian fortitude. It looks ever forward, and it endures as seeing the invisible.

Is it not possible, dear friends, that in our times of comparative prosperity we are in danger of overlooking this condition of things under which we live. We are in danger of resting in what we might call a fairly satisfactory state of things. Are there not many who but a few years ago were saying: "Well, this world is not such a bad place after all. I can make my pile and enjoy a great many good things. I am not looking for too much. I know that I have to work hard, and that a good many worries will come along my way, but on the whole I am content. I intend to avoid all rows, beware of all enthusiasms and take the line of least resistance, enjoy music, art, sport, my excellent dinner, my

evening cigar, my afternoon golf, my summer vacation. Were we not living for these things? The modern man does not say:—

"Eat, drink and be merry."

He knows too much for that. He schools himself, because he knows that moderation in all things and a great care of the physical side of life are essential to his material happiness. But none the less there has been a vast amount of this "ease in Zion," as an ideal.

And when, as will happen sometimes, our higher nature is aroused and we look round at such a life, are we not in our inmost being aware that it is unworthy of human beings. Is there not some inner voice that speaks words that fill us with the sense of shame? At our best we know that life is a calling to work, to progress, to struggle. A goal lies before us, a heavenly Jerusalem is our city. Life is a pilgrimage and to seek to build our entire house in this world is futile.

I have recently been reading some lectures given at Harvard by Dr. Figgis, an English clergyman of learning and eminence. His book is called "Civilization at the Cross Roads," and was written in 1911. In it he gives a scathing condemnation of our modern civilization. I am sure he has overdrawn his picture. It lacks balance. I think I could make an effective reply to some parts of it. And yet it contains much truth, and we ought not to cast aside the book impatiently even though it is exaggerated. Let me give you a few lines as a sample:—

"Amid the babel of the world's religions and moralities, it is not possible to state what are the governing ideals of the triumphant classes at the moment, and it is ten to one that if you meet two dozen at dinner, you would hear a dozen different faiths asserted with all that voluble enthusiasm that lifts 'the light half-hearted believers of our casual creeds.' . . . If we judge of their conduct, we may well ask with Archbishop Benson when he arrived in London, 'What do these people believe?'"

"What then are the outward products of our existing system? What good things will it leave to posterity to set by the monuments of past days? . . . Walk down the streets of any typically modern town, or take if you can a bird's eye view of a region like the black country. These are the things we have really made. We have no right to claim as ours the great Cathedrals or the colleges of Oxford and Cambridge. . . . It is the factories, the banks, the hotels and the streets and structures of our towns which display what the age cares for."

Now I am very far from affirming that it is our materialism, or our luxuriousness, that is the cause of this war. On the other hand, I would not

deny them a share in the cause. I can only say, "I do not know." But I am sure that this war may reveal to us how uncertain is our boasted security. I am sure the endurances and the heroisms and the self-sacrifices of to-day have lifted us up to a higher plane of thought and ideal and that "we are enduring as seeing Him who is invisible."

We have embraced like Moses, the man of our text, a great cause. It involves suffering in large volume, and we are the better for it. May we not learn that in times of peace as well as war we must yield up our lives and be ever ready to fight for a worthy cause.

Christian faith and Christian fortitude demand of us that we should never rest in any earthly ideal or any earthly hope. We must in peace and in war and at all times see in life a cause and a calling and in its pursuit endure as seeing Him who is invisible.

There is, however, one respect in which Christianity itself has rendered fortitude more
(Continued on page 578.)

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ISTIAN YEAR.

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NEW BOOKS

What Jesus Christ Thought of Himself.
An outline Study and Interpretation of His Self-Revelation in the Gospels. By Anson P. Stokes, Secretary, Yale University. Macmillan & Co., Canada. (133 pp.; \$1.00 net.)

This book is a study in New Testament Theology as the title suggests. On the Divine side the author finds Jesus was conscious of Himself as being Master of the Present, Past and Future; of the Present, as having Authority, of Founding the Kingdom, of forgiving sins, of unique Sonship; of the Past as fulfilling the Old Testament, superseding the Law and being the Messiah; of the Future as decreeing Judgment, determining Salvation, foreknowing Resurrection. The conclusion to which Mr. Stokes comes is that of a "reduced Christology." He has a right to state his own conclusion, but when he says, "the views of Jesus of Nazareth held by many liberally minded but devout people to-day, are in accordance with the teachings of the Master Himself," he is saying something which requires proof, and of which he has not given proof. He thinks Jesus among men was *primus inter pares*. "The human life of Jesus was raised to the Divine level of which every life is capable, by Jesus allowing Himself to be completely filled of God. When we all realize our latent divinity, and be in a measure Christ's, then the words of the Apostles' Creed that Jesus is God's *only* Son, may be no longer true." It is hard to see how one can come to this conclusion after admitting the truth of Christ's claims to authority, unique Sonship and the power of forgiving sins. Again, "it is not improbable that Jesus was in error regarding the nearness of the visible second coming of Christ and the final world-judgment." The miraculous powers of Jesus are reduced to the power of a dominant will, the old neurotic theory. Even the blind are spoken of as those who "thought themselves blind." Mr. Stokes admits that "Jesus knew that it was only by the path of the Cross that salvation could come to man." Yet he does not admit Jesus as Saviour, as the Church teaches. The whole study is an illustration of the difficulty of detaching oneself from presuppositions, for the most valuable part of the book, Mr. Stokes' statement of Christ's belief about Himself, can hardly be called impartial. But even his own statement leads to a higher conclusion than he has allowed. By the way, Mr. Stokes does not print He and His, etc., where referring to our Saviour, with capitals. Why not?

A WAR PRAYER.

The following prayer was prepared by the late Lord Roberts and was largely used in two great wars:—

"Almighty Father, I have often sinned against Thee. O, wash me in the precious blood of the Lamb of God. Fill me with Thy Holy Spirit, that I may lead a new life. Spare me to see again those whom I love at home, or fit me for Thy presence in peace. Strengthen us to quit ourselves like men in our right and just cause. Keep us faithful unto death, calm in danger, patient in suffering, merciful as well as brave, true to our King, our country, and our colours. If it be Thy will enable us to win victory for Britain; but above all grant us a better victory over temptation and sin. Thus in life and death may we be more than conquerors through Him who loved us and laid down His life for us, Jesus, our Saviour, the Captain of the army of God. Amen."

A JEW'S TESTIMONY TO MISSIONS.

Having resided over two years in Turkey as United States Ambassador, Mr. Henry Morgenthau (who, by the way, is a member of the Jewish community) has seen something of the Christianizing and civilizing work of the American missionaries in that country. This is his testimony: "Without hesitation, I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey, and they are my friends. They are brave, intelligent, and unselfish men and women. I have come to respect all and love many of them. As an American citizen, I have been proud of them. As an American Ambassador to Turkey, I have been delighted to help them."

Diocese of Athabasca a MEETING OF SYNOD.

THE Tenth Synod of the diocese of Athabasca was held at St. Peter's Mission, Lesser Slave Lake, on August 16th, 17th, 18th and 19th, 1916. The Bishop in his charge, referred to the rapid changes brought about by the construction of railways and the consequent necessity for the removal of his headquarters to Peace River Crossing, which is at present the most central position of the diocese, and is now in railway communication with Edmonton.

The War.

A heavy percentage of the men who have left the diocese to serve in the war were members of our Church. The war produced a deep searching of heart and ready response not only amongst the men who had come to our shores from other parts of the Empire, but also amongst those who are Canadian-born.

Owing to a number of the clergy having joined the forces as Chaplains and the departure of all the lay readers the diocese is sadly depleted in staff.

The Church needs men in her ministry of deep piety, constant devotion, sound learning, secure Churchmanship, and especially here in the Northland men of personal adaptability to the prevailing conditions of life. These conditions do not demand men of more than good average health.

The incorporation of the diocese was assented to by the Provincial House of Parliament on October 22nd, 1915.

Referring to the need for the National Mission of Repentance and Hope the Bishop said: "The breaking down of trust in material prosperity, the humble recognition of the fact of Almighty God, His eternity and His never-failing providence, are amongst the fundamental influences of the war. The awful danger of materialism, with its dire consequences on the National character has been

(Continued on page 576.)

The Church Abroad

MISSIONARY TOUR IN GREAT HONAN PLAIN.

BY REV. W. M. TRIVETT.

I SPENT a very profitable two weeks in Yung-cheng. The magistrate was most kind and obliging. He is an old schoolboy of one of the Chefoo Christian schools who received his later education in Japan and still feels kindly to Christian missionaries now that he is in power. Through his help we held the magic lantern lectures in the old military yamen, a great rambling place now out of use. He attended one evening in person with his staff and we had between 800 to 1,000 people there. Everyone speaks of his ability to keep under the robbers and admires the way he leads the soldiers in person to fight them.

At Hsiaih, where I stayed two days, I held some of the best meetings on my whole trip. There is a splendid troop of soldiers under a bright young fellow, who was in every way an exceptional type for a Chinese soldier, as far as I have seen them, and he was most courteous. His soldiers, a splendid regiment, all six feet tall, hailed from Shantung. At the big meeting in the Huang Ti Miao, we had 1,500 people, who stood and paid good attention to the speakers for nearly two hours.

From Hsiaih I crossed in the northwesterly direction what is called the worst robber district in the prefecture, but I was struck on every hand by the splendid crops of wheat, the large towns and seeming prosperity; also everything seemed to be very peaceful. However, my cartman remarked: "No travellers would dare to travel over the road in the later summer or autumn. For when the kaoliang stalks are tall the place is infested with robbers, even now they form the majority of the population in these towns."

This fact was more vividly impressed upon me before I left Ucheng, one of the most heathenish of all the cities I have been in. In the evening although we showed the lantern slides under difficulties, no preaching could be done, as immediately we started some one in the crowd would start howling and we could not be heard; still we showed the slides for the benefit of those who came to see and who would have enjoyed them but for the rowdies. We had some dozen or more soldiers who came to help us with the crowd, and many others who came to look on, but a more useless lot of old women I never saw. Some of the crowd began at one time throwing stones on to the theatrical platform, but I called down and soon put a stop to that, for they realized that the soldiers could arrest them if moved to do so. Asking our catechist afterwards why this one city of all I have been through in this prefecture acted in this way, he replied, "that everybody knows that over half of the population are robbers," and the soldiers have to be careful or there will be trouble and therefore they daren't speak."

From Ucheng, as I rode along the road in front of my cart, I was impressed by the beauty of the country. Those who tell us, in books on China, that there are no trees, have not been over all the country or visited this section of the great Honan plain. Here trees are dotted everywhere, and trees of every description, great spreading elms, evergreens, willows and peach trees. But the impressive sight was the patches of the barley now ripe, forming yellow squares in the darker green of the wheat. The harvest has begun and the villagers are turning out to gather it in.

I noted that the women all wore blue, dark for the most part, while the men wore white. This gave the effect in the distance of a gay flower-garden with white and blue blossoms on a yellow field. In only one place I noted an attempt at a scythe; most of the grain is pulled by hand and tied into bundles. The pulling is done largely by the women. At noon I reached Mamachi, one of the largest markets in this part of the country. Here we have one of our most flourishing branch churches; and being on the Lung Hai Railway, I was able to take the train back to Kueiteh.

I feel that an Evangelistic tour with a magic lantern, though a novelty in this part of China at least, is a splendid means of "sowing the seed," through the eye as well as through the ear. The countryfolk in China are very much like children and all Chinese are reached more easily by a pictorial presentation of the truth such as this affords. We sold 3,500 portions and Gospels, thus leaving some permanent witnesses, urging the purchasers to read and learn more of the story of which they had been hearing.



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Church Abroad

OUR IN GREAT HONAN PLAIN.

W. M. TRIVETT.

Profitable two weeks in Yung-ching. The magistrate was most kind and an old schoolboy of one of the schools who received his pan and still feels kindly to us now that he is in power. We held the magic lantern military yamen, a great out of use. He attended one with his staff and we had no people there. Everyone to keep under the robbers and leads the soldiers in person

Stayed two days, I held some on my whole trip. There is soldiers under a bright young very way an exceptional type as far as I have seen them, courteous. His soldiers, all six feet tall, hailed from a meeting in the Huang Ti people, who stood and paid the speakers for nearly two

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System in the Religious Life

Very Rev. H. P. ALMON ABBOTT, Dean of Trinity Cathedral, Cleveland, Ohio.

It is a truism, as the writer has said upon another occasion, but it is a truism frequently overlooked, that system is the prerequisite of successful work; that unless we compel ourselves to an ordered arrangement of our day we get but little accomplished, and that little unsatisfactorily. There is not a woman who does not appreciate the value of system in domestic affairs; whether she always acts conscientiously upon the recognition is another matter—some women do, and some women do not. There is washing day; there is sweeping day, or there are sweeping days; there is marketing day; there is a special time devoted to the trustful ordering of food over the merciful telephone; there are stated meals at stated hours; there are evenings out, and evenings in, for the household staff, if the mistress of the house is fortunate enough to be possessed of the luxury of a household staff, a luxury which at the present time is not altogether dependent upon the financial ability of the employer, but upon the goodwill of the employed; there is an occasion for bed making, and an evening hour when the beds are seductively turned down and made ready for the delectation of their tired occupants. From early in the morning to late at night the domestic routine is carried out with the regularity of clock-work. And what a gigantic task it is; what a commendation of a woman it is to say "she is an excellent housekeeper!" Men in general, and husbands in particular, should be more appreciative of the efforts of women day in and day out, year in and year out, to make the wheels of family life revolve with comforting smoothness.

There is not a business man who does not appreciate the value of system in business affairs; whether he always acts conscientiously upon the recognition is another matter—some men do, and some men do not. The men who do are the men who, as the saying is, "make good." There is a definite hour at which a man should arrive at his office every day; if not for necessity's sake, at any rate for appearance's sake. It is the conviction of the writer, and a conviction not altogether based upon hearsay, that oftentimes a man arrives at his office prematurely, and does little else than fuss about surreptitiously, and read the newspaper for an hour or so. It is wise, however, for a man to be punctual in his arrival at his place of business, and at an earlier moment than the dictates of the situation would suggest, for it creates at least an atmosphere of infallible industry fraught with enthusiasm to all concerned. After this entrance upon the scene of hostilities, for business is undoubtedly a battle, the morning and the afternoon hours are close-packed with a recognized sequence of endeavour. Matters chase hot-footed upon their fellows, and habit rears its square-jawed and Napoleon-chiseled head, as a general of strategy not to be gainsaid in its offensive, and defensive operations. There is concentration to the point of a disassociation of consciousness; there is a handling of detail, and a manipulation of generalities, that leave no room or opportunity for extraneous considerations; there is diagnosis, and prognosis of conditions, and possibilities; there is specialized treatment administered to meet the exigencies of concurrent cases; until at the end of the day, having gotten as much into the day as the length of the day would permit, the man of business returns to his home a living witness to the necessity of regularity as well as assiduity of application.

The value of system—the value of placing first things first, and second things second—the value of premeditatedly falling into a routine of activity—the value of doing certain things not merely in a certain way, but at certain hours—where lives the man or woman with intelligence so dead that he or she does not admit such behaviour to be essential to the successful prosecution of all performance? Why; it is even coming to be appreciated in the ministry, and that is the last word needed in defense of its absolute propriety!

Now, the extraordinary thing is, and here we have the substance of what is in the writer's mind—all that has gone before is but an introduction to this theme—the extraordinary thing is that women who are wise in domestic affairs, who will brook no interference with schedule in the running of their homes, and that men who are wise in busi-

ness life, who demand regularity of operation in themselves and in their subordinates—who appreciate the fact that the heart has its habits as well as the head, and that if we worked only when we felt like it we could contain the amount in a pint measure, and the quality in a window pane—wave their hands in fond farewell to system when they enter the realms of the religious life. The taut, tight, compacted individual in secular vocation, precise and prim to the point of bloodlessness, is floppy, flabby, and slipshod to a degree in his or her Christian calling. The man who would never dream of missing a day from his business, unless hindered by illness, and serious indisposition at that, thinks nothing of missing church on a Sunday, or of staying away from the regular meeting of some churchly organization. The woman who would be perfectly miserable were she to forfeit her legitimate daily task for the enjoyment of a suddenly turned up, and unlooked for pleasure, who would feel that the morning was squandered irrevocably if some importunate engagement interfered with her inauguration of the daily affairs of the household, the issuing of orders to the maids, or the providing for the daily commissariat, thinks nothing of being absent from her place in church, or her accustomed chair in the parish house, upon any excuse—the flimsier the excuse the better! It is an extraordinary state of affairs. The same person who is in love with easeful system, for system makes all things easy, in mundane matters, in conditions and circumstances that have pre-eminently to do with the body, is divorced from all semblance of affection for system in the things of God, in conditions and circumstances that have to do pre-eminently with the soul.

The writer has seen this phenomenon exemplified in the cases of individuals, and societies of individuals. It is one of the most real impressions of his ministerial life. The contrast between the fidelity exhibited in worldly living, and the infidelity exhibited in religious living. The antithesis between system in the home, and in the shop, and the lack of system in the church, and in all that appertains to organized Christian life. **What shall we say about all this; what is the explanation of the seemingly inexplicable contradiction?** We ask the question in guileless sincerity, we have no axe to grind, we are not aware that our parishioners are over guilty in this matter as compared with the members of other churches, and, moreover, we ask the question in full consciousness that it is futile to answer it; that no appreciable improvement will follow upon the elucidation of the problem. Human nature is human nature, and this habit of inconsistency is so deeply ingrained in man as to be, practically speaking, ineradicable. The most we may hope is that an individual here and there may be moved to give the matter some degree of consideration, and so be inspired to amend his or her ways.

The initial trouble is undoubtedly due to the fact that people live by the WILL in secular life, and imagine that in the religious life they are expected to live by the FEELINGS. Systematic living is consequent upon a determined, and continued exercise of the will. A man has to make up his mind, a woman has to make up her mind, to be regular in his or her performance of obligation, and the making up of the mind is pushed into the arena of practical politics through a realized act, or series of acts, of the will. "I will do this, I will do that; I will do this at a certain time, and I will do that at a certain time; I am determined that nothing shall prevent me in the accomplishment of this, or in the achievement of that." This is the language, expressed or unexpressed in actual wordage, uttered by people in their family, business, or professional life. The WILL, the focusing power behind the imagination is brought into constant play. By the will men and women live and move and have their being in worldly affairs. The stronger the will power, as we say, and the greater the individual capacity of determination, the stronger the life and the greater the results attained.

But, in Christian living the emphasis is shifted from the will to the emotions. The fallacy originates in a false conception of the character and personality of Jesus Christ; in the estimate of

his life upon the basis of sentimentality rather than of sentiment. Jesus is supposed to have been the embodiment of mercy, of a good natured, weak-kneed altruism denatured of justice. It is forgotten that mercy is justice on the return journey, and completing itself in the return; that mercy is justice in tears. All the soft and beautiful sayings of Jesus are treasured up to the exclusion of the hard and eloquently forceful utterances. The Son of Man is seen in retrospect as a kindly-disposed and indulgent personage who went about doing good; forgiving the sinner, healing the sick, and on occasion raising the dead. The world has forgotten that the Christ could be outspoken in His condemnation of wrong, and unswerving in his denunciation of hypocrisy. The words—"into whosoever house ye go, and they receive you not, shake off the very dust from your feet as a testimony against them," "ye whited sepulchres; ye dead men's bones," "ye are the sons of your father the Devil, and he was a liar from the beginning," etc., etc.; the action of the Christ who made a scourge of small cords, and drove the merchants from the temple, and who turned in blazing indignation upon the would-be tactful disciple, saying, "Get thee behind me Satan," are altogether forgotten, or only remembered to be explained away, in the picture that Christendom has painted of the Saviour who considered sin to be of such sufficient import as to warrant crucifixion. This portrait, consciously or unconsciously, is at the background of the mental horizon of the average Christian, and it leads him in his religious life to regulate his behaviour by the standard of the feelings rather than by the standard of the will.

"I go to church when I feel like it, and I stay away from church when I like it," "I come to the Communion when I feel good enough, and I absent myself from the Communion when I do not feel as good as I ought," "I will be confirmed when I feel like it, not before." This is the way people talk; it is all FEEL, FEEL, FEEL. The reality of religious experience is gaged by the feelings—"I felt close to God; I felt that God was far away; I felt that it did me good; I felt that I gained nothing from the service or the sermon." Only the other day, as often in the past, someone said to the writer, "I cannot help but feel that God has forsaken me; there was a time when I was conscious of His presence, but now my prayers seem to be shouted into space, and I am walking the road of life by myself."

It is all wrong; the whole attitude is founded upon misconception, and it is a misconception which has done infinite harm to the cause of religion. RELIGION IS NOT A MATTER OF THE FEELINGS, IT IS A MATTER OF THE WILLING. It is a wonderful experience now and then to feel that God is nearer than breathing, closer than hands and feet; it is a glorious experience to be vouchsafed, as we sometimes are, the glow of feeling which comes during the reception of the Sacrament, or after the performance of a worthy, and unselfish deed; these are mountain tops of personal history from which we survey the landscape of our destiny, and are encouraged by the view to new incursions into the territory that stretches between the soul and God. But, these experiences are few and far between; they are in the nature of oases in the wilderness of the religious life, in which we lie down beneath the verdant shade, and drink of the refreshing streams, and are strengthened for the journey. The wilderness, however, is the ground we are called upon to traverse; it is infinitely greater in extent and area than the occasional oases dotted here and there over the sandy carpet of our toilsome march; and through the wilderness we must march day by day, decade by decade, perchance to the age of three score years and ten, by the resolute setting and resetting of the will, not by the fluctuating sensations of the heart.

"He that WILLETH to do the WILL of God shall know of the doctrine whether it be of God." That is the gist of the whole matter. "WILLETH TO DO," by such willing, and doing, consequent upon the willing, may we alone endure to the end, and so expect to be saved.

Just imagine the change that would come over the aspect of Christian life as seen in the world to-day if people began to WILL instead of FEEL in religious matters! Suppose nine hundred people in this congregation, clenching their hands, and setting their teeth, and hissing in determined resolution, "I WILL set aside one Sunday, the first, or the second, or the third, or the fourth Sunday, in each month for the reception of the Holy Communion. I WILL be present at this or that society on such and such a day WITHOUT fail. I WILL say my prayers morning and evening, and I will see to it that the time I devote to them is longer than the time I devote to brushing my teeth, or tidying my hair; however rushed or

(Continued on page 575.)

A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

CHAPTER XXI. (Continued).

The Bishop's very presence was a tonic; and to-day he had news, though not exactly what they were longing for.

"I think I have found out accidentally some clue to Gilbert's hitherto unaccountable behaviour," he said, after greeting Mrs. Lane. "I was driving to a distant mission the other day, when one of my horses went lame, and I went into a settler's shack while I gave the beast a rest. There was a woman there with a little boy; her husband had gone to the neighbouring town for supplies. She recognized me at once, and said they had been steerage passengers on the 'Yukon.'

"Then she told me a curious story. Her husband had evidently been much higher in the social scale than herself and, I suspect, had been disinherited for his marriage. Anyhow, the couple had scraped together enough money to carry them out to Quebec, and his friends had given them enough to buy their tickets to British Columbia with a few pounds to spare. The husband was evidently a young fool, not equal to his plucky little plebeian wife; and on board ship he had met a 'doctor gentleman' from the first saloon, who had played cards with him daily during the voyage. The wife was almost entirely confined to the cabin by the illness of their little year-old boy; the doctor, to do him justice, was probably unaware of her existence.

By the end of the voyage, this young Danvers had lost £30 to Doctor Graham. His wife had only found it out by discovering her husband in the act of withdrawing the money from their little hoard, which was in her keeping. (She seemed to have no idea that to carry a large sum of money in £5 notes was unwise and unnecessary). Danvers confessed to his wife what he had done, and that he had not now enough to pay his way to British Columbia, and she determined to tell the winner that the loss meant practical beggary to herself and the child. She had evidently little faith in her husband's capacity for work, though she only betrayed this unconsciously.

"Graham was half-drunk when she found him, and simply laughed at her indignant remonstrances. Gilbert was present at the scene. He knew that the night before Graham had lost heavily in the first-class smoking-room and was pretty nearly 'cleaned out,' but he himself had most of his winnings in the sweepstake, and these he forced upon Mrs. Danvers. Just as they landed at Quebec, they heard of the law which compelled each immigrant to possess £5 beyond his passage money. Danvers was evidently one of the shiftless, helpless individuals who never hear of anything or think of anything for themselves, and his wife had not known that it was possible to book from London to British Columbia. In fact, they were a hopelessly ignorant couple—a pair of babies. When they came before the Immigration Officer they found they were just ten dollars short of the required amount."

David interrupted with a sort of groan.

"So that was why Gilbert wanted £2 in such a hurry—and I refused him. Why didn't he explain?"

"Ah, yes, David," said the Bishop, "I believe that question cuts at the root of all Gilbert's trouble, and, in a way, I am glad of it. I think

we have all feared, though we have scarcely liked to acknowledge it, that Gilbert had done some disgraceful act. I believe he has been guilty of no crime against the law of the land, though he has sinned deeply against the law of love.

"If I read the case aright, Gilbert knew he was wrong in violating your father's wishes by buying a share in the sweepstake. He knew, too, that Graham's friendship was a snare to him. He was too proud to acknowledge his fault in the first instance, and the mistaken standard of honour, which is the curse of so many public schoolboys, made him prefer that you all should have the pain of thinking him far worse than he was in order to screen Graham. He was too proud to give the quiet explanation which would have put everything straight. He had the hypocrisy of that peculiar British blend which makes a man like to appear worse than he is. He did not see that he was exalting loyalty to his friend at the expense of his duty to his mother.

"Gilbert is just at the age when boys often get a perverted sense of right and wrong; I am convinced that his own good sense and the love and prayers of his mother and you and Marjory will bring him right in the end. It is quite possible that this self-imposed exile—selfish as it is—may be the best thing for him. I think that if we hear he has found good hard work somewhere we had better leave him to his own devices for a while. A first-hand acquaintance with loneliness and hardship has often knocked all the nonsense out of a lad.

"But I wish for your sake," he added, turning to Mrs. Lane, "that we could get word of him. This suspense is cruel; I wish Gilbert had some idea of the cruelty of his silence. But boys don't weigh the results of their actions. At least, Mrs. Danvers's story has thrown a strong ray of light upon Gilbert's conduct on board ship, and I believe that false shame and a bad conscience have combined to make him morose and sullen. I must go now. I'll keep my eye—or somebody's else's—on Danvers, and find out if there is any more to be known from that quarter. Meanwhile, *hope*, and, above all things, pray. Good-bye."

"I believe he's right," said Marjory; "Gilbert hated to be thought 'pi' worse than anybody I ever knew. It was just like him to let David believe he had lost all his money by gambling. I can imagine him saying, 'if he thinks I'm as bad as all that, I won't deceive him.' I am sure I should have said the same thing myself a year ago," she added candidly, "but somehow I seem to understand things like that better lately. Don't be too anxious, little mother, the Bishop is always right. If he says Gilbert is all right, he is all right."

And Mrs. Lane agreed with her daughter. But David was not easily comforted.

"If I had judged him less hardly we should all have been saved this trouble. I'm to blame, far more than Gilbert," he said to himself.

CHAPTER XXII.

In the Lumber Camp.

TOM LAWSON was a favourite with the men of Camp 6. Certainly he could "cook some," as the men themselves expressed it; and that meant a good deal to the thirty odd men whose hard work in the bracing air drove them home to supper in no mood to condone ill-cooked and unsavoury viands. But Bob never failed to have ready some delicacy besides the ordinary fare of

(Continued on page 578.)

Downeaster

Thoughts of an Eastern Churchman

ZANGWILL, the famous novelist, recently made the statement that the "best Christians are outside the Church." As well say the best soldiers are outside the army. Possibly they are, at least in their own estimation, but they are of mighty little use. One poor, commonplace, ordinary fellow, who turns in and takes a hand, is worth a dozen of the superior-minded individuals who stand by and find fault, and bind heavy burdens for others that they will not touch with their little finger. It is the easiest thing to find fault with the Church and Church members, as it is with the British Army in the field to-day, but they do represent and embody definite, tangible work for a Great Cause, while the professional critic represents and embodies purely negative and destructive forces. Of all forms of cant, that of the man who attempts to cover up his own slackness by picking holes in the characters and aspersing the motives of those who are honestly trying to do their bit, is the most odious. The worst Pharisee to-day is the man who thanks God he is no Pharisee, and loudly advertises himself as "no hypocrite," because he makes "no profession." * * * *

Undoubtedly we have in Stephen Leacock, professor, by the way, at McGill of the "dismal science," one of the leading American humourists of the day, and a serious writer not far from the front rank. "The delightful Mr. Leacock," as the New York "Times" calls him, has a light but sure touch, and his books have always maintained a high level. His last book of essays, with their blended humour, irony and hard horsesense, is fully equal to anything he has yet written, which is saying a good deal. I should be inclined to call him the foremost resident Canadian writer of the hour. No one in the Canadian literary world is attracting so much attention, or is occupying so assured a position. Mr. Leacock, by the way, is an Anglican clergyman's son and an Englishman by birth, though a Canadian by long residence and bringing up. It is curious how closely connected with the Anglican ministry many of our Canadian literary men are. Archie Lampman, perhaps the greatest of all our poets, a budding Keats or Shelley, was the son of a clergyman of Nova Scotia birth and ancestry, as is also Chas. D. Roberts. Sir Gilbert Parker and Wilfred Campbell were both at one time in Deacon's Orders. Bliss Carman is the nephew of a clergyman, and Canon Scott, of Quebec, a hymn writer of acknowledged distinction, is in active service, and there may be others.

* * * *

Motoring is, I am convinced, mainly, if not wholly, responsible for the very marked decline during the past few years in cricket and golf in Canada. Six or seven years ago cricket in Canada showed unmistakable signs of revival in all parts of the Dominion, and the "Canadian Cricketer," a monthly magazine, was started with good prospects of general support. Then motoring became a craze and cricket, golf and all field sports declined. This, in my opinion, is very much to be regretted. Sitting humped up at a wheel or lolling back in a cushioned seat is a poor substitute for the splendid, manly game of cricket. Baseball certainly survives, but baseball is only a game for boys or very young men. Not one man in fifty can play or cares to play baseball after thirty years of age at the very latest. Cricket can be played by a healthy man of seventy. But the

Progress of the War

August 29.—Tuesday—Nothing to report apart from heavy artillery operations by the British.

August 30.—Wednesday—Russia and Roumania have begun an advance along the Bukowinian frontier. Serbians repulse Bulgarian attacks. The Kaiser dismisses von Falkenhagen and appoints von Hindenburg Chief of the General Staff.

August 31.—Thursday—Roumanians enter Transylvania. Turkey declares war on Roumania. Bad weather interferes with operations on Western front.

September 1.—Friday—Russians crossing Roumania to attack Bulgaria. Bavarian soldiers and officers surrender in a body to the British.

September 2.—Saturday—Russians capture 15,500 men and 289 officers on the Dneister. Roumanians occupy most populous parts of Transylvania. Italians capture town 35 miles north of Greek border. Allied fleet arrives off Piræus, the port of Athens. Greeks rebel against their king. Violent attacks made by Germans on British lines but with little success.

motor has taken the older and the war the younger men from the cricket field, and the "gentleman's game" has fallen on evil days. The decline in cricket, I consider, is a national misfortune.

* * * *

What a vast deal of "inconsiderateness" there is in the world. The word is an excellent one, for it exactly describes that frame of mind which leads to the infliction of the biggest half of the sufferings of mankind. Few people are intentionally cruel or unkind in cold blood, but tens of thousands are unconsciously and inexcusably so. They are unkind and cause untold suffering because they will not "consider" anybody's comfort or convenience or enjoyment but their own. How often we see this in our hotels—people talking loudly in their rooms far into the night, slamming doors, thumping along passages, banging things about in their rooms, utterly and wilfully oblivious of the fact that scores of people in the building are trying to sleep; people driving through the streets of our towns in the small hours of the night, hooting and singing, again wilfully ignoring the practical certainty that somewhere within the reach of their voices are some invalids to whom sleep is a prime necessity. Then there is the keeping of yelping dogs, bird-slaughtering cats, garden-destroying poultry, etc.; the people who will persist in talking to each other at entertainments and preventing other people from hearing or enjoying what is going on, who will insist on keeping windows open or closed in railroad cars, who encourage their children to talk and make a nuisance of themselves at social gatherings, etc. None of these things, perhaps, are very heinous, but they inflict a surprising amount of discomfort, and not infrequently downright suffering, and occasionally the gravest evil effects. But apparently it never crosses the mind of this class of people that they are doing anything that they are not perfectly entitled to do. Where their own convenience or pleasure is concerned they do the first thing that comes into their heads. They never consider. And such people often have many admirable qualities; in the great issues of life they are as true as steel and as straight as a die. But life is not made up of great issues, but of a number of small things.

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Holy Communion: 251, 260, 261, 413.
Processional: 386, 440, 447, 630.
Offertory: 28, 566, 622, 667.
Children: 686, 703, 706, 717.
General: 13, 27, 127, 466.

Thirteenth Sunday after Trinity.
Holy Communion: 247, 254, 263, 452.
Processional: 49, 382, 488, 664.
General: 15, 420, 480, 482.
Children: 709, 711, 712, 720.
Offertory: 398, 417, 503, 601.

The Bible Lesson

By Rev. Dr. Howard, Montreal

12th Sunday after Trinity, 10th September.

Subject:
"St. Paul Arrested." Acts xxi.: 17-40.

INTRODUCTION.

IN order to get the connection with last Sunday's lesson, read carefully the former part of this chapter (21:1-16) and follow carefully on the map the course taken by St. Paul and his fellow-travellers. Cos, Rhodes, Cyprus, Tyre (where they abode seven days) are all places of historical interest. At Ptolemais they remained one day among the brethren and then made their way directly to Cæsarea. At the latter place they were hospitably entertained by "Philip the Evangelist." Here Agabus prophesied that St. Paul should be put in bonds by the Jews of Jerusalem. In spite of this warning of danger the Apostle heroically declared his intention of pressing on. This arrival at Cæsarea completed the Third Missionary Journey of St. Paul. It had been a long and eventful tour (from about June, 53 A.D., to April, 57 A.D., according to Sir Wm. Ramsay). It will help greatly to a complete understanding of St. Paul's life if each of his journeys are carefully followed on the map. Make a list of the places visited on each of these tours and commit them to memory. This will give a definite idea of the Apostle's great activity and leave a deep impression on the mind regarding his faithful zeal in spreading the Gospel.

At Cæsarea, in the house of Philip the Evangelist they "tarried many days." In spite of threatening dangers St. Paul could not be persuaded to give up his contemplated journey to Jerusalem. No doubt, his heart was burning within him to be a still further witness for the things which he believed. So they "took up their baggage" (v. 15) and made their way to the Holy City. If we follow Professor Ramsay's chronology this was St. Paul's fifth visit to Jerusalem since his conversion and occurred about the end of May, 57 A.D.

ANALYSIS OF THE LESSON.

I.—The arrival in Jerusalem (vv. 17-19).

1. A warm welcome was given to the travellers on the part of the brethren in Jerusalem. St. Paul and his companions were the bearers of alms for the poor brethren in Jerusalem, which alms had been collected from Christian converts (both Jews and Gentiles) during the latter part of the Third Journey. This treasure was delivered over to those in authority in the Church at Jerusalem.

2. On the following day St. Paul and his companions had a more private meeting with James and the presbyters of the Jerusalem Church—that is, they met the clergy or official heads of this Church. At this meeting the Apostle gave a detailed account of what had been done in the way of winning the Gentiles to Christ. "He rehearsed one by one the things which God had wrought among the Gentiles by his ministry." This evidently gave great satisfaction to the members of the Mother Church at Jerusalem. They would rejoice with St. Paul that the Gentile world was being won to Christ. The spirit of a prophet's words was being fulfilled: "Nations shall come to thy light, and kings to the brightness of thy rising" (Is. 60:3).

II.—St. Paul submitted himself to a Jewish usage for the sake of expediency (vv. 20-26).

1. The Apostle's success made James and the presbyters glorify God. But success had crowned the Christian Church's work in Jerusalem. "Many thousands" of Jews had accepted Christianity. Not only were they Christian, but they were also zealous in their keeping of the law of Moses.

2. These Jewish Christians had a strong prejudice against St. Paul; they had heard that he had taught the Jews who lived among the Gentiles that in becoming Christians they should forsake the Law of Moses—that they should give up circumcision and cease "to walk after the customs." These Jewish Christians, strong in their loyalty to the past, would hear of St. Paul's presence in Jerusalem and would naturally be suspicious of him and resentful against his ministry.

3. They, therefore, made a proposal to him, by following which proposal he would overcome these Jewish prejudices and disarm their criticisms. This proposal was as follows: There were four Jewish Christians who had undertaken some vow. We are not told what this vow was; it may have been that of the Nazarite. A vow such as this was undertaken for a time, and then those under such a vow would desire to be freed from its observance. In other words, they had taken a vow of certain abstinences for a certain period; when the time for such abstinences was up they would go into the temple and be released from such vows. But to obtain such a relief required certain expensive offerings. Poor men under such a vow often found themselves unable to pay the price of such offerings, and hence could not be set free from the abstinences that they had placed themselves under. However, their

richer brethren often looked upon the opportunity of paying for these releasing offerings as something to be embraced. They would enter upon the vow, pay the charges of release for themselves and their poorer brethren; such an act was looked upon as a work of piety. A similar opportunity was presented to St. Paul. "Here," said James and the presbyters, "are four men under a Jewish vow; enter into this vow with them, pay for the sacrifices connected with their release, and thus show the Jews who are prejudiced against you that you still "walk orderly, keeping the law." This the Apostle did. He purified himself, i.e., he took the vow. He then went into the temple with them and provided the offering necessary to give them a discharge from further keeping their vow. Here, then, we have a bit of ancient Jewish ritual. St. Paul evidently lived as a Jew, i.e., he kept the Mosaic law and was not adverse to showing his brethren that they need not be prejudiced against him as though he was untrue to the past usages of his people.

III.—The Jewish riot in the Temple and St. Paul's arrest (vv. 27-36).

1. The rites of purification lasted for a week. Then the Jews of Asia (not Christian Jews) thought that they had a good opportunity to secure Paul's overthrow. They had seen a certain Greek in St. Paul's company in the city (Trophimus, of Ephesus). They jumped at the conclusion that he had brought this man into the temple, and had thus defiled the sanctuary that was only for Jews. So they "stirred up the multitude." The cry they raised was one that would arouse both racial and religious prejudices: "This is the man that teacheth all men everywhere against the people, and the law, and this place; and, moreover, he brought Greeks also into the temple, and hath defiled this holy place."

2. This was enough. The fires of race hatred and of creedal bigotry were at once kindled. The mob was aroused. They rushed into the temple and dragged Paul out. Their anger was so great that they sought to kill him.

3. News was brought of this riot to "the chief captain of the band." This man was in command of a company of Roman soldiers, whose duty it was to maintain the peace. As the soldiers came down upon the angry mob who were beating Paul they caused consternation to ensue. So frightened were they that they stopped beating Paul and the Captain took him in charge. Paul was put in chains. The Captain demanded to know his name and what he had done. But the confusion was too great for him to get any definite information, so he ordered the soldiers to bring the prisoner to "the castle." This place of safety was the famous castle of Antonia. The angry mob still tried to carry on its assault, and the soldiers had to carry him aloft, above their heads, to keep him from being torn to pieces by his indignant fellow-countrymen. Striving thus to kill him, they shouted, "Away with him."

IV.—The Apostle's request from the Captain (vv. 37-40).

1. "May I speak to you?" said St. Paul to the Captain. The Captain was astonished that his prisoner could speak Greek. He was under the misapprehension that he had fortunately arrested a notable Egyptian brigand and leader of assassins. No doubt, he was disappointed at finding that his prisoner was of a different mould from this scoundrel whom the authorities wanted.

2. St. Paul's answer was full of patriotic dignity. "I am a Jew, of Tarsus, in Cilicia, a citizen of no mean city." He was proud of his Jewish lineage and proud of the distinguished city in which he had been

born and possessed citizenship. Moreover, he desired that the Captain would permit him to speak to the angry mob. To this the Captain consented, and Paul, standing on the flight of steps that led up to the fortress, spoke in the Hebrew language to the people who were now below him.

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—The true business of life is striving to do God's will. This was St. Paul's conception of life. He urged it upon his followers so that they declared in the face of danger, "The will of the Lord be done." "St. Paul's business," it has been said, "was to do God's will, and he made tents for a living." It is well to distinguish the business of life from making a living. There is but one business of life, namely, to serve God according to God's will. There are multitudinous ways of making our living.

II.—All things work together for good to those who love God (Rom. 8:28). St. Paul so loved God that he busied himself in God's service, and was convinced that whatever happened to him would turn out to the "furtherance of the Gospel." Here we have an illustration of the truth of this belief in the overruling Providence of God. The Apostle went to Jerusalem and was arrested. Eventually this brought him to Rome and made it possible for him to extend the sphere of his service and the intensity of his influence. God's Providence may not always work for our happiness or comfort or success, but if in our service of God we love Him, then all things work together for good—our own spiritual good and the good of the cause wherein we labour.

Church News

Preferences and Appointments.

Colclough, Rev. B. P., late of Diocese of Athabasca, to be Rector of the parish of Milton, P.E. Island. (Diocese of Nova Scotia.)

NOVA SCOTIA.

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

Halifax.—All Saints' Cathedral.—Rev. A. G. E. Jenner, who took the preaching duty during July and August, has left for Boston, to the genuine regret of all who have had the pleasure of meeting him and of hearing him preach here. Dean Llwyd returns for duty in early September.

Dartmouth.—Canon Vernon held the second of a series of open air services at Old House Point, Tuft's Cove, and gave an address on "The Lessons of Sunset." The parishioners of Christ Church have requested the vestry of the church to secure the names of a number of suitable men for the office of Rector, to succeed Rev. S. J. Woodroffe, these to be referred back to a parish meeting.

Cornwallis.—The 120th meeting of the Rural Deanery of Avon was held in this ancient and historic parish last week. There was a large attendance of the clergy, the following being present: Revs. Dr. Boyle, President of King's College, Teed, Bursar of King's College, Jukes, Falmouth, F. M. Webster, Newport, W. J. Lockyer, Hantsport, Rural Dean Dixon, Wolfville, Archdeacon Martell, Windsor, and the Rector, Rev. J. D. Hull. Dr. Boyle preached at the evening service from the words, "Heaven and earth shall pass away, but my words shall

not pass away." Next morning the Rural Dean celebrated at 9 a.m., when Rev. Mr. Jukés, the newly ordained deacon in charge of Falmouth preached an excellent sermon. The Chapter was held immediately after the service at the Rectory, the Rural Dean presiding. A most valuable and practical paper, entitled "Some loose stones in the parochial wall," was read by the Archdeacon, in which he dwelt on the importance of keeping up the parish registers and attending to the finances of the church. President Boyle gave an exhaustive and illuminating lecture on the Russian Orthodox Church, which was listened to with much interest and profit. Interesting discussions followed both papers. A resolution of sympathy to Rev. F. C. Mellor, of Kentville, on the loss of his son, Lieut. Mellor, and of regret at the approaching departure of Rev. W. J. Lockyer, who returns to his old parish at Port Morien, C.B., were passed. Thus ended a most pleasant and profitable session of the Deanery of Avon. The generous hospitality of the Rector and Mrs. Hall and of the church people generally, will be long remembered. Cornwallis is one of the oldest parishes in the diocese and some of its registers date back to 1770, long before the advent of the Loyalists. The present church was erected in 1800, an older one having been erected many years before. The parish is fortunate in the possession of the present devoted, energetic, genial, unselfish Rector, who is a graduate of Wycliffe College and Toronto University.

Milton, P.E.I.—The Rev. B. P. Colclough, of the diocese of Athabasca, has been offered and has accepted the rectorship of this parish. He hopes to enter on his new duties early in September.

QUEBEC.

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

Quebec.—Cathedral of the Holy Trinity.—The Very Rev. Dean Shreve, who has spent the month of August in the Adirondacks, has returned to Quebec.

Trinity.—Rev. Canon Bryan, of Toronto, was the preacher in this church on Sunday evening last.

St. Peter's.—Rev. Canon King, Rector of this church, is away on two months' leave of absence owing to ill-health.

TORONTO.

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

William Day Reeve, D.D., Assistant.

Toronto.—St. Alban's Cathedral.—The Bishop of Toronto was the preacher in this Cathedral on Sunday morning last. The subject of his discourse was Prayer with special reference to public prayer and it was founded upon the Parable of the Pharisee and the Publican, which was the subject of the Gospel for the day.

The Nathanael Institute.—(The Toronto Diocesan Mission to Jews.)—"The Gospel . . . is the power of God unto salvation . . . to the Jew first" (Rom. 1: 16). And yet some Christians still fail to recognize the solemn duty and privilege of the whole Church to carry to God's Ancient People, the message of "Jesus and His love." All honour to Holy Trinity parish, in this city, which, in January, 1912, first shouldered the burden of our Church's responsibility in seeking to take the Gospel to the Jews of Toronto. In April, 1914, it became a diocesan work and a part

of the missionary work of the whole Canadian Church, every member of which was invited to bear a share in its support, through the M.S.C.C., by their gifts on Good Friday. The original headquarters were necessarily situated in Holy Trinity parish. It has long been recognized that these, located at 64½ Edward St., were no longer suitable. A change of headquarters is shortly to be made, which it is hoped will mark a new epoch in the work. The following is an extract regarding this change from the last issue of the "Hebrew Messenger," a periodical published quarterly, giving details of this missionary work:—

"The Nathanael Institute's New Home.—At last the obstacles to the securing of the house at No. 91 Bellevue Avenue have been overcome and the lease is now duly signed and sealed. We expect (D.V.) to take possession on October 16th next. It is our earnest wish to make it a real home for those whose hearts God has touched to become seekers after truth. The very persons we most desire to attract are kept away from our present Institute because they cannot enter without zealous Jewish eyes seeing them, and thus drawing upon themselves active persecution. Then, too, a resident caretaker is quite impossible at 64½ Edward Street, and would-be visitors sometimes have to turn away disappointed from a closed house. In our new Institute we are picturing such receiving a warm welcome at the door from a motherly caretaker with a kind Christian heart, being shown into a really bright, comfortable reading-room or club room, where they will feel the influence of a true Christian home, and will want to return. The timid 'Nicodemus' seekers will not have their inquiries nipped in the bud by having to run the gauntlet of their poor, prejudiced neighbours' eyes. Meetings will not be upset by people wishing to enter the house for some other purpose, having to walk through the hall from end to end because there is no other entrance. Late comers will be able to remove overcoats in the hall instead of disturbing the meeting for some minutes, as often happens if a group of children enter late. Three main rooms on the ground floor are connected by double sliding doors and can be thrown into one large room for big meetings. We have visions of a night school for men in one of these rooms, for women in another and the third for reading and club room, with quiet games, and then the whole thrown open for a short closing service. On Sundays the same rooms can be admirably adapted for Sunday School, while a fourth large room on the same floor is also available. This will probably form the boys' club room. There is a good basement under the whole house. The furnace room is well shut off, leaving three good rooms for stores, and probably, in due time, for domestic science classes and industrial work. There are some alternative schemes for utilizing the two upper floors, but they are likely to include quarters for a married caretaker, superintendent's office, workers' common room, girls' club room, kindergarten room and literature room. Under the terms on which the house is leased, we have the ultimate option of purchase, and can, in any case, hold the property for not less than a year to prove its value for the purposes of our work. The house will, of course, be used with the minimum of alterations until the option to purchase is exercised and the property becomes ours. Then, with a moderate outlay, it can be admirably adapted to the requirements of the work as far as it is possible to foresee them. Will our readers please remember in prayer our need of a good, kind-hearted, Christian caretaker, preferably a married couple. The man could be away at work all day, as long as he is able to attend to furnace and snow-shovelling morn-

ing and evening in winter. The woman would be required to do the house-work, and, in the absence of mission workers, to make visitors feel at home and answer inquiries and telephone. It is important that she should take a keen personal interest in the work for Christ's sake, and be strong enough for the house-work. We shall be grateful if any of our friends can help us in filling this post."

The superintendent, Rev. D. B. Langford, 90 Oxford St., will be very pleased to give further information to any wishing to share in adequately equipping the new home and thus increasing its efficiency.

Wyebridge.—Church of the Good Shepherd.—On Wednesday, August 30th, the parochial picnic in connection with the above church was held at Tiny Beach on Georgian Bay. The Sunday School scholars, teachers, and church members met at the church at 8 a.m. and were conveyed to the Beach in wagons and buggies. Various kinds of sport were indulged in, including bathing, boating and fishing. All present were very grateful to Mr. W. F. Drixon, student-in-charge, for the very pleasant and memorable day spent, as the result of his suggestion and efforts.



REV. A. E. H. RIBOURG,
Appointed Priest-Vicar of St. Alban's
Cathedral, Toronto.

HURON.

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

Brantford.—Grace Church.—A beautiful window, the gift of Mr. Archie Greer, of California, was unveiled in this church on Sunday morning, September 3rd. The window is a memorial to the father, mother and sister of Mr. Greer, all of whom were active members of this congregation.

Belgrave.—At Trinity Church, Belgrave, on Sunday, September 3, there was an appeal made for assistance for the Bishop of Moosonee and the result was a collection of \$18, which has been sent to the Bishop. We are hoping to see other congregations follow the example of these loyal church people, so that our beloved Church in the North Country may be enabled to revive in spite of the serious losses she has sustained.

ALGOMA.

George Thorneloe, D.D., D.C.L., Arch-
bishop, Sault Ste. Marie, Ont.

Port Arthur.—St. John's.—Mr. A. R. Merrix, who has been on a short visit to Toronto, has returned. At the request of the parish, the Bishop has consented to allow Mr. Merrix to remain in charge of St. John's for the coming year, during the absence of the Rector, the Rev. Canon Hedley,

who is serving as Chaplain to the Canadian troops.

Ilfacombe.—Christ Church.—The Rev. C. Darling, Rector of St. Mary Magdalene's, Toronto, has very kindly officiated at the Sunday services during the tourist season, for which the priest-in-charge has expressed his appreciation for the special benefit this has proved to the regular congregation.

RUPERT'S LAND.

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

Winnipeg.—All Saints.—The Rector of this parish, the Rev. W. M. Loucks, who has been visiting his parents in Kingston, Ont., has returned to Winnipeg.

St. Michael and All Angels.—The pulpit of this church in Fort Rouge, occupied by Rev. G. H. Broughall until he went to the war, will hereafter be filled by Rev. R. E. Park, Rector of St. Mark's, Elkhorn. Mr. Park will take over his new duties about the end of September. Mr. Park received his training at St. John's College, and has been eminently successful in his work. Rev. G. H. Broughall became the Rector of this parish about nine years ago, coming here from Toronto. When he made up his mind to offer himself for military service and was accepted, his congregation was loath to part with him even for a time, and the question of his resignation was not entertained and they look forward to his return on the conclusion of the war.

Holy Trinity.—Rev. A. E. Ribourg, who preached his farewell sermon in this church on August 27th, was greeted with a crowded congregation to hear his final message before leaving to take up his new duties as Vicar of St. Alban's Cathedral in Toronto. Mr. Ribourg came to Holy Trinity four years ago as assistant Rector, and has achieved great success as a pulpit orator and every Sunday evening the large edifice was crowded to capacity to hear his message. After the service, the members of the congregation adjourned to the auditorium in the Parish House, and Mr. Ribourg was escorted to the platform where the wardens and vestrymen were seated. Mr. H. M. Whitlo, K.C., in a brilliant speech extolling Mr. Ribourg's many excellent qualities, presented him with a draft for \$500. Mr. J. G. Dagg, in a witty speech, presented him with a beautiful solid gold watch, and Mr. J. C. McNab presented him with a splendid travelling club bag. Colonel Carruthers, the oldest member of the congregation, spoke feelingly and expressed the unanimous regrets of the congregation at Mr. Ribourg's removal and predicted an early return to the great West of this young and brilliant preacher—sentiments that were loudly cheered by the immense audience. Mr. Ribourg thanked the audience for the kindly feelings expressed towards himself and Mrs. Ribourg and for the magnificent donations. He regretted he was leaving the West, but the call came to him and he felt it his duty to obey what appeared to him a greater opportunity for doing good. Mr. Ribourg assumes his new duties in St. Alban's October 1st.

The Rev. Mr. Martin, who has been assistant to Rev. R. P. McKim, at St. Luke's, St. John, N.B., has been appointed assistant minister at Holy Trinity.

St. Stephen's.—The Rev. H. A. B. Harrison, who has been incumbent of this parish for three years, has resigned and will return to England. Mr. Harrison's ministry here has been a very successful one, and he will be greatly missed by many friends in the parish.

Saskatoon.—The Archbishop of the diocese visited this parish on Sunday last and confirmed a class of 39 members. The services were most inspiring.

SASKATCHEWAN.

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

Diocesan Notes.—The Bishop of Saskatchewan has had to cancel all engagements since August 13th, and for the greater part, or perhaps all, of September. He was confined to bed for ten days, from a severe attack brought on by a chill. The doctor has forbidden him any active work for two or three weeks yet, as a precaution against relapse. The Bishop has had, therefore, to postpone several engagements to hold Confirmation services, but hopes to be able to take part in a diocesan effort in connection with the National Mission in October and November. All friends are earnestly requested to join in intercession that this effort may be blessed to an awakening of clergy and people to a deeper spirituality and greater power in bearing witness to the truth of the Gospel of the Lord Christ.

The need of young, strong, unmarried clergy is growing more pressing, owing to fresh departures of clergy. Rev. H. A. Edwards, incumbent of Vermilion, has left for a year's absence in England. Rev. E. G. Canham, missionary at Neota, is leaving for England for at least six months on account of ill health. Rev. I. J. Jones, Battleford, has gone as a Chaplain to the 188th Battalion. Rev. C. L. Mortimer will shortly leave to accept a parish in the diocese of Quebec. Rev. H. E. Wright, Rural Dean of Scott district will shortly leave for some more temperate climate, on doctor's orders, owing to the delicate health of his family. Other vacancies which have occurred since last winter have not yet been filled. All these losses not only sadly interfere with the progress of the Church in the diocese, but also will make the conduct of the National Mission more difficult, and sadly dampen the ardour of the congregations in the special effort being made to put the diocese in a better financial state. The Bishop and his executive committee had great hopes of a generous response to their appeal this autumn, but serious local losses and prospective losses in the ensuing harvest have somewhat lowered their expectations. There will be a sad scarcity of workers and a great dearth of Sunday services when the students return to College.

North Battleford.—The Rev. R. S. Lound, former Rector of this parish, has been appointed Chaplain to the British forces in Mesopotamia.

A harvest thanksgiving service will be held in this parish on Thursday, September 28th, when the Rev. J. I. Strong, Rector of the Pro-Cathedral, Prince Albert, will be the special preacher.

NEW WESTMINSTER.

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

Vancouver.—The Rev. F. D. Ryan, formerly Chaplain of the Mission to Seamen in this city, has been appointed one of the Senior Divisional Chaplains at the front.

Christ Church.—An officer at the front has written to a member of this congregation urging that strong efforts should be made to retain the Rev. C. C. Owen as Rector of Christ Church. In his letter he says: "He (Major Owen) is an example of true Christian fortitude and his sense of duty inspires everyone. He is known to every man in the trenches and is tireless for their welfare. He is a truly wonderful little man. We

see him wandering round at all hours and in all places and heaven knows where he eats or sleeps half the time."

ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing, Alta.

Lesser Slave Lake.—St. Peter's Mission.—At a special service during the meeting of the recent Synod at this Mission, the Bishop of Athabasca conferred the dignity and office of Canon upon the Rev. W. G. White, who is in charge of the Indian Mission at this point. The Rev. W. G. White has worked faithfully in behalf of the Cree Indians of the North for many years. He now has the distinction of being the first Canon of the diocese of Athabasca.

COLUMBIA.

Victoria.—St. James'.—The Rev. A. P. Stringnell, Chaplain to H.M.S. Lancaster, preached in this church on Sunday evening, August 20th.

THE CHURCH IN THE UNITED STATES.

The Rev. G. M. Babcock has resigned the rectorship of Calvary Church, Chicago, to accept the position of non-parochial Archdeacon of Fond du Lac and of Bishop's Chaplain and Secretary.

The committee appointed to deal with the question of a Racial Episcopate has presented a report favouring the establishment of missionary districts upon racial lines. The intention of this is to make it possible for the negroes of the Church in the United States to have Bishops of their own race with definite territorial jurisdiction. A minority report has also been presented recommending the appointment of Suffragan Bishops.

A striking feature of the forthcoming General Convention will be a Church Pageant representing the great episodes in the history of the Christian Church from the earliest days down to the present. Some 2,000 men and women will take part. The Rev. George Long, of the diocese of Quincy, is in charge of the Pageant.

Mr. R. S. Chalmers, credit man of the Akron rubber factory, is giving up a \$5,000 salary to serve as Rector of Trinity Church, Tiffin, Ohio, on a salary of \$1,200.

Carved over the top of a new oak pulpit in Christ Church, Portsmouth, New Hampshire, are the words, "That the comfortable gospel of Christ may be truly preached."

A boarding house for boys and young men working on small salaries is to be opened on September 1 in Richmond, Virginia, by the Social Service Federation.

Recent statistics of the diocese of Rhode Island show 52 parishes, 80 churches, 84 clergymen, five deaconesses, 55 lay readers. During the year there have been 1,271 baptisms, 1,057 confirmations, 595 marriages, 1,179 burials. The diocese has 20,413 communicants. The Sunday Schools have a membership of 11,376. The estimated value of church property is \$3,164,790.04. The parochial receipts were \$323,382.99. Expenditures \$330,441.04. The contributions for missionary and charitable objects in the diocese were \$17,420.80, and \$36,275.70 for such objects beyond the diocese.

Eighty-two members of the Protestant Episcopal Church attended confer-

ence of the Missionary Education Movement held at Lake Geneva. Among those present were Bishop Tuttle and nine clergy. The number of Church members present last year was forty-two.

The Rt. Rev. J. De Wolfe Perry, Bishop of Rhode Island, has enlisted as Military Chaplain in the United States forces.

The Rt. Rev. G. F. C. de Carteret was chosen Bishop of Jamaica (not Archbishop of the West Indies), on August 10th. He succeeds the late Archbishop Nuttall who in addition to being Bishop of Jamaica was Archbishop of the West Indies.

SYSTEM IN THE RELIGIOUS LIFE.

(Continued from page 571.)

sleepy I may happen to be I WILL put first things first. I WILL be definitely generous in my support of the worship of the House of God, and not permit my way to be paid by other people, for I am a self-respecting person, and I realize that God has the first claim upon my superfluous wealth." Why, what would happen? Sure am I that many of us, whether evangelical in our religious opinions or otherwise, would imagine that the Millenium had suddenly settled down upon our local Jerusalem, and that all of us would believe that the age of miracles was not a thing of the past, but a fact of the appreciated present. AND, yet, what would the substance of the change denote? Simply this: that systematic business men and women had come to the conclusion that it was right and of the nature of efficiency to be systematic in their Christian lives; that they had transferred some of their native, and educated genius into the realm of religion! The exercise of the WILL would do away with the ludicrousness of Christian behaviour—the bobbing up, and the bobbing down of otherwise respectable people, bobbing up to the surface of vision in their pews, and then bobbing down out of sight goodness knows where; the "I am hot; feel me, I am boiling," and then "I am cold; do not touch me, or you will freeze"; the "Hurrah Boys, get into the band wagon, the riding is fine,"—and then "Jump out, boys, the road is lumpy, the cart has no springs, and the dragging power of the horse is poor"; the "I will be there," and then the "I forgot about it," or "something turned up and prevented my attendance"; the "you may rely upon me," and then the obvious realization of the victim that you could not rely upon him at all. Yes, the exercise of the WILL would change the face of things until the face of things was recognizable no longer as the same face which had smiled before your invitation and then winked behind your back.

Let us get the WILL to work in our Christian life. Let us plod on whatever the obstructions in our path, however cold the weather, and however appreciably lonely the journey. We cannot feel God all the time; we must make up our minds to that; we are fortunate if we feel God with any regularity at all; but we must WILL God every day, and every hour of the day, and PERSIST in what we know to be the truth, however uninteresting the pilgrimage. This expedition of life, contrary to the convictions of many, and even of whole classes of Christians, is no hallelujah business, it is no Psalm singing chorus, it is no praise the Lord, amen, revival meeting, it is no emotion filled caravanserai packed with jubilant travellers, it is a stiff pull over steep places, and arid, thirst wracked slopes, AND ONLY

THE WILL, in constant operation, is sufficient to the start, the intervening stages, and the destination. We must have our hours of daily starting, our times of daily transaction of all necessary business, our occasions of daily refreshment, our stated moments of communion with God. We must have a constant expression of the will, and the will must be incarnated in system. We must SET our face STEADFASTLY to go up to Jerusalem.

The other reason why people contradict the orderliness of their secular living in the disorderliness of their religious living—for though there are many reasons we must limit ourselves to two—is undoubtedly due to the fact that there is a general impression that the Christian life is a life of supererogation; something over and above what is necessary. Business is important; professional life is vital; but the observance of so-called Christian OBLIGATIONS is an overplus to the requisite plus, a matter of personal predilection, and to be undertaken, and persevered in, at the discretion of the individual. It was reported in the newspapers the other day that a minister of the gospel in Lakewood, fortunately not an Episcopalian, had said that it was unnecessary for him to preach the Hereafter, but incumbent upon Him to preach the Here. We hope for the sake of propriety, to put it on the lowest grounds, that the worthy gentleman was misquoted; for the pre-eminent business of a minister of Christ, and the only justification of his existence, is to relate the seconds to the hours, and to synthesize the ephemeral and the lasting. The fallacy attributed to the aforesaid pastor is, however, symptomatic of the attitude of the preponderating majority of men and women. "We are here, we have never been anywhere else, we are not assured of the truth of the prediction that there is any anywhere else, and so we shall apply ourselves exclusively to our present, and apprehended, opportunities." It is thus that people speak, and they pride themselves upon their common sense. Is it any wonder, then, that the system of business, domestic, and professional life is not carried over into spiritual affairs. "The one is real, as real as taste, and touch, and sound, the other is uncertain to say the least, and indefinite at best, WHEREFORE my worldly brethren let us concentrate all our ingenuity, and talent, upon the former." It is thus that the animals speak; would that we could understand their language, for if we did we should find a duplication in words and sentences of the above idiocy of expression. The lion says, "Here we are in the forest, O fellow lion; you and I are friends, for expediency's sake, and for the sake of propagation, we have consented to let one another live, but the mercy which we show to one another we must on no account show to any other lion, or bear, or martial beast. Come, let us get busy, and forage, and kill, and so preserve our existence. Moreover, let us be systematic about the matter; I will prowl this part of the jungle, and you will prowl yonder portion. I will work from dawn to noon, and you will work from noon to sunset. The rest of the time we shall spend, unless seriously molested, in necessary slumber to prepare us for to-morrow's depredations." This is sane advice as coming from a four-footed beast, but it is poor advice, and low witted, as coming from a man. And yet, in the final analysis that is the logic of the materialist, of the man who settles down to be a citizen of this world, and catches no glimmer of the light that shines from the streets of the New Jerusalem.

If this life is everything, or even the most of everything, then, let us in all conscience, make the most of the present, for there is no future to prepare for, no to-morrow to make ready against. Let us systematize our work, and our play—seeing to it, of course, that there is a time to laugh, and a

ng as Chaplain to the ops.

Christ Church.—The Rector of St. Mary Toronto, has very kindly Sunday services during season, for which the has expressed his appreciation the special benefit this the regular congrega-

ERT'S LAND.

atheson, D.D., D.C.L., hop and Primate, nnipeg, Man.

All Saints'.—The Rector the Rev. W. M. Loucks, visiting his parents in t., has returned to Win-

and All Angels'.—The church in Fort Rouge, Rev. G. H. Broughall to the war, will hereby Rev. R. E. Park, Mark's, Elkhorn. Mr. e over his new duties l of September. Mr. is training at St. John's as been eminently suc- s work. Rev. G. H. ame the Rector of this ine years ago, coming onto. When he made offer himself for mili- and was accepted, his was loath to part with time, and the question ion was not entertained forward to his return ion of the war.

—Rev. A. E. Ribourg, his farewell sermon in August 27th, was crowded congregation al message before leav- his new duties as Vicar Cathedral in Toronto. came to Holy Trinity as assistant Rector, ed great success as a nd every Sunday even- edifice was crowded to r his message. After e members of the con- rned to the auditorium ouse, and Mr. Ribourg o the platform where and vestrymen were M. Whitlo, K.C., in a extolling Mr. Ribourg's t qualities, presented ft for \$500. Mr. J. G. itty speech, presented utiful solid gold watch, McNab presented him d travelling club bag- ers, the oldest member ation, spoke feelingly the unanimous regrets ation at Mr. Ribourg's edicted an early return est of this young and her—sentiments that eered by the immense Ribourg thanked the e kindly feelings ex- s himself and Mrs. Ri- the magnificent dona- retted he was leaving the call came to him his duty to obey what a greater opportunity d. Mr. Ribourg as- duties in St. Alban's

Martin, who has been r. R. P. McKim, at St. n, N.B., has been ap- nt minister at Holy

—The Rev. H. A. B. has been incumbent of three years, has re- l return to England. ministry here has been l one, and he will be y many friends in the

time to cry, and the crying will predominate—and be as wise, and as sparing, as Satan in our use of time, for the time is short. BUT, if this life is only the beginning of things, the vestibule that leads into the spacious halls of eternity; if the now is transitory, and the THEN is everlasting; if death is real, and a life lived in accordance with the precepts and example of the Christ will alone give a man peace at the last; then, let us in sanity emphasize, and accentuate, all that has to do with the spirit, which lives forever, as well as emphasize and accentuate the importance of all that pertains to the body, which lives for a span of years, at most, at any rate in its present consistency. A man may be born stupid, that is something over which he has little, if any, control, but there is no reason why a man should determine to be a fool; and yet such a fool is he who goes to his office at such an hour every day, and only goes to church when he feels like it; such a fool is he who opens his morning's mail, sorts it, and answers it, with the regularity of a machine, and forgets to say his daily prayers, or remembers that he ought to say them, and pleads excess of work as an excuse for not saying them; such a fool is he who qualifies for membership at the bar, or for a seat in the stock exchange, and yet neglects to qualify for membership in the church of Jesus Christ, His bride, and love; such a fool is he who attends the meetings of this or that board, of this or that corporation, and yet deprives himself of the family privilege of feeding periodically upon the prescribed food for Christian men.

When, O when, shall we recognize our foolishness, appreciate our lopsidedness, acknowledge our shortsightedness, and come, through the inauguration of system in our Christian calling, to live the lives of wise, balanced, and far seeing men, and women? Echo answers—WHEN?

DIocese OF ATHABASCA

Meeting of Synod.

(Continued from page 570.)

markedly emphasized. Have we not as a people known in recent days of prosperity and eager search for wealth the awful meaning of the words in St. Mark 5:19, "The cares of this world and the deceitfulness of riches, and the lust of other things," which, "entering in, choke the Word"? But God is speaking and we may not close our ears. There is a sobbing of pain. It comes from the stricken and the bereaved, who have given all and have nothing to receive back. We pray for a hungering and thirsting for that which satisfies, even for righteousness.

Immigration.

There must be readjustment of the conditions of life, in the problems of how and where to live. Hundreds and thousands of men will be unwilling to resume their former occupations. It is the opinion of many that very many of these soldiers whose duty in the Army will be accomplished will seek new spheres of life overseas, while the majority of those who went from the distant parts of the Dominion will return again to their former occupations. It will be our high privilege and solemn duty to prepare for their coming. Experts anticipate that the wave of immigration will sweep with such force that the Church will be taxed to the very utmost in her missionary possibilities.

Prohibition.

Prohibition is now on its trial. It is an experiment of great magnitude. There is abundant reason to believe that the faithful application of the

new law will have a far-reaching influence, not alone in the prosperity in business circles, but in the lastingly important factor of the development and strengthening of the character of the community.

Indian Missions.

It is hoped that the sympathetic attitude of the Missionary Society of the Canadian Church will result in their being able to take up the responsibilities relinquished by the Church Missionary Society after so many years of profound and generous concern for the welfare of the Indian.

Finance.

We acknowledge the gracious love and bounty of our Heavenly Father for supplying all our needs in the maintenance of the Missions. Generous support has been received from societies and individuals. We are deeply grateful to them all.

Missionary Work of the Church.

Missions are the supreme passion of the Church. Christianity begins its influence on men in their personal salvation; it evolves its ultimate purpose in inspiring them with a mission unlimited while any field of labour remains uncultivated. We should be failing in the interpretation of Missions were we to confine the efforts of our people to their own Churches. To preach Christ Jesus, to win souls for whom He died. This is the beginning. Then must follow personal holiness.

A vision as of radiant sunshine is dawning. It is not far off, it is not lost in the misty dimness of a future obscured soon; in the flight of time it will become brighter and clearer. Ere the small children of to-day shall find themselves treading the downward path of a tired old age I believe the glory of the vision will be at its best.

When the fires of discord shall have burned low and the tree of peace risen from the shameful ashes, when the clash of arms shall have ceased, and when honour and righteousness are crowned again in victorious triumph, the Motherland will pour forth her floods of people and their blessings, and the Mother Church will sustain her gifts. The West shall then unfold her boundless treasures, the wealth of her vast granaries, her rich mines; her deep waters and her dark forests all will reveal her potentialities.

The Synod will be memorable in the annals of the diocese because the Canons, Constitution and Rules of Order have been adopted.

A resolution was passed with a view to obtaining men who have been serving in the trenches for the sacred ministry of the Church.

The following resolution on the Alberta Liquor Act was passed: "The Synod of Athabasca expresses its gratification on the adoption of the Liquor Act in this Province and looks forward with hope to the time when a similar law shall be enacted in all Canadian Provinces and this national danger of intemperance completely removed from our Dominion."

The resolution dealing with the important question of the English language in our schools read: "It is most essential that for the unification of the nation and for the better mingling of those of foreign countries in the social and civil life of this country that all School Boards be instructed to order that elementary subjects in their respective schools be taught in the English language."

The Synod expressed its hearty recognition of the widespread efforts and great sacrifices that are being put forth throughout Canada for the defence of the Dominion and Empire.

Dealing with the question of religious teaching in the day schools, the Synod felt that the clergy should seek to take advantage of every opportunity to do so.

A vote of sympathy was passed to the Bishop of Moosonee in the lamentable and ruinous fires which have swept through part of his diocese.

A resolution of sympathy was also passed to the Diocese of Columbia in the loss sustained in the lamented death of Dr. Scriven.

Incidents of Work in Connection with the Circulation of Scriptures Through the Scripture Gift Mission.

Amongst the Wounded.

"You will be glad to hear, I am sure, of the good news of five young men having given themselves to the Lord and signed the decision card at the end of St. John's Gospel. Three decided a fortnight ago and two wounded soldiers last Wednesday, when we went to distribute in King's College Hospital. Two of them said they would write to you when well enough, because they wanted more help on spiritual things, and one with deep emotion said he felt so thankful that he had been wounded, or else he might never have come to the Lord. Some of the poor fellows told me they did have a Gospel on the battlefield, but when they came home it got lost somehow. God bless the work of the Scripture Gift Mission!"

A Senior Chaplain and an Officer's Testimony.

In writing for a further grant of Scriptures from the Scripture Gift Mission, a Senior Chaplain writes: "I come across men returning from the front, who say, 'Yes, I have one, thanks, here in my pocket. I got it when I first went out and greatly value it.' A new battalion going out of older men, as well as a large number of a crack London regiment, all came and asked me for them. In this way our books soon go. What am I to do. I have only 200 left. Am I wrong in asking for more? I know you will help us if you can. One never had such a chance of using Bible reading among men of all classes. Also an officer returning to the front gave me the following testimony when he saw me engaged in distributing these Scriptures the other day. He said, 'I know the value of these Books for I have seen our men when there was a little quiet in the trenches take them from their pocket and read them.'"

"Instant in Season out of Season."

"The willingness to receive the Gospels, etc., at the Rest Camp and elsewhere is a cause for thankfulness to God. This morning some Irish came and asked for them. One wanted a Roman Catholic Gospel. I told him there is no Roman Catholic or Church of England Gospel; it is a portion of Holy Scripture. He took St. John thankfully. I hear from British soldiers at the front who write me for Testaments for their comrades and hold little services in the trenches. A Belgian Christian refugee in France, a widow, has asked me repeatedly for New Testaments for the British soldiers billeted at her house. I have sent them. God is working and saving a good number. The Scripture Gift Mission is one of the rivulets from the Fountain of the Water of Life. May God's children keep it flowing fresh and clean."

Donations may be sent to the Editor, or to the Chairman, the Rev. Preb. H. W. Webb-Peplow, M.A., or to the Secretary, Francis C. Brading, Esq., at 15, The Strand, London, W.C.

The Rural Clergy

REV. W. F. CARPENTER.

NO one will seriously attempt to deny that one of the gains of the great war is the fact that the real nature of many things is coming more plainly into sight. The smashing and uprooting effect of high explosives seems to extend farther than buildings and trenches, blasting away many masks and showing up hollow shams instead of solid and genuine realities. Undoubtedly the war is doing something also to set people free from venerable, cherished and deep-seated delusions. However, at least one misapprehension still parades in its deceptive boldness, causing much unnecessary suffering to a portion of our citizens who constitute no inconsiderable part of the household of faith. I refer to Anglican clergymen working in rural sections. It is the fashion in many quarters to try to console the country minister by stating that living is much cheaper in the country, and that this offsets the much higher stipend received by city ministers. This is a delusion that should be next in the procession of things being overturned for the good of the world.

I had hoped to deal with the economic situation of the rural clergy without any reference to their brethren in large cities, but find that comparison must be made in order to reveal the facts in their true light. First of all, let me endeavour to answer the question, "Is it cheaper for a clergyman to live in the country than in the city?" As the item of rent so seldom enters the problem for either city or country minister it may be omitted from discussion here. Now, in order to be clear and practical, let us try to settle what things are cheaper in rural than in urban sections. Under this heading we must put down meat, eggs, butter and milk. Domestic fruit is cheaper, but imported fruit is dearer than in the city. Next consider what articles are more costly in rural parts than in cities. On this side we must put down fuel, since coal is dearer, and if wood appears more economical, this is fully nullified by the extra labour involved. In large cities electricity costs about half the rate prevailing in rural parts. Travelling in performing parochial work is more expensive per mile in the country and distances are greater. The cheapest method is the horse and buggy, with which the rate is about three cents per mile, while about half that rate would prevail on street car. If he wishes to look into some of the latest books, it will cost him from fifty cents to five dollars, while the city minister gets the same privilege for ten cents. Lectures and addresses by leading men of the day are free to the city clergyman, but cost dollars to the martyr of the concession lines. If advanced education is desired, the cost is much lower for the city dweller.

If you will now reckon up these two columns you will see the absurdity of the view generally accepted, and when people say it is cheaper for a minister to live in the country than in the city they really mean that mere existence may be cheaper if you reduce the standard low enough and make rural life conspicuous by the things that are missing.

Consider, also, that in the last fifteen years the cost of living outside of large cities has advanced sixty per cent., and in the same time stipends have increased only twenty per cent. Enough is now revealed to show that the economic condition of that self-sacrificing public benefactor, the country clergyman, is such that we are here faced by one of the tragedies of modern life.

September 7, 1916.
Rural Clergy
 V. F. CARPENTER.

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Correspondence
PAROCHIAL HOMES FOR THE AGED.
A Plea for Them.

1. Every congregation is, or should be, a Christian family, united under one head, to whom it owes respect and loyalty, and bound together by certain obligations and responsibilities.

2. It is the duty of the younger and stronger members of a family to care for the aged and support those who are no longer able to support themselves.

3. The Primitive Church sets us an example in this matter of caring for the widows and the poor.

4. Are we, as a congregation, fulfilling our duty towards those members who need our sympathy and help?

5. I do not mean, are we giving money to the Poor Fund? That is our plain duty, but it is not enough.

6. I do not mean, are we paying for the upkeep of institutions. I have no wish to say anything against institutions, but I do not think they cover the ground. I should not like to end my days in an institution, nor should I wish to send my sister to one.

7. I am thinking of men and women who, like myself, have worked hard and been independent, but who, through no fault of their own, are threatened with the loss of home and home comforts just when they need them most.

8. When I am old and past work all I will ask for will be a room that I can call my own, where I can have my own furniture and treasured possessions around me, and where I can keep myself as long as I am able, and where I know I should be cared for in sickness as I should wish anyone dear to me to be cared for in like circumstances.

9. That, I hold, is what every Church member is entitled to and what every congregation should be responsible for, and support in the spirit of Christian charity if necessary. Therefore, I respectfully submit to you the following scheme.—

10. How could Holy Trinity or any other down-town church carry out this scheme?

(a) By renting a suitable house as near the church as possible—nearness to the church is a most important point. If possible, I should suggest building. But results can by this means be obtained. (See plan.)

(b) The house should be large enough to hold four to six aged persons at one time, as well as a nurse, housekeeper and the parish Deaconess, who would be superintendent.

(c) Each tenant should pay \$1 per week for room rent, heating, lighting, etc., and have the use of the wash-room for ten cents extra.

(d) Each room should have small kitchen opening off it and be supplied with small gas stove and sink, with hot and cold water laid on, electric light and cupboards.

(e) A doctor and lawyer of the congregation shall give his services freely and the nurse attend to the small comforts, and, if necessary, purchase or cook for those unable to go out or do for themselves.

(f) Only those to be admitted who are really Church members and communicants.

(g) Since those for whom this house is provided will in most cases be owners of property in a small way, possibly a house, the rent of which is all they have to live on, it follows that in course of time, through possible bequests, the scheme may become self-supporting, and it may even become possible to maintain one free room.
 A Parish Worker.

CHAPLEAU BOARDING SCHOOL.

Sir,—Will you kindly permit me, through the columns of your paper, to thank most sincerely the various Branches of the Woman's Auxiliary that have rendered us such valuable help by sending outfits and bales for use in our school. We appreciate this aid more than ever this year, owing to the fact that cost of living has increased fully 30 per cent. since the war began.

We feel, too, that this devotion has cost the contributors much self-denial, owing to the many and urgent calls upon them from other sources, and hope, by a wise and careful use of these evidences of their labours of love, to make them fruitful of much good.

Absence from home on missionary duties and pressure of other work, have prevented me from acknowledging several bales and outfits which have arrived since the beginning of June, but I hope to be able to resume my correspondence in time for the meetings of the Auxiliaries, when they re-assemble after the holidays.

We feel that the past year, from a point of general progress and the health of the pupils, has been the best of any in the history of the school and we owe a great debt of gratitude to the Woman's Auxiliaries for their noble and generous help.

Thanking you in anticipation, believe me, very faithfully yours,
 Geo. Prewer (Principal).

THE CHURCH AND THE CRISIS.

Sir,—I feel that your editorial under the above heading in your issue of July 6th must have put into words what many have been thinking. We know that in the past twenty-four months much of the Canadian business fabric has been torn down and rebuilt, while the Church, even from the close viewpoint of an interested layman, seems to have done scarcely anything. Laymen in other denominations have spoken to me of this.

A few weeks since, I attended the annual meeting of the Canadian Press Association in Toronto. In ante-war

times the meeting was a good deal of a social function. What a contrast this meeting presented! Every minute was devoted to business, and that business was the problem created by the war. It is not too much to say that Canadian newspaper business has been revolutionized in the last two years. Methods that have the sanction of years have been cast overboard wholesale. As you are, doubtless, painfully aware, sir, the war has put up the price of everything that goes into a newspaper and has reduced every source of a newspaper's income. The business of the meeting seemed to be to discover how to meet that situation without reducing, and, in fact, while increasing, the newspaper's efficiency. The situation to some of the publishers is terribly serious, yet I never heard a pessimistic word, but, on the other hand, there was much self-criticism and much repentance for the sins and omissions of the past.

The statements made at the chief public meeting were of a most striking character. There were four principal speakers: Mr. Claude Jennings, editor of the "Mail and Empire"; Mr. Stewart Lyon, editor of the "Globe"; Mr. E. W. Beck, editor of the Winnipeg "Telegram," and Mr. J. H. Hale, jr., of the Orillia "Packet." (The first and last-named are well-known workers in our own Church.)

The keynote of all the addresses was, "What must we do to perform our whole duty as leaders of public opinion?"

Mr. Jennings declared it was useless to talk of things being the same after the war. The whole outlook was completely changed, and they must face a new set of conditions in the future. He then proceeded to give his views as to how to meet that future.

Mr. Lyon's text was practically, "Have we as newspaper men been doing our duty to the public?" He answered the question in the negative, and held that if British civilization was not to suffer they must amend their ways. He had carefully analyzed the contents of the "Globe" and "Mail and Empire" for a week thirty years ago and for a week in the corresponding month this year. It is needless to go into this analysis

further than to say, as regards the editorials, that Mr. Lyon pointed out that whereas thirty years ago editorials were frequently two, and even three, columns long, to-day they were rarely more than half a column in length. He said these newer editorials were appeals to a man's emotion rather than to his reason. They were not educative. A man was urged to do a thing on the *ipsi dixit* of the editor rather than given the reasons and allowed to draw his own conclusions. He argued that if democracy was to get what it had a right to expect, editors must return to the informative, reasoned-out editorial.

Now, sir, it may be that the newspaper men take themselves and their work too seriously, but where is the Synod or conference or other ecclesiastical court that has shown such searchings of heart, such efforts to ascertain its whole duty and to do it as this assemblage of men directing a so-called secular institution, and one which is carried on ordinarily for profit? Should the same layman be moved to repentance and to anxiety for the future at meetings concerning his so-called secular calling and lulled to sleep at the meeting of his Synod by leaders to profess that the Church was doing her whole duty before the war, and that after the war everything will go on as before?

Central Canadian.

MOOSONEE APPEAL.

Acknowledged previously ...	\$247.00
Rev. Leonard Dawson, Lytton B.C.	20.00
Rev. C. E. Luce, Birchcliff, Ont.	5.00
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S.P. Rupert's Land, Winnipeg, Man.	20.00
E. H. Osler, Esq., Cobourg, Ont.	25.00
Trinity Church, Barrie, Ont., per Rev. H. D. R.	26.75
Rev. and Mrs. A. L. Fleming, Port Hope, Ont.	20.00
Rev. M. LaTouche Thompson, Quebec, P.Q.	25.00
W. R. Kirkpatrick, Esq., Toronto, Ont.	5.00
Anon.	1.00
	\$410.75

ACKNOWLEDGMENT.

Scripture Gift Mission.
 Miss Cowan, Toronto, \$1.

SOME REMARKABLE FICTIONS.

Bishop Stileman, who recently resigned the Missionary Bishopric in Persia, mentioned at a C.M.S. meeting at Sir John Kennaway's house at Escot, Devon, some curious German stories retailed for Mohammedan consumption. The people of Persia and Turkey were taught that Germany was practically a Mohammedan land, whilst the British would not be happy until they took the bones of Mohammed from Mecca to the British Museum. The Hohenzollerns were said to be descended from a sister of Mohammed! But the most remarkable story was that in an Arabic journal, stating that a large German airship went to Petrograd and took the Czar of Russia prisoner. It then proceeded to Paris and captured President Poincare. It then went to Buckingham Palace, and from his bedroom took prisoner the reluctant King George. And so Persians and Arabs were taught to believe that the Czar of Russia, the President of the French Republic, and the King of England were all prisoners in Berlin!

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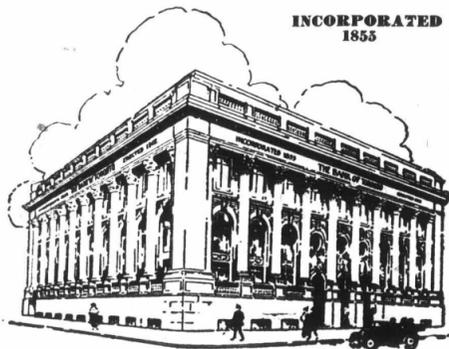
GIFTS may be sent to the Editor of THE CANADIAN CHURCHMAN, or to the

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 Secretary: FRANCIS C. BRADING { London, W.C.

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THOS. F. HOW General Manager

A TURN OF THE ROAD.

(Continued from page 572.)

pork, beans, potatoes and strong tea. At the end of the long, dark, log building, where all food was cooked and served, stood a large cooking-stove. From its oven Tom lifted a baking of golden brown johnny cakes.

"Not so bad, eh, kid?" he said to "Bob," who was stirring something in a lard pail. Bob looked up.

"Sure," he answered, with the peculiar emphasis which can only be heard on the western side of the Atlantic. "I wish this blessed pancake-mixture would mix up a bit quicker. The boys will be here in a few minutes and my pancakes won't be fried."

"Mixture looks a bit too dry," said Tom; "shove a drop more milk out of that can into it, and try again." Bob obeyed, and stirred in silence, while Tom prepared another batch of johnny cakes for the oven. When it was safely baking, he turned to Gilbert and said in a low voice, though the shed was empty:—

"They're advertising for you, kid. Welsh Jack got a paper last time they brought the mail into camp, and he lent it to me. I wanted to keep it, but he said he'd promised it to one of the other boys, and I didn't dare tear the 'ad.' out. 'It said G. L. is earnestly requested to communicate with M. L. All will be arranged.' Then in another place I found a description of you which was pretty good, but didn't allow for that handsome moustache of yours, which makes you look twenty at least. Guess you'd better be going home

and let David boss you again. 'All will be arranged'; but they don't say who's to do the arranging."

Gilbert flushed angrily. "You know perfectly well I'm not going back to Otter Lake. I mean to stay here, and get enough money to be independent, and then find a better job, where I shall be my own master. This one will do me all right for the present."

The door at the end of the house was opened roughly, and some thirty men entered. With them entered a cold breath of sweet-scented forest air which reached the almost red-hot cooking-stove. Bob drank it in with relief. The close, heavy air of the log shanty seemed almost intolerable, but he had to help serve supper and wash the dishes before he could be free to steal out into the clear darkness of the forest night. As usual, the men were satisfied with their grub. The johnny cakes and pancakes were pronounced "all right."

Soon the silent meal—for lumber jacks do not cultivate table talk—was over, the tin plates and cups washed ready for breakfast at dawn, and the wood laid ready for the stove. Most of the men had retired to the bunk-house to sleep the long sleep demanded by their strenuous toil. A few remained in the cook-house, playing cards or writing by the dim light of a swinging lamp.

(To be continued.)

Practically all Jews in the Holy Land who have not embraced Mohammedanism have been expelled from the country. Food is extremely dear, but it can be had.

You Need a Projection Lantern

if you do not already possess one. You will find it useful in the Sunday School, the week evening meetings, and even in the Church services. How attractive these gatherings may be made if interesting and instructive pictures be thrown on the screen. Nothing, perhaps, disheartens the Minister and his loyal band of helpers so much as empty seats, and lack of interest on the part of the people. Anything, therefore, that may be done, to help a little, should be welcomed.

We have different makes of lanterns on sale, and have taken pains to find out the merits of each kind. May we help you in making a selection of an instrument, suited to your needs?

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WE - KNOW - HOW

CHRISTIAN FORTITUDE.

(Continued from page 569.)

difficult. Christianity has greatly strengthened and deepened the ties that bind us to our friends. Christianity has ennobled and glorified the ties of husband and wife, of parent and child. It has taught us that these ties are not merely earthly but heavenly. The parent who brings the infant to the font and dedicates him there to God, who cares for his soul and for his character, who strives and prays that the child may grow up to be true and kindly and good, finds the natural instincts of a natural affection greatly heightened and strengthened by this spiritual atmosphere and by these spiritual convictions.

And when the tie thus strengthened is rudely burst asunder, then of necessity the shock is the greater, the sense of loss must be more acute.

People who do not understand this are sometimes cynical over Christian sorrow. They say, "See how poor is their faith when they grieve so over a separation that according to their belief is only temporary." They do not perceive that this world too is of God's ordination, that these earthly ties are of His will, and that their break is a real calamity.

And yet our sorrow must not be that of men without hope. We must root ourselves more deeply still in the faith of an Eternal God whose children we are, and

"in whose eyes Unveiled the whole creation lies. All souls are thine; we must not say That those are dead who pass away, From this our world of flesh set free, We know them living unto Thee."

That is Christian fortitude, the endurance of real suffering, hardships, temptation, sorrow, but its endurance "as seeing Him who is invisible."

DON'T WASTE YOUR TIME.

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of Angel's wings;
Don't spurn to be a rushlight
Because you are not a star,
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle
As well as the garnish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission,
By shining just where you are.

CHINESE NEW YEAR.

At the Chinese New Year the houses and other buildings are decked with flowers and the streets are thronged with people who have come out to buy provisions, new clothes, and gifts. One good New Year custom in China is that of settling up all debts before the old year has died out. A Chinaman who allows the New Year to dawn before he has settled with his creditors feels himself disgraced. If a Chinaman to whom money is owing is not there to receive it, then he is debarred from pressing his claims for some months afterwards. The New Year is also a great time for housecleaning.

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J. M. McWhinney, General Mgr.

BUSINESS IS BUSINESS

CHARLES was on his way from the post-office one Saturday morning. He carried the mail beneath his jacket, to keep it dry, for an April shower was falling in beautiful crystal drops about him. It was making little streams trickle from the brim of his ragged straw hat over his freckled little face, and even into the big blue eyes. As he brushed them aside with his sleeve a streak of dirt crossed the pug nose, and ended at his ear. But Charles was hugging tight beneath his jacket Miss Jean's mail, and picking out an occasional puddle along the way that he might wash the dirt from his chubby feet. To be sure, he took particular pains to walk into the next ashheap, but then there was another puddle just ahead, so he tacked his way homeward from ashheap to puddle, but carefully protecting the mail beneath his jacket as he went.

had not fallen into a puddle. Clyde was about to stoop to pick up the coveted treasure, but Charles dealt him a blow in the chest which made him stagger for a moment. Charles quickly picked the card from the walk, wiped it on his sleeve, and placed it beneath the jacket.

"There, Clyde Hevner. I'm not a fighter, but when it comes to a fellow losin' his job, business is business, I'd have you understand. The next time I tell you to let me alone I guess you will do it." And he turned to the next ashheap by the edge of the walk, thoroughly covered his feet with the dust, and then as carefully washed them off in the next puddle, so continued to the home of Miss Jean, when he explained to her the little difficulty he had in keeping the post-card; and she then readily understood why it was wet and soiled.

"Say, hubby," called the senior member of the Finch clothing firm the next Monday morning as Charles hurried to the office before school, "where are you going?"

"I'm going for Miss Jean's mail, sir, and I cannot stop to talk, for it is almost time for school."

"But I want you to bring the mail for our store along with you. I happened to see the little difficulty you had on Saturday with the fellow who tried to take your mail, and I said to myself: 'There's a boy that can be trusted; he's the one we need for special errands.' So just take this order to the post-office, and when school is out to-night, come round, and we will make arrangements for the pay."

Charles took the order for the Finch Company mail, and hurried to the office and back with the mail. By running two blocks he got home in time to brush his hair and gather up his books, and get to school five minutes before the bell rang.

"What do you think, mother? Mr. Finch will give five cents just for bringing their mail with Miss Jean's twice a day. Then, he said that if we got along all right he would give me fifty cents each Saturday I did errands for the store, besides giving me a suit at first cost. We'll get along all right, I know, 'cause I intend to do that work as well as any boy he can get—and better, if I can."

And sure enough they did; for Charles went out on the farm next summer, wearing the best boy's suit that was in the Finch store, and earned, not half, but all by himself.

When Charles opened the package containing the suit he found it contained a big straw hat and a suit of denim for farm-wear, and with them a communication from the firm, stating that they "wished to add a little to the pleasure of their employees on their vacation, and thought the inclosed garments would add much to the comfort of their messenger boy in the hay-field on the farm next month. For, having secured a trustworthy messenger boy," the letter read, "we wish to retain him. Business is business, you know."—Pittsburg Christian Advocate.

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Of those who are boys to-day? I tell you it makes a fellow feel that He wants to be armed for the fray! We cannot afford to hamper ourselves With habits that work us harm; We need to be true of head and heart, With a steady, strong right arm; With a love of life and its joys, But ever ready to stand for the right; And in order to do that boys, We've got to begin right now, or else—

No, I am not "Preacher Ben," And don't let us forget in our work or our play

That we are the coming men!
—Anon.



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