

Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Illustrated Family Newspaper

CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA.

Vol. 44.

THURSDAY, JUNE 21st, 1917.

No. 25.

CONTENTS

Hamilton Church Organ Works
New and rebuilt pipe organs, tracker and pneumatic actions.
HAMILTON, Ont.

FOR SALE—Library of deceased Anglican clergyman, containing many valuable books. Apply Mrs. Creighton, 138 Yorkville Avenue Toronto.

CHURCH EMBROIDERY
of all kinds done by Miss Going, 198 University Ave., Kingston, Ont.

CITY PRIEST would take charge of Parish or Sunday duty, August 5th to September 2nd, inclusive. Niagara or Huron Dioceses preferred. Box 19, Canadian Churchman.

WANTED—A Deaconess for work in the fast-growing parish of All Saints, Windsor, Ontario, to commence duties September. Opportunities unique and work exceptionally promising. Apply Rev. Arthur Carlisle, Rector All Saints Church, Windsor, Ontario.

FREE FURNISHED HOUSE
in Toronto, for three weeks in July, for Clergyman's Family. State number in Family. M.R., Canadian Churchman, Toronto.

CLERGYMAN—disengaged at present is free to take Sunday duty. Remuneration as arranged. Box 18, Canadian Churchman.

CLERGYMAN—with twelve years' experience in Canada seeks parish. Ontario or East preferred. Excellent references. Box 17, Canadian Churchman.

FOR SALE—Church Organ, Mason and Hamlin, with pedals pumped by hand. Slightly out of repair. Owner would gladly give organ to a Church for repairs and transportation charges. Address. Box 28, Cataragui.

The Quebec Bible Society requires the Services of a Superintendent of Colportage. Conditions:
Fluency in the use of both languages—English and French.
Intimate knowledge of the Word of God, and zeal for its propagation.
The Centre of the Society's operations is the City of Quebec, The Superintendent must reside there, but is charged with active participation in the work of colportage as well as the intelligent and sympathetic supervision of the Colporteurs throughout the territory of the Society.
Applications as well as requests for further information should be addressed to the undersigned. Rev. W. T. Halpenny, 2248 Mance St., Montreal.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until 4.00 P.M., on Tuesday, July 3, 1917, for the supply of coal for the Public Buildings throughout the Dominion.

Combined specification and form of tender can be obtained on application at this office and from the caretakers of the different Dominion Buildings.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

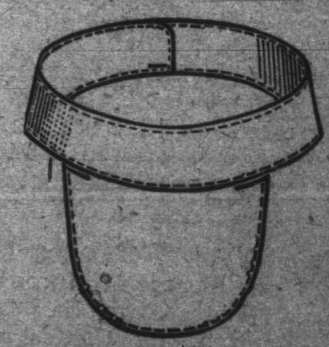
Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so or fail to complete the contract. If the tender be not accepted the cheque will be returned.

By order,
R. C. DESROCHERS,
Secretary.

Department of Public Works,
Ottawa, June 9, 1917.
Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

The Christian Year	-	-	Very Rev. D. T. Owen, D.D.
French Canada	-	-	Editor
Charge to Synod	-	-	Rt. Rev. J. C. Roper, D.D.
Teacher Training Examination Results	-	-	S. S. Commission
The Bible Lesson	-	-	Rev. Canon Howard, M.A.
From Week to Week	-	-	"Spectator"
Our Boys	-	-	By a Lover of Boys
Synod of Toronto	-	-	Business Sessions
Prayer Book Studies	-	-	Rev. Dyson Hague, M.A.
New Books; Church News; Hints to Amateur Gardeners; The Man in the Pew; Prayer Book Revision; Correspondence; Serial Story; Boys and Girls.			

HARCOURT & SON
have special lines of
Clerical Collars



Also Black Stocks for the double collars to be worn with clerical or low cut waistcoats.
103 King St. W., Toronto

REED, SHAW & McNAUGHT
INSURANCE
Phone M. 8848 TORONTO

Interesting Books
Spiritual Fundamentals
A Message for the Twentieth Century
By J. LIONEL HOMER
Price \$1.00 net

Seven Hundred Stories and Illustrations of Christian Doctrine
By WALKER GWYNNE, D.D.
Price \$1.50 net

Religion in Europe and the World Crisis
By CHARLES E. OSBORNE
Price \$2.50 net

The Glad Tidings of Reconciliation
By E. A. KNOX
Price \$1.25

Studies in the Christian Character
Sermons with an Introductory Essay
By FRANCIS PAGET, D.D., late Bishop of Oxford
Price \$1.50

Canada in Flanders
By LORD BEAVERBROOK
Price 35 cents

Upper Canada Tract Society
JAMES H. ROBERTSON, Depositary
2 Richmond Street East, Toronto

MENEELY BELL CO
TROY, N.Y. AND
177 BROADWAY, N.Y. CITY
BELLS

LIFE'S UNCERTAIN SPAN!

Man proposes, but God disposes; man plans,—Death changes his plans. The Great Reaper seldom gives much warning. Only one man in a hundred lives to be fifty, and leaves anything but life insurance at death, and often not this. Will you be that man? It takes time to accumulate wealth; and only life insurance can change uncertainty into certainty. You can create an estate for any amount you choose now,—simply by the stroke of a pen. Why not do it, and have peace of mind?

Next year you will be older, consequently the premium rate and other costs will be higher; next year, your health may be impaired, when you could not pass the medical examination. Next year,—yea, next week, to-morrow even, you may die,—without sufficient insurance protection? And who will fill your place as provider for your wife and children? Will your widow have to slave for a bare existence for herself and little ones?

Last year 25,000 men in America waited sixty days too long. Hadn't you better act promptly, and sign that application to-day?

Heed this warning by seeing your nearest Agent of the Company, or write to either of the undersigned at Head Office for full particulars, stating your age at nearest birthday.

CHARLES H. FULLER, Secretary and Actuary
GEORGE B. WOODS, President and Managing Director

THE CONTINENTAL LIFE INSURANCE COMPANY

Head Office - - - Toronto, Ont.

Lengthen the Life of Your Collars and Shirts
YOU can do it by sending them here to be laundered. Our "Crack-proof" process of starching beats anything you have ever known! Does no injury to any fabric and brings out all the wear there is in the goods.
We Know How
New Method Laundry, Limited
Telephone Main 7486

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

Personal & General

The war is costing Great Britain at the present time no less a sum than £7,750,000 a day.

* * * * *

The following Chaplains have sailed for Canada: the Revs. J. F. Belford, W. T. Suckling and E. C. Earp.

* * * * *

Eleven grandsons of the late Rev. Canon Broughall have taken part in the present war; three of them have been killed in action.

* * * * *

A Canadian flag is to be placed in St. Cuthbert's, York, which was the parish church for many years of the parents of General Wolfe.

* * * * *

Sir John Kennaway, Bart., has resigned the position of President of the Church Missionary Society, a position which he has held with devotion and untiring zeal for the past 30 years.

* * * * *

At the 163rd annual commencement exercises of Columbia University which were held on June 6th, Rt. Rev. Dr. Brent, Bishop of the Philippine Islands, received the degree of D.D.

* * * * *

The Rev. C. H. P. Owen, Rector of Glencoe, Ont. (diocese of Huron), will again take charge of St. Anne's Church, Toronto, for the month of July, during the absence of the Rev. L. E. Skey.

* * * * *

The Rev. R. L. McCreedy, Rector of St. Mark's, Louisville, Ky., has been appointed Dean of Christ Church Cathedral, in the same city, in succession to the Very Rev. C. E. Craik, who has resigned.

* * * * *

The death took place at the General Hospital, Cobourg, on June 14th, of Mrs. Sawers, the wife of the Rev. F. J. Sawers, the Rector of St. Peter's Church, Cobourg. We beg to extend our most hearty sympathy with the bereaved husband in the great loss which he has sustained.

* * * * *

Admiral Winnington-Ingram, one of the six brothers of the Bishop of London, is a sidesman of Emmanuel Church, Clifton, Bristol, of which Bishop Stileman, late Bishop in Persia, is the Vicar. A few weeks ago the Admiral was licensed as a diocesan Lay Reader by the Bishop of Bristol.

* * * * *

Mr. F. G. Kilmaster, Mus. Bac., organist and choirmaster of St. Paul's Cathedral, London, has enlisted for service with the Army Medical Corps. Before coming to London Mr. Kilmaster was organist and choirmaster at the Church of the Redeemer, Toronto, for a period of five years. For two years he was music master at Upper Canada College, Toronto.

* * * * *

The Right Rev. David Williams, Bishop of Huron, held a general ordination in St. Paul's Cathedral, London, on Sunday morning, June 17th, when he ordained one deacon and four priests. The names of the ordinands were as follows:—Deacon, Mr. John Anderson; priests, Revs. J. H. N. Mills, Stratford; Richard Lee, Windsor; Roy J. Kain, Thamesville, and J. H. Whalen, Brantford.

* * * * *

The Archbishop of Canterbury has nominated the Rev. E. D. L. Danson, M.A., to be Bishop of Labrian and Sarawak in succession to Bishop Mounsey, who resigned lately on account of ill-health. Mr. Danson is a

graduate of Aberdeen University, and was ordained in 1906 to the curacy of St. Paul's Cathedral, Dundee. After staying there five years he offered himself for missionary work, and he was sent to the diocese of Singapore, in which diocese he is at present working.

* * * * *

In Christ Church, Cathedral, Fredericton, N.B., on Trinity Sunday last, the following were ordained by the Right Rev. J. A. Richardson: Priests, Rev. A. F. Bate, Curate of Cathedral, Fredericton, N.B., Rev. E. A. Green, Curate of St. Luke's Church, St. John, N.B., Rev. Hubert Carleton, D.C.L., Curate, Cathedral, Cleveland, U.S.A.; and deacon, Rev. W. H. Lance, in charge of the parish of Musquash, N.B. The ordination sermon was preached by the Ven. Archdeacon Crowfoot, recently appointed Rector of St. Paul's Church, St. John, N.B.

* * * * *

The funeral of the late Rev. Canon A. J. Broughall, formerly Rector of St. Stephen's Church, Toronto, was held on the 12th June, from the residence of St. Stephen's, and thence to St. James' Cemetery. The Bishop of the diocese officiated, assisted by Provost Macklem, who read the 90th Psalm, and by the Rector, Rev. T. G. Wallace. The service was fully choral, and Dr. Doward acted as organist. Practically all the clergy of Toronto were in attendance. The pall-bearers were: Dr. H. T. Machell and T. S. G. Pepler, sons-in-law, and four grandsons, Lieuts. H. E. Machell, J. H. and H. B. Pepler, and Pte. Cyril H. Broughall. Among the many present were: N. F. Davidson, K.C., Hon. Thomas Crawford, A. F. Wallis, C. A. C. Jennings, William Cooke and Harry Lovelock.

* * * * *

The Rev. William T. Manning, D.D., Rector of Trinity Church, New York, has been elected Bishop of Western New York, in succession to the late Bishop Walker. The Bishop-Elect was born in 1866, and was educated chiefly at the University of the South. He was ordained Deacon in 1889 and Priest in 1891, after serving in several dioceses, commencing in the diocese of California. During part of the time spent in that diocese he filled the position of Professor of Dogmatic Theology at the University of the South. In 1903 he came to New York as Vicar of St. Agnes' Chapel of Trinity parish. He became Assistant Rector of the parish a year later, and he succeeded to the Rectorship on the death of the late Dr. Dix, in 1908. Dr. Manning has taken a leading position in the Church at large, and he is recognized as being one of the ablest of the American clergy.

* * * * *

News has been received of the death at the front of Pte. Hector Longhurst of the 73rd Highlanders. The late Pte. Longhurst, who was killed in action, was the younger son of Archdeacon Longhurst and Mrs. Longhurst, of Granby, P.Q. He was educated at the Granby High School and at Bishop's College School, Lennoxville. He enlisted in September, 1915, in the 73rd Battalion, Royal Highlanders, and he went overseas in March, 1916. He had been in France since August, 1916, and his death took place on March 1st last. If he had lived he would have come of age in July of this present year. The late Pte. Longhurst is survived by his parents, an only brother, Sydney L., manager of the Bank of Commerce, Broderick, Sask., and one sister, Mrs. S. L. S. Patterson, of Sherbrooke. His grandfather, Dr. Longhurst (Mus. Doc.), was for about 70 years actively associated with Canterbury Cathedral, and he was for a number of years the organist at the Cathedral.

You be the judge

PEOPLE of good judgment—shrewd buyers—are our oldest and best customers.

The evidence—the facts in the case carefully weighed show that we have satisfactory coal, and deliver it just when wanted.

The Standard Fuel Co. of Toronto Limited

Tel. M. 4103.

GARDEN PARTY JULES BRAZIL

The Humorous Entertainer

41 GORMLEY AVENUE TORONTO
Long Distance Phone, Belmont 571

GARDEN PARTY THE PEOPLE'S FAVORITE WILL J. WHITE

In his Humorous Character Songs & Sketches
51 High Park Boulevard, Toronto
Long Distance Phone Parkdale 906

Scarboro Beach Park

Ideal for Picnic Parties

For special arrangements, write
F. L. HUBBARD, SCARBORO BEACH PARK, TORONTO.

Send Us Their Names

READERS of the "Canadian Churchman" can help extend its circulation by sending names of possible subscribers to the Editor. Sample copies will be sent gladly to all names and addresses sent in.

An Anchor of Security

is found in Life Insurance. It means safety of principal—certainty of return—the surest of all investments.

These are generalities. Come down to personal application by seeing what Life Insurance can do for you. Obtain rates, and dependable advice. Do so now—while the subject is in mind.

You will find the Great-West Policies well worth investigation. The rates are low—the profits high.

Full particulars for the asking—and there will be no undue solicitation to insure. State age.

The Great-West Life Assurance Company DEPARTMENT "C."

Head Office WINNIPEG

THE "POSITIVE" REAL PIPE (not Reed) ORGAN REPRESENTS THE FINEST VALUE IN ORGAN BUILDING

A one-manual Pipe Organ giving two-manual and pedal effects from its single keyboard. Entirely British made of the finest materials. Over 300 supplied. Highest testimonials. Send for Catalogue "A."

POSITIVE ORGAN CO., LTD.
44 Mornington Crescent, London, Eng.

DOMINION OF CANADA WAR LOAN

We can offer a limited amount to pay slightly better than 5%.

Correspondence invited.
BRENT, NOXON & COMPANY
Dominion Bank Building, Toronto

Tripure Water is three times pure

- (1) It is sterilized by heating it to 212 degrees.
- (2) All mineral, animal or vegetable matter and all germs or bacteria, dead or alive, are precipitated to the bottom of the still.
- (3) Pure air is introduced at 212 degrees, while all noxious gases pass out at top of still.

Result: "The Purest Water in the World."

"ST. AUGUSTINE"

REGISTERED

The Perfect Communion Wine

Cases 12 Reputed Qts. \$5.00

Per Gallon \$1.00

F.O.B. Brantford. No sale less than 1 dozen qts. or 5 gallons. Complete Price Lists on application.

J. S. HAMILTON & CO.

WINE MANUFACTURERS
BRANTFORD ... ONTARIO

"He saves much who saves a little with regularity."



THE HOME BANK OF CANADA

Full compound interest paid at highest bank rate on Savings Deposits of One Dollar and upwards.

Branches and Connections Throughout Canada
HEAD OFFICE & NINE BRANCHES IN TORONTO

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

Canadian Churchman

Toronto, June 21, 1917.

The Christian Year

The Fourth Sunday after Trinity, July 1st.

THE SUFFERINGS OF THIS PRESENT TIME.

1. "The Sufferings of this Present Time."—St. Paul had a right to speak of sufferings; his life was full of them. But he had a way of looking at them in their right setting. He placed them against the background of Eternity. He knew that they had in them possibilities of glory, and he rejoiced in them as vehicles of Divine Grace. It is his conception of "the sufferings of this present time" which we need to have before us during this time when suffering is coming so near to the life of our people. "The sufferings of this present time" is a phrase of special significance to us now. And it is exactly St. Paul's idea of the power of sufferings which will help us through these days. These things, so hard to endure, will bring us a rich return some day. The harvest of suffering is noble and imperishable. "The pleasures of each generation evaporate in air; it is their pains that increase the spiritual momentum."

2. **The Fruits of the Sufferings of Past Generations.**—On this day, when we are celebrating the fiftieth anniversary of the Confederation of Canada, we remember that it is to our forefathers in this country, to their courage, hard work and privations, we owe a debt we can never repay; that to the men and women who carved their homes out of the forests, whose lives were filled with hardships, is due the credit of that which is best and most enduring in our Canadian life. And so we believe that the pains of to-day, and all the sufferings which this War has brought will work out to the lasting benefit of our national life.

3. **Christianity Faces the Problem of Pain Boldly.**—It does not ignore or belittle the mystery of pain. "For we know that the whole creation groaneth, and travaileth in pain together until now." Christianity teaches that all pain and suffering, if rightly accepted, lead on to victory, and that all will be swallowed up in the glory which is to be. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Christianity faces the problem of pain. It is not on the defensive in this matter, rather it is on the offensive, for it sets up in the midst of the darkness the awful symbol of pain—the Cross of Calvary. It unveils the Divine Face for us, and that Face is thorn-crowned, tear-stained, and drawn with the pain of the world. This is the Christian's God, in the midst of the sufferings of this world, touched by it all, bearing it all, to Whom we can pray in fullest assurance of His complete sympathy and ever-ready help: "Increase and multiply upon us Thy mercy, that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal."

It is easy in the world to live after the world's opinion; it is easy in solitude to live after one's own; but the great man is he who, in the midst of the crowd, can keep with perfect sweetness the independence of solitude.

—Ralph Waldo Emerson.

Editorial

FRENCH CANADA.

For over one hundred and fifty years Canada has been the home of two distinct races, and for nearly fifty years these races have been living under the same Federal government. For the most part, their relations have been of a most cordial character, each respecting the other's views, and realizing that, while difference of opinion on certain questions was inevitable, for the welfare of both races such differences ought not to be allowed to develop into bitterness.

During recent years, however, a new element has been at work in Québec which threatens to bring about disruption. The Nationalist Movement, led by Bourassa and his lieutenant, Lavergne, has gained considerable power, especially with the younger men of the province. It has, moreover, been difficult to counteract its influence among a people who take little interest in what goes on in other parts of the world, and who do so little independent thinking. The France of to-day, that drove out the Roman Catholic Orders, receives little, if any, more sympathy from this Movement than does England, which has been openly "accused of every form of degeneration and degradation and cowardice," and has been attacked in language that would not have been tolerated in a less liberty-loving Empire. The war has brought matters to a great extent to a head, as the relation of Canada to the Imperial authorities in military matters is one of the main planks of the Movement, which maintains that there should be: (1) No participation by Canada in Imperial wars outside its territory. (2) No recruiting for British troops or services. (3) No use of the militia or military colleges or Canadian officers for external Empire warfare. The same Movement seized upon the bilingual issue in Ontario as an excuse for incessant attacks upon everything British, and has poisoned the minds of thousands of otherwise peaceable and loyal subjects.

Under these conditions, is it any wonder that recruiting in Québec has not been up to the mark? Is it any wonder that the situation is looked upon as serious by English-speaking Canadians who are in close touch with it? Is it any wonder that thousands of loyal French-Canadians are anxious regarding the future? Wholesale condemnation of Québec by English-speaking Canadians in other parts of Canada will do no good, and may do a great deal of harm. But for the Government to allow the leaders of this Movement to continue their nefarious work is unthinkable. It has gone on far too long already, and if something is not done soon to remedy the situation, one trembles at the thought of what may happen in the not distant future.

It is plainly the duty of every loyal Canadian to do what he can in his own community. The barriers of isolation and ignorance and suspicion in Québec must be broken down, but not with weapons of war. Likewise, the ignorance in other provinces regarding the real situation in Québec, and the lack of sympathy with French-Canadians who cannot feel the same enthusiasm towards the British Crown that English-speaking Canadians do, must also be over-

come. For the sake of the great men that Québec has given the Empire, for the sake of the thousands of French-Canadians who sleep beneath the sod of South Africa and Europe, for the sake of Canada and the Empire, let clergy and laity alike study the situation and do everything possible to heal the breach and bring about a better understanding.

According to the latest bulletin issued from the Census and Statistics Office at Ottawa, the total acreage of wheat sown in Canada this year is nearly 10 per cent. less than in 1916. There is an increase, on the other hand, in the acreage of oats, barley, rye, and mixed grains. The serious nature of the situation should bring home to us our ultimate dependence upon God.

The decision of the Presbyterian Assembly to allow the question of Union to stand in abeyance until after the close of the war is surely a wise one. The situation following the war will demand the utmost harmony in all Christian Communions. It is better, also, to wait until it is more clearly seen what effect the war is going to have on organized Christianity.

The king of Greece has at last been compelled to abdicate his throne and evidently the only other monarch who sympathizes with him is his royal German brother-in-law. It has been difficult to understand why the Allies were so lenient with him. He did his utmost early in the war to gain sympathy from the United States but he can expect nothing from that quarter any longer. He is evidently a man of considerable ability whose ideas, whether from early training or from the influence of his wife, have been sadly distorted. It is to be hoped that his son who takes his place has a clearer insight into the cause of the Allies.

If the Dominion Government required any assurance that the vast majority of the members of the Church of England stand solidly behind it in the matter of conscription, it has received it through the resolutions forwarded from the various diocesan Synods. Last year the demand was for national registration, as it was felt by many that the time for conscription had not come. During the year that has passed the conviction has grown stronger and stronger that more extreme measures are required if the men at the front are to receive adequate support and the work they have so well begun is to be carried to a successful conclusion.

The demand being made in certain quarters for a referendum before putting conscription into force should be resisted by every loyal Canadian. In justice to the men now at the front, and in justice to those who have laid down their lives, those who have been given an opportunity to go voluntarily and have refused, should not be given an opportunity to vote to stay at home. The success of a democracy depends on the willingness of every one of its members to share in its responsibilities, and no man, or community of men, should be exempted in Canada from the responsibilities of Canadian citizenship. God grant that the words, "mene, mene, tekellipharsin," may never be written over Canada.

Charge to Synod

Extracts from the Charge of the Right Rev.
J. C. ROPER to the Synod of Ottawa.
June 5th, 1917

Certain Urgent Public Duties.

TO live in times like these must awaken us to a sense of grave responsibility. For many things we should be deeply thankful. Notwithstanding hearts that ache, homes that are bereaved, and days and nights spent by many under the shadow of anxiety, we ought to thank God humbly for many blessings and look forward with confidence to His over-ruling for good this storm of war through which we are passing. It is a time to be up and doing. It is also a time to be often on our knees in prayer. The war is not yet over. The outlook is in many respects more critical than ever before. Victory for those who are fighting for the freedom of the world will be possible only if, as Mr. Balfour recently said, "Every man and every woman on this side of the Atlantic, as on the other side, will throw their efforts into the scale of right."

Let me emphasize specially certain urgent public responsibilities which are and must be in the minds of us all to-day. They may seem perhaps to lie outside of the duties of our Synod, and yet they are responsibilities that can only be met if the state of public opinion concerning them is healthy and strong and well informed. In forming and maintaining such public opinion members of the Church of England can and do exercise a far-reaching influence.

The Responsibility of Maintaining Canadian Forces at the Front.

We have listened to many addresses by men who have been at the front. We have read many vivid descriptions of conditions that prevail there. We can picture the hour when darkness falls on the battlefield, the hour as someone has said, "when casualties are moved out and supports are moved in." We cannot pass unheeded the appeals that are made by all who know the facts, that men still at home should fill up the ranks of our gallant men in the front lines. These ranks are already too thin for the ground they have to cover and the work they have to do. We owe it to those who have fallen not to risk the cause they died for by lack of men to take it up and carry it through to the end. We owe it to the men who are there not to allow a heavier task, more strain of fatigue, longer hours of peril to fall on them for want of adequate support from home.

Quite recently many of us have heard or read the eloquent and moving oration delivered by M. Viviani to a joint session of Parliament here in Ottawa. You will remember the appeal that he made at the end of his address, when, stretching out his hand toward the women in the gallery, he exclaimed: "Mothers, now listen to me! It is for your children's freedom, to prevent the recurrence of war, and to secure the peace of mankind, that a whole generation is giving its life, is to-day making the supreme sacrifice. Let a pious thought accompany those who go to the front. All laudatory phrases have been exhausted. There is nothing left to say but that some have given their lives for a holy cause and others are fighting for the salvation of mankind. Fighting for justice, fighting for truth, fighting for humanity, fighting for right."

It seems to me that France has won the right to make such an appeal to us, and Britain, too. We are called upon to consider and accept the principle of selective conscription. In the light of what has been said, it is, in my judgment, a call that we should welcome and give to it the only answer that men who love freedom can give, without hesitation, without exemption, without delay.

This prolonged and unhappy war is Canada's war. Men in France and Belgium and elsewhere the world over are defending Canadian homes and liberties not less directly than they would defend them if German transports were coming up the St. Lawrence and German armies effecting landings on our shores.

In a time of grave emergency the State must exercise the authority with which it is clothed. Great Britain has led the world in democratic ideals and in love of individual liberty. Under the stress of war what amazing changes we have seen in her experiences. Compulsory military service freely accepted, railways, shipping, coal mines under public control, capital paying an enormous income tax and a tax of 80 per cent. on war profits, labour foregoing regulations for its own protection won by many long years of struggle. Great Britain's effort is magnificent. We in Canada, of British blood and tradition, must not lag behind. For years we have enjoyed to the full the freedom of democracy. The time has come for us to realize its responsibilities. It will be time enough when the war is won to adjust any undue limitations of individual freedom and initiative and class or sectional interests.

For the present, in every rank, profession, trade and occupation we have another lesson to learn. It is a lesson that freedom-loving people have to learn over and over again, and perhaps can only learn in the stern school of necessity. It is the lesson of social obligation. We do not live for ourselves alone, we do not work for ourselves alone. After all, it is not a new truth, but an old one—it is a truth that the New Testament teaches on every page. If we are to acquit ourselves like men in this gravest of all grave emergencies, the whole of the great resources of Canada—our food, our money, our labour, our industries, our manhood and womanhood—must be mobilized for this time and purpose, i.e., for public service under central direction and control.

Responsibility to Our Returned and Returning Soldiers.

Amongst all the responsibilities which rest upon the Canadian people to-day there is none more immediate and more weighty than our responsibility towards the soldiers who have returned and who will return from the war. We owe a great debt to these men. These are they who went voluntarily and at once, and in great numbers, from our homes and churches. They have won a military record that will never be forgotten. It is our serious duty, it is also surely our welcome duty, that we should see to it that, so far as it lies in our power, wise and generous provision is made for their future in the homeland which they have so gallantly defended. Already many soldiers have returned—some eighteen thousand, I believe. Associations of "great war veterans" are being formed, at least in our larger cities. I believe that these have a right to ask for our support when they need it. They can surely ask of us help in securing premises under their own management for their associations. It is natural and right that they should wish to preserve the comradeship which they have experienced at the front; and if returned soldiers conceive that as a body they have grievances which should be recognized, it

seems well that they should have opportunity of making them public, and that we, who form the public, should seek to do what can be done to amend what is amiss. I have read an able address concerning the future of returned soldiers based upon the principle, "It is better to give than to receive." I feel confident that men who have done so nobly and have deserved so well of Canada will continue to base their lives upon this principle. They will not make demands which are not reasonable. They will not claim a support which would render them permanently dependent upon the State. On the other hand, this principle is true also of us in our relationship to the returned soldier. "It is better to give than to receive." They gave for us the best they had. We must see to it that their reasonable needs and best and highest interests are generously provided for.

Assistance, training, opportunity, all leading to a renewed power of self support and independence—this is what returned soldiers have a right to ask of us, and for those who are wholly disabled liberal pensions, and, if necessary, homes which, in the thoughtful care of their equipment and management, shall be homes, indeed. I do not hesitate to urge this for your consideration "Lest we forget."

Food Shortage.

But there is a wider issue still. It is world-hunger that stares us in the face. Famine follows war. It is inevitable; it always has been so and always will be. It is God's sore judgment upon war in the form of a natural consequence. It is an old experience, but probably the world has never seen an actual shortage of food on so menacing and vast a scale before. Everywhere men are asked to produce more food, this year, next year, and the year following—all will be needed. It is not asked of any to produce food at a loss; on the other hand, it is not a time for "business as usual." It is asked of all who have the opportunity to produce all they can, not for private advantage, but for public good and need. All are asked, as far as possible, to apply to agriculture the principle that has been applied with wonderful success to other skilled industries, i.e., the principle of dilution of skilled labour. One skilled man has under his direction several who are partially skilled, or at first unskilled. It adds to his troubles, but in the end it adds to the output. No trouble that leads to success can seem great when we remember that thousands upon thousands are hungry in many lands now. Thousands whom, unhappily, we cannot reach are dying of hunger to-day. The vitality of nations is being undermined, because the children who are to be parents of the next generation are not receiving food adequate for their proper nourishment. We need organization to make it sure that the food produced is food that is needed and will be conveyed to places where the need is greatest.

Responsibility for Maintaining Work Already in Hand.

One more responsibility I must emphasize. It is our duty to persevere in the work we already have in hand. The lengthening out of these months of war is putting a strain upon all workers. The appeal of novelty passes away. Energy based on mere enthusiasm is apt to grow weary. We shall need a settled, prayerful determination to maintain all the work to which we have put our hand. Church support must not suffer. Our missionary obligation must be met. The many charitable and philanthropic undertakings that depend upon our support must not be neglected in war time.

opportunity at we, who do what can I have read future of re-principle, "It I feel con-so nobly and will continue nciiple. They e not reason-pport which ly dependent nd, this prin-relationship to etter to give r us the best hat their re-hest interests

ity, all lead-f support and rned soldiers for those who sions, and, if e thoughtful management, ot hesitate to ion "Lest we

l. It is world-face. Famine it always has is God's sore of a natural xperience, but seen an actual ag and vast a are asked to next year, and needed. It is ood at a loss; ime for "busi-all who have they can, not ublic good and as possible, to e that has been to other skilled of dilution of n has under his ially skilled, or is troubles, but ut. No trouble great when we thousands are ousands whom, e dying of hun-nations is being ren who are to tion are not re-ir proper nour- is food that is to places where

Work Already

must emphasize. in the work we ighening out of g a strain upon novelty passes e enthusiasm is I need a settled, maintain all the r hand. Church missionary obli-ly charitable and at depend upon cted in war time.

Every kind of war work also must be maintained. The Canadian Patriotic Fund and all that it involves; the Red Cross work in all its branches, the various societies and clubs by which each is carried on; the care of the prisoners of war and the supplying of their needs, now more urgent than ever; the daily requirements of war sufferers in Belgium and France, Serbia and Poland, in Palestine, Armenia, in the Caucasus, Mesopotamia, all these services must be untiringly rendered right onward until peace comes and brighter times return. It is an opportunity to show ourselves true followers of Him who came to give Himself for others, and Who went about doing good.

A New Sense of Fellowship Among Men. A New Longing for Fellowship Among Christian People.

I pass to two other considerations which arise out of the war conditions in which we live. There is a new sense of fellowship abroad. Men who have been awakened by the war, who have suffered by the war, and have passed through new and serious experiences, are being drawn together. Many of us are feeling our oneness of life in the nation and in the Empire as we have never felt it before. Men of all positions and traditions, of all classes and professions have met in the ranks and in the trenches and have experienced the joy of a new comradeship. Men at home have been drawn together by common sorrow and anxiety. Stories have come to us of Chaplains of various religious communions, under the emergencies of the battlefield, working side by side and rendering assistance one to the other in their sacred services. All this has tended to turn the minds and hearts of religious people towards the hope of a fuller union in matters of religion, or at least of a deeper mutual understanding than we have hitherto enjoyed. I confess that this longing finds an echo in my own heart. I believe it should be our hope and aim in the larger life which seems to be opening out before us, to look with sympathy and understanding upon the religious work and aims of those with whom in serious matters we are not at one. A duty lies upon us in my judgment, without surrendering the principles we believe to be essential, at least to diminish in every way we can, the friction which may arise from our differences. It is a serious consideration and one that comes home to me with not a little pain, that organized religion, because of serious differences, is excluded from many public undertakings on the ground that it is a dividing and not a unifying factor. For this state of things I see no immediate remedy. Any permanent solution of the problem will be made possible by a new atmosphere rather than by new arguments. Possibly it may contribute somewhat if we make plain to ourselves and to others the reason that leads us to cling loyally to certain things as principles which others may deem matters only of secondary consideration and expediency. Let me take, for example, the episcopal government of the Church. This is one of the principles which we believe to be essential, but which nevertheless stand greatly in the way of the union such as most are desiring. Can we consider again among ourselves the place that episcopacy occupies in our inherited conception of the Church of Christ?

The whole question is, I believe, being carefully studied anew by eminent men in England. It will not be possible for me now to attempt to do more than to draw your attention to one aspect of the question which has been, perhaps, too little studied. What is the special function of the episcopate in the Church? I believe the general answer would be that the episcopate is a form of Church government which some regard as essential to the Church and others as essential to the well-being of the Church. As I read Holy Scripture and history, I come to the conclusion that government in the sense of administration at any rate is not the sole function of the Bishop in the Church. It seems to me rather that the primary responsibility of the episcopal office lies in this—viz., that the episcopate is essentially the centre and guardian of the Church's unity.

Let me illustrate this, not by any attempt at learned argument, but from a fact of our experience. In point of fact the Bishop is the centre and guardian of the Church's unity. Picture to yourselves for a moment our communion and fellowship, scattered over the world to-day. We are at the same time united and distinguished in dioceses, ecclesiastical provinces, natural groups of provinces and dioceses, such as the Church in Canada under the General Synod, the Church in Australia, the Church in South Africa, the Church in America, the Church in Ireland, the Church in

(Continued on page 390.)

Teacher Training Examination Results

Sunday School Commission.

WE have much pleasure in giving below the results of the Teacher Training Examinations as conducted by the Commission in April last. The number of candidates writing this year was smaller than in 1916, due probably to the fact that in some parishes the demands of the Red Cross and Patriotic work has been allowed to interfere with the conducting of Teacher Training Classes. The work done by those who presented themselves for these examinations was most satisfactory as is shown in the printed lists. Of the 180 candidates writing, no less than 86 obtained a first-class standing, and only 9 failed to qualify for their certificates. The honour of gaining first place in the various examinations of the First Standard Course belongs to the following:

One-Year Course—John Keir, of the parish of Trinity, Streetsville, diocese of Toronto, with an average of 83 per cent.

Two-Year Course—First Examination—Margaret Horman Villy, of the parish of St. Stephen's, Calgary, diocese of Calgary, with an average of 99 per cent.

Final Examination—Lottie Van Exan, of the parish of St. Mary's, Regina, diocese of Qu'Appelle, with an average of 80 per cent.

Three-Year Course—First Examination—Alberta E. M. Peters, of the parish of St. Saviour's, Vancouver, diocese of New Westminster, with an average of 96 per cent.

Second Examination—(Mrs.) Edith C. Scovil, of the parish of St. Jude's, W. St. John, diocese of Fredericton, with an average of 94 per cent.

Final Examination—Mabel Groome Wilson, of the parish of St. George's, St. Catharines, diocese of Niagara, with an average of 90 per cent.

As a result of these examinations the number of those who have completed the First Standard Course and who are entitled to the Commission's diploma has been increased to 199.

In the Advanced Standard Course there were only 7 candidates. These all passed creditably.

It will be a matter of interest to our readers to know that 223 applications were received from 16 dioceses, representing 60 parishes. These applications were divided amongst the different dioceses as follows: Algoma, 12; British Columbia, 5; Calgary, 16; Fredericton, 6; Huron, 27; Montreal, 22; New Westminster, 22; Niagara, 42; Nova Scotia, 37; Ontario, 8; Ottawa, 1; Qu'Appelle, 3; Quebec, 11; Rupert's Land, 18; Saskatchewan, 4; Toronto, 25.

The lists, as given below, are arranged according to the Course taken and according to the general standing of the candidates. The names in each class, however, are given in alphabetical order and not in order of merit. The marks of individual candidates, together with the certificates and diplomas have been forwarded to the Incumbents of the parishes in which the candidates wrote.

The standard of classification is as follows: First class, 75 per cent.; second class, 60 per cent.; third class, 40 per cent.

The Sunday School Commission heartily congratulates the successful candidates and those who trained them and would point out that this is a work which is of vital importance to the success of our religious educational work, and that the time spent by the clergy and others in training those to whom is entrusted so much of the religious training of the young, could not be used to better advantage.

FIRST STANDARD TEACHER TRAINING EXAMINATIONS.

THREE-YEAR COURSE.

First Examination.

Class I.—Adams, Daisy Y., Port Hill, N.S.; Anderson, Ida K., Dundas, Ont.; Baldock, Olive M., Halifax, N.S.; Burritt, Isabel, Stratford, Ont.; Cumpstan, W. H., Montreal, P.Q.; Cunningham, Gladys, Halifax, N.S.; Dainty, Grace, Lethbridge, Alta.; Dewdney, Alice (Mrs.), Prince Albert, Sask.; Dorey, Muriel A., Dartmouth, N.S.; Falconer, Nellie, Vancouver, B.C.; French, Lottie M., Cookshire, P.Q.; Gow, Vena M., Hamilton, Ont.; Harvey, Helen, Guelph, Ont.; Hodd, Edith M., Hamilton, Ont.; Hodd, Elsie E., Hamilton, Ont.; Hodge, Lucy L., Cookshire, P.Q.; Holland,

Hilda, W. Toronto, Ont.; Howison, Edith C., Brockville, Ont.; Hunter, Bernice A., Johnville, P.Q.; Hutchinson, Zoe B., Vancouver, B.C.; Inman, Ruth, Lethbridge, Alta.; Jones, Eileen, Lethbridge, Alta.; Kuich, Lyda M., Brockville, Ont.; Landry, Rena M., Brockville, Ont.; Lane, Gussie M., Dundas, Ont.; Leyster, Hilda, Vancouver, B.C.; Mallet, Edna E., Dundas, Ont.; Manning, Elsie A., Vancouver, B.C.; McBean, Gerald A., Vancouver, B.C.; McMillen, Hilda, Lethbridge, Alta.; Miller, Joan A., Vancouver, B.C.; Miller, William, Vancouver, B.C.; Murray, Lucy H., Halifax, N.S.; Murray, Velma, Woodstock, Ont.; Peters, Alberta E., Vancouver, B.C.; Phelan, Frances A., Waterford, Ont.; Simmons, Muriel G., Simcoe, Ont.; Smith, M. Barbara, Prince Albert, Sask.; Sowerby, Emily, Stratford, Ont.; Stalker, Margaret A., Simcoe, Ont.; Stickles, Lima, York, N.B.; Stock, Annie, Dundas, Ont.; Thompson, Martha, Hamilton, Ont.; Twiss, Dora B., Dundas, Ont.; Walker, Gladys A., Hamilton, Ont.; Woodhouse, Mary I., Dundas, Ont.; Woodstock, Alice, Toronto, Ont.; Young, Laura E., Toronto, Ont.

Class II.—Baxter, Daisy W., Woodstock, Ont.; Boulton, Bertha, Lethbridge, Alta.; Cape, Dorothy, St. Lambert, P.Q.; Carlton, Winnie, Hamilton, Ont.; Cathcart, Bessie, Courtright, Ont.; Dickson, Georgina A., Glace Bay, N.S.; Dixon, Dorothy, Dundas, Ont.; Dorcken, Lillian M., Woodstock, Ont.; Ford, Edna, Dundas, Ont.; Gwyn, Emma A., Dundas, Ont.; Hagill, Freda A., Lethbridge, Alta.; Lucas, Elizabeth, Simcoe, Ont.; Martin, Dorothy, Port Arthur, Ont.; Metcalfe, Eunice, Courtright, Ont.; Russel, May, Stratford, Ont.; Ryde, Marjory I., Port Arthur, Ont.; Spencer, Gladys, Verdun, P.Q.; Tancock, Arthur, Dundas, Ont.; Taylor, Annie M., Simcoe, Ont.; Walker, Claude, Newmarket, Ont.; Wobridge, Nellie, Vancouver, B.C.; Woodhouse, Jessie, Dundas, Ont.

Class III.—Adams, Ethel, Hamilton, Ont.; Adams, George, Hamilton, Ont.; Atkinson, E. (Mrs.), Hamilton, Ont.; Barnes, Sadie A., Warwick, Ont.; Bastable, Muriel E., Toronto, Ont.; Booth, Mary, Port Arthur, Ont.; Cathcart, Claire, Courtright, Ont.; Clarke, Bessie H., Manville, Sask.; Collier, Bertram C., Lethbridge, Alta.; Doody, Olive, Montreal, P.Q.; Freed, Sophie, Dundas, Ont.; Goodman, Bessie, Lethbridge, Alta.; Gow, Nellie, Hamilton, Ont.; Hack, Constance, Montreal, P.Q.; Hawkins, Mary, Warwick, Ont.; Holloway, Louise G., Hamilton, Ont.; King, Kelso, Port Arthur, Ont.; McLeod, Elizabeth M., Halifax, N.S.; Milne, Jean, Port Arthur, Ont.; Morton, Florence, Toronto, Ont.; O'Gara, John, Sarnia, Ont.; Phillips, Leah, Brockville, Ont.; Rattee, Ellen M., Sarnia, Ont.; Ryde, Grace K., Guelph, Ont.; Saunders, Jean, Guelph, Ont.; Shepherd, T. A. (Mrs.), Courtright, Ont.; Sutton, Nellie, Warwick, Ont.; Taylor, Ivan R., Prince Albert, Sask.; Thomas, Evelyn B., Port Arthur, Ont.; York, Florence O., Glace Bay, N.S.

Second Examination.

Class I.—Blake, Frances A., Hamilton, Ont.; Holdom, Aldah W., Mirror, Alta.; Jackson, Muriel H., Quebec, P.Q.; Lee, Melva P., Woodstock, Ont.; MacLennan, B. Consuelo, W. St. John, N.B.; MaWhinney, Ethel M., W. St. John, N.B.; McCormick, Edith, Annapolis, N.S.; Neville, Florence E., Montreal, P.Q.; Patton, Blanche H., Annapolis, N.S.; Scovil, Edith C. (Mrs.), W. St. John, N.B.; Small, Louie, Hamilton, Ont.; Smith, Hazel J., W. St. John, N.B.; Steele, Gladys G., Montreal, P.Q.; Wainwright, Muriel G., Annapolis, N.S.

Class II.—Butler, Helen M., Halifax, N.S.; Edgeley, Ada M., Quebec, P.Q.; Gunn, Elizabeth G., Hamilton, Ont.; Hill, Violet L., Quebec, P.Q.; How, L. Mary, Annapolis, N.S.; Jones, Agnes, M., Brantford, Ont.; Labelle, Eva, Montreal, P.Q.; Perkins, Charlotte, Annapolis, N.S.; Richardson, Lorena, W. Toronto, Ont.; Shepard, Jessie, Verdun, P.Q.; Turner, Florence E., Woodstock, Ont.; Wigmore, Kathleen B., Hamilton, Ont.

Class III.—Chubb, Dorothy, Hamilton, Ont.; Ellis, Olive E., Toronto, Ont.; Fricker, Minnie, Hamilton, Ont.; Nought, Marion B., Hamilton, Ont.; Hunter, Gladys J., Montreal, P.Q.; Leaper, Clara, Hamilton, Ont.; Wigmore, Helen B., Hamilton, Ont.

Final Examination.

Class I.—Atwater, Alfred, Vancouver, B.C.; Horobin, Harriett, Montreal, P.Q.; Nash, Annie E., Montreal, P.Q.; Wilson, Mabel G., St. Catharines, Ont.

Class II.—Chenery, Dorothy, Montreal, P.Q.; Cuffing, Lillian M., Montreal, P.Q.; French, F.

(Continued on page 398.)

NEW BOOKS

The Will to Freedom: Nietzsche or Christ?

By J. N. Figgis, D.D., of the Community of the Resurrection. Scribners, New York. (\$1.25; 320 pp.)

The Bross Lectures for 1915. After a study of Nietzsche's life, Dr. Figgis gives a careful statement of Nietzsche's philosophy, the Will to Power, showing excerpts from his works. He does not abuse the system, as some writers have done. He is a more subtle debater. He lets Nietzsche tell his own story, which is his worst condemnation. Some of Dr. Figgis' best work is done in the critique of Nietzsche's attitude to Christianity, which the German declared was "one great intrinsic depravity, the one immortal blemish of mankind." "The Golden Rule is the maxim of the herd, the slave and the outcast. No good citizen would consider it." Nietzsche's position is fundamentally antagonistic to Christianity. The name "Anti-Christ," which he adopted for himself, was well-chosen. He called Faith, Hope and Charity the three Christian "dodges." He says Jesus led an indefensible revolt and died for His own guilt. Nietzsche's theory of redemption by the superman is at bottom a denial of the rights of men. Dr. Figgis defends Nietzsche's originality against the charge of influence from Max Stirner (Karl Schmidt, 1856). He accounts for the tremendous success which Nietzsche had in Germany by the extraordinary personal character of his writings. His writings, like Newman's, are the literary expression of a soul on fire. Nietzsche strikes the imagination. He appeals to the sense of distinction. He addressed himself to "Higher Men" and produces intellectual and aesthetic coxcombry. Dr. Figgis finds the dangers of Nietzsche in an unbridled individualism which must lead up to the barbarism, instead of the humanization, of society. The cult of pride is one of his most subtle dangers. It leads on to tyranny, whereas the gospel of Freedom leads on to tolerance and humility.

Wherein is the significance of Nietzsche? He heralded the break-up of the nineteenth century. He prophesied and partly produced the shattering of its ideals: "the Parliament of Man and the Federation of the World." His place in the history of political ideals is in harking back to the natural inequality of men. Breed, after all, counts. Nietzsche's aim was good—the raising of the type man, the winning of the highest culture. His method and ideal were bad. He challenges the rule of comfort and money-getting. He raises once more the eternal question, "What is the nature of Authority?" The least reasonable answer is that of absolute individualism; equally so is that of despotism. Nietzsche thought he had the perfect balance in his race of ruling philosophers. But he left no place for the vast majority of men. All of Nietzsche's points might be held properly without his devastating, extremes. He forces us to face the recrudescence of pagan morality, the fact of the intense hatred, which some men have towards Christianity. Nietzsche is a good tonic but a bad food. His books would be a call to reality, for many men disguise their egotism under the mask of high moral ideal. The more his writings are read, the more difficult it will be for Christians to go on trying to serve God and Mammon. He at least has the merit of honesty. He is in the world only to use the servitude of the many for the comfort of the few. The very violence of his advocacy of superman should have corrected his mistake of extremes, but unfortunately, the present actions of a race which has been brought up on this as their "ultimate belief," showed the gullibility and guile of human nature.

Stand Up, Ye Dead.

By Norman McLean. Hodder and Stoughton, Toronto. (\$1.25; 200 pp.) Second Edition.

In the winter of 1915 a French sergeant was holding a trench with his defenders nearly all wounded. He saw a horde of enemy advancing. Though grievously wounded, he grasped a rifle and began to shoot, crying out to his semi-conscious comrades, "Stand up, ye dead." At the wild cry the wounded arose. By a resurrection from the dead the trench was saved. In this thrilling book Mr. McLean calls us to save our race, our Empire, and the world. He uncovers the evils of the controlled birth-rate, the city congestion of population, with its slum life and intemperance. It is one of the most powerful books on the present emergence that we have read. It is not hysterical, but closely reasoned on a basis of statistics and scientific facts. Do not read this book if you want a soporific. Every preacher who believes that God is the supreme need of the nation ought to read it.

The Bible Lesson

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

Fourth Sunday after Trinity, July 1st, 1917

Subject:

Ahaz, the faithless King—II. Chron., 28: 1-5 and 20-27

OUR lessons now are taken from the Old Testament. This one deals with the faithlessness of Ahaz. To keep faith, or to be true to one's obligations, is good on the part of anyone. A king, on account of his high and responsible position, is bound to keep faith. The whole fault with Ahaz was that he did not remain true to God. To be faithless in respect of God is likely to make one faithless in other things. On the other hand, faithfulness to God makes one faithful in all the relationships of life.

1. **Ahaz had a good start in life.** He began his reign at 20 years of age. His father Jotham had been a godly man and had been greatly blessed. He had built up the kingdom of Judah and strengthened it. Moreover, he had set a good example for his son. The best thing he left his son was the memory and example of one who "did that which was right in the eyes of the Lord."

2. **Ahaz departed from his father's way of life.** One of the saddest things in life is to find children departing from the old ways of piety and devotion which characterized their parents. Whatever may be said about the bad influences which came about Ahaz, or the bad examples of the neighbouring kings of Israel, this is undoubtedly true that in his own heart he willed to go in an evil way. "He did not that which was right in the sight of the Lord." Temptation and bad examples were round about him. No one is free from their power. The choice of evil, however, was his own. The freedom of the human will must involve the terrible responsibility of choice.

3. **His separation from God showed itself in idolatry.** The worship of Jehovah was apparently continued by Ahaz, but superstition and idolatry were added. In 2 Kings 16, we are told about a strange altar which the king had made. In verses 2, 3 and 4 of our lesson, various acts of idolatry are described. There had been ample warning given against idolatry and against headstrong disobedience. Ahaz might have found warning in the fate of his grandfather, Uzziah, but he was weak, superstitious and obstinate. When he found his kingdom threatened by foreign foes, he descended to the worst kind of idolatry. "He offered sacrifice in the valley of the son of Hinnon and burnt his children in the fire." This was a sort of devil worship in which human sacrifices were offered. Whether Ahaz actually killed any of his children in this way or only "passed them through the fire," we do not know. But we do know that the place where this idolatry was carried on came to be abhorred and its very name was used at a later time to describe Hell. Superstitious fear brought Ahaz very low, even to the basest form of idolatry.

4. **Ahaz was not without good advice.** In his reign the great prophet Isaiah lived. He warned the king and urged him to trust God rather than make an entangling alliance with Assyria, but Ahaz would not listen. Isaiah even offered him any sign that he might choose, but the king was determined to go in his own way. (See Isaiah 7.)

5. **Ahaz makes Judah a subject people and decorates the House of God.** The latter part of the lesson (verses 20 to 27) shows how Ahaz, in spite of warning and lacking trust in God, made a compact with Tiglath-pileser, King of Assyria, who gave him no help but exacted tribute from him. Ahaz took treasures from his own house and the costly, sacred vessels from the House of the Lord, in order to pay this tribute. He also went farther from God and showed the most abject superstition (verse 23). "Because the gods of the kings of Syria help them, therefore will I sacrifice to them that they may help me." The Chronicler adds: "But they were the ruin of him and of all Israel."

LESSONS.

1. Separation in heart from God is the beginning of an evil life.
2. A good example in a father and the wise counsel of a friend ought not to be forgotten and neglected.
3. Sin brings suffering in its train and this suffering often involves others besides the sinner himself.
4. The choice between right and wrong lies with each of us. Others may tempt but the responsibility of choice is ours.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE action of the Synod of Columbia in recommending the omission of the Act of Uniformity of the first year of Queen Elizabeth, is, in the judgment of "Spectator," sound and obviously sensible. The argument for the legality of that Act in England, even to the present day, the argument for the oneness of the Act and the "Ornaments Rubric," is, at the present juncture of the history of the Book of Common Prayer in Canada, absolutely beside the point. What we are interested in, is the effect which the incorporation of these two features of the old book will have upon the Church in Canada, if we re-enact these laws as the laws of the Church through our new Prayer Book. If the Act of Uniformity defines the "ornaments" of the Church, it also defines the penalties for ignoring or despising the same. Confiscation of property and imprisonment for life may be the lot of "any person or persons whatsoever after the said Feast of the Nativity of St. John Baptist next coming, shall in any interludes, plays, songs, rhimes, or other open words declare or speak anything in derogation, depraving or despising of the same Book or of anything therein contained or any part thereof, etc." Adequate provision is made for a legal inquisition that will secure the conviction of transgressors of this law. No Government in Canada would enforce such a law, and if no legal force is behind it, what in the name of common-sense is the use of enacting it? The Irish Church gets on without either the Rubric or the Act of Uniformity. So does the American Church; and they seem to be unaware of any loss. If the "Canadian Churchman" would print this Act of Uniformity in good, bold type so that it could be easily read by the laity of the Church, its destiny would be settled in short order.

* * * *

National crises usually bring forth great men to meet the necessities of the hour, but this world war has been singular in that it has discovered so few new men of exceptional powers. In almost every country engaged in this struggle the men who lead to-day were men in the public eye at the commencement. In emergencies of measurable magnitude of the past, men of ambition have not been averse to come to the front and lead. To-day the task is so great that no man cares to shoulder the burden unless it be squarely placed upon him by his fellow countrymen. It is too big and too serious an undertaking to covet, and yet this country needs the very best brain, and heart, and will that it possesses to guide us through the troublous days ahead. Sir Robert Borden is showing signs of a higher and better conception of his responsibilities and is really leading his government, and leading it at a time when divided counsel would be fatal. When the seditious are stirring the public mind to rebellion, any wavering or hesitation, any admission of uncertainty would be but casting fuel upon the fire. The Premier must and will have the hearty support of all right-thinking citizens in the grave task before him. Some of our citizens seem to be strangely averse to shedding the blood of our enemies, but judged by their talk they would gladly slay their fellow countrymen who simply ask them to bear their fair share of the defence of this Dominion. It would be a thousand pities that Canadians should fall upon one another, but it would be ten thousand pities that any section or race in this country should be encouraged to think that they can participate in the privileges without sharing in the responsibilities of nationhood. Absolute firmness in the face of threats is the one hope of peace and eventual reasonableness.

"Spectator."

WHAT IS A DIOCESE?

Bishop Talbot, in his forthcoming book to the clergy, tells a story of a visit to England, when he was addressing a class of children.

In the course of his remarks, the Bishop used the word "diocese," and it occurred to him that the children might not know what the word meant. To make sure, he asked the class if anyone knew what a diocese was. One boy, apparently proud of his knowledge, replied: "A diocese, my Lord, is a piece of land with a Bishop on top and clergy-men underneath."

The teacher, much amused, said he doubted if even an American child could have given a better answer.

OUR BOYS BY A LOVER OF BOYS

THERE is no doubt that the Church does not even commence to realize the splendid asset we have in our boys. Why do we lose 50 per cent. of them? We have these boys right through from the primary up to 12 and 13, then off they go to drift. What is the reason? Just take each fellow and study out his case and find out why he left, then go on to another and so on and I think the reason in most cases will be very clear, and with humility you will say it is the fault of those at the Sunday School. God gave us the privilege of having these boys with their splendid possibilities, who, properly handled, will be the great men of the future.

What do we do to them to drive them away? First of all we expect them to be little angels and sit still, and forget what young demons we were when we were their age, and when they get restless they get cuffed and often sent home. If you want order you must be orderly yourself, have all your work planned, so that you can run your programme through without a hitch. Never let disorder occur; be on time and have order. Boys like doing things, therefore plan to have them doing something. How can you expect to have your class attentive when you just arrive as the bell rings, when your boys have been on hand 20 to 30 minutes before hand doing all kinds of things. These few minutes before the session, if properly used, are golden opportunities.

The first thing every teacher should do, and so many of us put it last, is to try to win their scholars for the Lord Jesus Christ, not only as Saviour but as their Divine Friend with all power, Who is ready to help them at all times and to strengthen them in temptation. We must ring true, and it pays. If ever a man gets fooled it is when he thinks the boys have not got him sized up to what he is, and if his character is a sham, how do you expect he is going to influence his class. He must be sure of his own salvation before he can lead others to have a knowledge of theirs. The problem of to-day is not the boy but the leader. If you have the right sort of leader the boys will come and stay. My advice to every teacher is to get to know your boys, find out their likes and dislikes, their environment at home and try and help them to make good. Give them a vision of the possibilities that are in them, of how they can be great as a duty to their country. Get down to their level, show them your keen interest in them. Organize your class. As every one should know about this already, I shall only touch on some features of it. First of all, you do not do all the work. You have your president, secretary, and committees helping you. Looking up absent scholars, on the lookout for new members, and aiming to be the best class in the Sunday School, that does things. Meet in the week with your fellows. I believe this mid-week session is nearly as important as the Sunday session, if properly conducted. You must aim at something, or you will get nowhere.

I think the reason why so many church clubs fail is because they are only for social amusement, and not aiming at anything higher. The Canadian Standard Efficiency Tests forms a splendid programme. In our school, under our superintendent of boys' work, we have 60 fellows in training with six mentors divided into six groups, three senior, three junior. The seniors meet on Wednesday and the juniors on Monday. Each group meets with its mentor separately. The meeting is opened with prayer and a Bible discussion for half an hour. Afterwards, they come together for a helpful talk, then some tests are taken, or debates on live topics, after which we play group games. Once a month we have beans, each group having a table by themselves, so they can give their yells, etc., after which an address is given. During the season the fellows play inter-church and inter-group games of hockey, indoor and outdoor baseball. What is the result? Through the grace of God we are holding our fellows and increasing our attendance 15 per cent.

Our aim for two years has been, that every teacher, officer and scholar shall know Jesus Christ as their personal Saviour and their Friend, and to train every boy and girl for the service of our Master. Four of our fellows are teaching classes, four have become officers and 13 have gone to the war.

Let me appeal to every man who reads these remarks, if he wants a big man's job, to get a group of boys and lead them on to victory. I know it will mean sacrifice, but you could not buy the joy and satisfaction you will get out of it. The need is great, so many of our teachers have gone overseas, never to return again. Who will volunteer to take their places?

Synod of Diocese of Toronto

THE Synod began with a celebration of the Holy Communion in St. James' Cathedral, the special preacher being the Rev. C. J. James, Rector of the Church of the Redeemer, Toronto. The central idea running through the sermon was that of compassion as a Christian duty and not merely as a matter of good kind-heartedness. Illustrations were taken from both the Old and New Testaments, and the lesson was applied to the present situation. It is not right for people to clothe themselves in sackcloth and suffer alone; nor is it well for those not in sorrow to allow those who are bereaved to suffer in silence, but rather we should all help bear the infirmities of the weak and suffering.

The preacher at the evening service, held on the same day in St. Alban's Cathedral, was the Very Rev. Derwyn T. Owen, D.D., Dean of Niagara, who stated that there is a great danger at the present time, that those upon whom rests the responsibility for the extension of Christ's kingdom, should be unduly affected by a spirit of indifference in regard to spiritual things and of allowing the brightness of their enthusiasm to fade away, working without buoyancy or hope of response. As a safeguard against this, stand the unsearchable riches of Christ. "The great work of the Church," said the Dean, "now, as always, is the presentation of Christ as the hope of the nation and the individual. We are in little danger of being ensnared by the world at its worst, but we are in danger of being ensnared by the world at its best, whose primal thesis is that it can save itself by its wit. We are sometime inclined to blame ourselves too much for our failure, and to forget that Christ said that His message was a hard one for the world to receive. We must be on our guard lest we allow detail to cloud our grand vision. The supreme object of life is to make Christ known in all the world."

The Bishop's Charge.

The Bishop's Charge, with which the Tuesday afternoon session was opened, was listened to with close attention. Extracts have already appeared in the "Canadian Churchman."

M.S.C.C.

The M.S.C.C. report, which was presented by Provost Macklem, showed that the diocese of Toronto had contributed a total of \$43,804.41 during the year, being \$1,561 less than last year. The honour roll for giving contained the names of 11 parishes in the diocese which had exceeded their apportionment by large sums. A vigorous literature campaign in connection with missionary activity is planned for the coming year. There was one sentence in the report which should not be passed over without mention. It read as follows: "In the crisis of the war and in the aftermath, this battered and burdened world will need the Gospel of Jesus Christ more than any gift that peace can bestow."

The missionary meeting held on the second evening of Synod was not largely attended owing to the inclemency of the weather. Two splendid addresses were given by the Rev. D. B. Langford, Superintendent of the Nathanael Institute, Toronto, on his work among the Jews, and the Rev. W. E. Taylor, Ph.D., on the Christian awakening in China. The latter address was illustrated with beautiful lantern views which brought very forcibly before those present the imminence of the Student Movement.

Finance Commissioner.

In order that the resources of the diocese may be placed on a sound basis, a motion was introduced and carried, authorizing the appointment of a diocesan finance commissioner, to be chosen by the Executive Committee as soon as a suitable man can be found. The reasons for the appointment of such an official were set forth by Mr. Justice Hodgins. He said that people were now familiar with the meaning of national service organization. The Anglican Church in the diocese of Toronto needed to take steps to mobilize its forces. No effort had ever been made to do this in a scientific way, and an attempt was now to be made to bring out the latent financial ability of the members. He desired to see the Church

get away from the idea that each parish was a separate reserve to be developed within itself and for itself alone. That method had never brought results. Laymen ought to be ashamed of the small salaries paid to the clergymen in some country parishes when these salaries were compared to the wages paid by the members of these churches to their hired help. An effort would be made to place the work on a sound foundation. A spiritually-minded layman with ability for financial organization could remedy this condition of things. All that the churches required was a little organization.

Vestry Meetings.

On the recommendation of the Executive Committee the date of the vestry meetings was changed from the Monday after Easter to the fourth Monday in January. The act of parliament necessary to legalize this had been passed during the previous year.

On the second afternoon of the session, the proceedings, which had become rather dull and uninteresting, were enlivened by a spirited speech by Professor Hallam. "We have been in session for nearly two days and there has not been a single high note struck," he said, and proceeded to direct an attack against the Executive Committee, which he accused of squandering its time and that of the House on statistics. Chancellor Worrell answered warmly on behalf of the Executive Committee, saying that the expenditure of a large amount of time on statistical returns was necessary to set things in order, and referred the House to the good work of the Executive Committee in the past.

Assessments.

Considerable time was spent on the alteration of the basis of assessments. In the past there were ten parochial allotments in the diocese. It was decided to consolidate these in five groups: (1) M.S.C.C. and Mission to the Jews; (2) Diocesan Mission Fund; (3) Diocesan Beneficiary Funds; (4) Sunday School Commission; (5) Social Service Council.

Memorials in Churches.

The matter of church adornment, which was presented at the Synod a year ago by Mr. Ernest Heaton, came up in a motion framed by the Executive Committee. A resolution was passed making it necessary to secure the sanction of the Bishop before any memorial is erected in the churches.

Sunday School.

The report for the Sunday Schools of the diocese showed that out of the total amount of \$3,298 asked for only \$1,989 had been received. During 1916 the missionary offerings of the children totalled \$3,163. The report of the missionary contributions showed sums like \$1, \$2 and \$3 from whole parishes. One parish contributed 19 cents towards the Children's Day collection for the Sunday School Commission. Sixteen places were reported as having no Sunday School. Rev. Dyson Hague warmly criticized the mean spirit which, he said, animated many teachers and scholars. "The collections in Toronto Sunday Schools are contemptible and appalling," said Mr. Hague. "Children spend 25 cents per week in movies, chocolates and all-day suckers." Rev. R. A. Hiltz reporting for the Sunday School Commission outlined the growth and extent of the work in the direction of Sunday School organization, literature, teacher training, courses in theological colleges and lantern slide departments. The pressing need at the present time, he said, was a field secretary. Rev. C. P. Muirhead spoke of the older boy problem and suggested the Canadian Standard Efficiency Tests as a solution. Unfortunately, this question was not given the consideration in Synod that its importance warranted.

Hereditary Titles.

An effort was made by Mr. C. J. Agar to have the Synod place itself on record as opposed to hereditary titles being granted in Canada. The Bishop, however, prevented any discussion of the resolution by saying that he did not think the matter concerned the Synod.

Social Service.

The work of St. Faith's Home was highly commended by several members of the Synod. Thursday evening, Miss McCollum, of the Down Town Church Workers' Association, addressed the Synod on the work of this Home. It was started in 1916 to bring back those girls of our own Church who had gone, or were in danger of going, wrong. The girls are usually secured in the Police Court.

Since its opening thirty girls have passed through the Home. For the most part they are the victims of circumstance. Forced to go out as wage-earners, many are cut off from home influences and go astray. Then there are English girls in service who, after coming from the hospital after a period of illness, have no place to go. They are received into St. Faith's. \$2,800 is needed to carry on the work for next year. The Presbyterians spend \$62,000 and the Methodists \$124,000 each year for the same type of Home. "If we must wait," said Miss McCollum, "what can we do but hang our heads in shame?" Inside of ten minutes \$1,760 had been promised, and the amount necessary to carry on the work, guaranteed. Canon Tucker, of London, laid before the Synod the broader aspects of social service. In introducing his subject he said, "We shall commend ourselves to the world if we step down to do this work, and shall lose if we allow secular agencies to do that work." Jesus Himself was the model social worker. There are three lines in which he thought the Church should exert itself. (1) It should put itself behind the Government in any work of social uplift. Politicians are better than we give them credit for. The trouble is that they are not given the support that they should get. (2) The Church should step down itself and do the work. We must try to eliminate poverty. It is not enough to give alms. Two great problems have been decided within the last year without our Church's aid—prohibition and woman suffrage. (3) The Church must attempt to solve many problems such as those of purity, the conservation of life and health, bilingualism, the problem of French-Canada.

Juvenile Court.

The work of the Juvenile Court was warmly commended by Mr. A. Wilson, Rev. L. E. Skey and others. Mr. Skey said, "Judge Boyd's policy is absolutely right. For the sake of the mothers and the children it is just that these things should be kept out of the papers. I do not think that the court is getting fair play. It is about time this city should give the Judge his due and give him a staff with which he can do his work."

Returned Soldiers.

A resolution of vital and far-reaching importance was introduced by Mr. R. W. Allin and adopted by the Synod in regard to the problem of the returned soldier. Although the matter had been dealt with by Canon Dixon and others there was no definite diocesan or church policy. It has been handled in altogether too small a scale. A committee of twelve was appointed to investigate and deal with the problem, consisting of Canon H. C. Dixon, Ven. Archdeacon Ingles, Rev. H. A. Brooke, Rev. T. G. Wallace, Prof. W. T. Hallam, Rev. R. MacNamara, Messrs. D. L. Hill, W. H. Pepler, J. Y. Ormsby, J. M. McWhinney, G. H. Kilmer, and F. C. Jarvis.

Conscription.

Amid great enthusiasm the Synod passed a resolution endorsing conscription. The Government was given assurance that it had the hearty support of the Anglican body in putting in force an equitable system of compulsory selective draft. In addition to urging conscription of men the motion called for the requisitioning of all factories, public utilities and wealth needed for the prosecution of the war to the utmost limit of the resources of the Dominion. A food controller was also asked for to regulate and modify the high cost of living, and it was suggested that the manufacture and importation of luxuries ought to be regulated. The last clause of the comprehensive motion asked Anglicans to use their personal influence to eliminate party and political considerations in upholding the Government in

Prayer Book Studies

By
Dyson Hague.

THE ATHANASIAN CREED, IN THE CANADIAN CHURCH PRAYER BOOK.

THE Prayer Book Committee tackled their hardest job when they came to the Athanasian Creed. It proved a perfect Gordian knot. More than one committee were almost nonplussed. During the three years it passed through three stages of revision. After spending a very long time upon it, and exhausting the scholarship of some of the most learned Canadian Churchmen, the Committee came to the first of their conclusions. It was really a compromise, and, in brief, was as follows:—**The First** Print the Creed with the Rubric exactly as it is in the English Church Prayer Book, but add as an alternative with the preceding Rubric:—

Or else this that followeth.

(1) A more modern and up-to-date translation of the Creed. The text was practically that of the Lambeth translation.

(2) With the omission of the minatory or monitory clauses; that is, verses 1, 2, 28, 42.

(3) And the Gloria at the end left out.

The idea of this was to ease the way for those who could not conscientiously repeat certain of the sentences on account of their apparent over-statement of truth and unwarrantable severity. And in the second place to give to the Church a more accurate translation in the interests of truth. For the benefit of those who have not seen this Lambeth translation we will give one or two specimens. For instance, verse 3 reads thus: The Catholic Faith is this: That we worship the one God, a Trinity, and the Trinity as an Unity. Verse 4 is translated: Neither confounding the Persons, nor dividing the Substance. Verse 9, The Father Infinite, the Son Infinite, the Holy Ghost Infinite. Verse 27, So that in all ways as is aforesaid, both the Trinity is to be worshipped as a Unity; and the Unity as a Trinity. And verse 42, the last clause, And they that have done evil will go into eternal fire; they that have done good, into Life Eternal. Amen.

The Second Well, that failed. It was ingenious, and it was generous, but it was voted down not long after. It was too drastic. At the next meeting of the Revision Committee it was voted down, and it was decided to leave the Creed as it was. So the time-honoured, old Athanasian Creed triumphed once more. Then came the General Synod in 1915, and after a long and more or less brilliant debate a most ingenious and original compromise was accepted as the final and authoritative pronouncement of the Church of England in Canada. It was a most remarkable synodical achievement.

passing such measures. The motion passed by a standing vote, and the delegates joined in singing the National Anthem. When the cheering had subsided the members of the Synod instructed the officials to forward the resolution to Ottawa by telegraph. Another motion was passed, urging on Churchmen the necessity of exercising self-denial and abstinence, so as to help to conserve the food supply of the country. An endorsement of the proposal to prohibit race-track gambling during war-time was also passed.

Sunday Observance.

The Primate and House of Bishops are to be asked to issue a pastoral dealing with the question of Sunday observance in view of certain modern

The Third On the 22nd day of September, 1915, it was decided to leave the old Athanasian Creed in the Canadian Prayer Book just as it was, every word and every sentence, Rubric and all, with all its constituent elements, nothing blackballed, nothing thrown overboard. But it was also resolved to leave at the side of the 2nd, 28th and 42nd verses a little blank space, and begin the words about an inch or a half an inch farther in from the margin than the other verses. This is the device which is known in printing as indenting. Thus there were to be in the Canadian Prayer Book in the Athanasian Creed three indented verses, and a Rubric is inserted after the first Rubric in the Creed to this effect.

Note.—The indented clauses may be omitted, at the discretion of the minister, from the public recitation of this Creed in Divine worship.

Now, the originality of this consisted in making a new classification of the verses for recitation, so that the minister only was to repeat the first three verses by himself, and also verses 27, 28 and 29, and the last two verses, verses 41 and 42. If any of our clergy, therefore, do not like and do not want to repeat the damnable clauses, they can leave them out by not reading verses 2, 28 and 42, and, of course, the laity need never repeat them at all. But in addition to this, most important of all, there is added at the end of the Creed in the Canadian Church Prayer Book a solemn declaration for the removal of doubts, and to prevent disquietude, to this effect: (a) That this Creed only warns against errors and does not make any addition to the Faith. And (b): That the warnings in this Creed are to be received in the same way as like warnings in the Bible, and that the Church does not pronounce judgments on any particular person or persons. There can be no doubt that this settlement of the Athanasian Creed was a very clever shift on the part of the Synod, but whether it will stand or not remains to be seen. The epigram of Gamaliel will be found true once more: "If this counsel, or this work be of men, it will come to nought; But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God" (Acts 5: 39).

Canon Plummer's Comment.

Perhaps no abler comment upon the practical acceptance of the Canadian Version can be given than the statement of Canon Plummer before the Toronto Deanery not many weeks ago. With his permission his words are here given. "The declaration after the Creed is almost grotesque. Let me be the objector. I say the Athanasian form makes things necessary for salvation which cannot be proved from Scripture. What does the Church do? Does she explain to me that I misunderstand Scripture? Does she make the Creed more intelligible? No. She

tendencies which threaten to change the character of the day. The report on Sunday Observance asks, "What does the Church mean by its relation to Sunday travelling by train or boat, to Sunday employment by big corporations or small, to the use, for pleasure of the automobile on Sunday, to Sunday visiting and Sunday trading, to Sunday excursions, and the big dinner and elaborate menus of Sunday, to Sunday shows and games?" These are the problems upon which the Synod will ask the Primate and the House of Bishops to make a pronouncement.

National Days of Prayer.

Unanimous endorsement was given the resolution which was moved by Rev. Dyson Hague and seconded by

simply contradicts me, and calls the contradiction a solemn declaration. The contradiction, however solemn, is not proof. It is absurd to tell me that the warnings are to be understood no other wise than like warnings in Holy Scripture. I reply that there are no like warnings in Holy Scriptures, and further remark that the warnings, like all other statements made in English, will be understood according to their plain meaning, that is, as that meaning appears to the person who reads them. When we consider the vast number of people, clergy and laymen, who persist in objecting to the Athanasian Creed, it is idle for the Revisers to suppose that the question can be disposed of by indented paragraphs or solemn declarations. If I cannot be convinced by the Creed itself, with the authority of generations of usage behind it, I am not likely to be convinced by a declaration of a Synod. The Creed must commend itself, and should not need any solemn declaration to try and convince me that it means something different from what it says. I believe that the principle underlying the Creed is sound: but the statement of truth is not clear nor complete. As regards the indented phrases, let me again, as the objector, I remark: If the Creed is all true, use it all. If it is not, cut out what is uncertain, but, in any case, do not leave it to the individual parson. If his congregation wants them, and he leaves them out, or if he wants them, and his congregation does not, the row is personal. If they are left to be read by authority, he is not responsible. The Church must face the blame. Moreover, the lay people have their rights in this matter, and are not to be formally and officially placed at the mercy of the parson." A clear-cut statement like this is worthy of attention.

Concluding Words.

Some final words. On the one hand, it is absurd for anyone to say that the life or death of a certain Church depends upon its retention or recitation of the Athanasian Creed. If its inclusion or exclusion is the sign of a standing or falling Church, then the Protestant Episcopal Church of the United States is doomed, and the Eastern Church likewise, for it gives it no authoritative position. On the other hand, it is more than probable that this magnificent relic will be a root of irritation and a perpetual element of misunderstanding to the end of time. To be great, said Emerson, is to be misunderstood. If our Blessed Lord should delay His coming for another century, the Athanasian Creed will be to the end a subject of controversy. Still, if some of these clauses rush in where angels fear to tread and boldly define the indefinable mystery of the Godhead, they will ever remain, on the other hand, as a noble endeavour to guard those fundamentals of the faith which have been and ever will be challenged by the restless and antagonistic spirit of the ages.

Mr. Thos. Mortimer. It read: "That this Synod once more reasserts its sense of the need on the part of our nation of the recognition of the overruling sovereignty of God in this war; and its earnest desire for the appointment by the Government of a National Day, or National Days, of humble prayer to Almighty God in accordance with the practice of our rulers in days of old, and as an acknowledgment of our Heavenly Father, as the One that fighteth for us, and of our dependence upon Him supremely for a speedy and victorious peace."

Prayer Book Revision.

Two resolutions were on the order paper recommending that the revision (Continued on page 403.)

Canadian Churchman

(Established 1871.)

Executive Committee of the Board of Directors:

GEORGE B. WOODS, Esq. *President*
THOMAS MORTIMER, Esq. *Vice-President*
J. M. McWHINNEY, Esq. *Treasurer*
MARK BREDIN, Esq. *D. CREIGHTON, Esq.*

Subscription: \$1.50 a year, in advance
Single Copies 5 cents.

1. Remittances should be made payable to Canadian Churchman, Limited, Postal Notes or Post Office Orders are preferred.

2. Receipts: The label indicates the time to which the subscription is paid. Unless subscriber sends stamp for receipt none other will be sent.

3. Change of Address: Notice should be sent at least two weeks before the change is desired. Give both old and new addresses.

4. It is assumed that subscribers wish the paper continued unless definite word to the contrary is received.

5. Advertising Rates will be submitted on application.

CANADIAN CHURCHMAN, LTD.,

613 Continental Life Building, Toronto.
CORNER OF BAY AND RICHMOND STS.

R. W. ALLIN, M.A.,

Managing Editor
Phone: Main 5239.

Third Sunday after Trinity.

Holy Communion: 239, 244, 245, 489.
Processional: 4, 391, 465, 530.
Offertory: 322, 329, 492, 583.
Children: 697, 700, 703, 704.
General: 32, 406, 453, 493.

Fourth Sunday after Trinity.

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

Church News

In Memoriam.

On Friday, May 4th, at the Empire Hospital, Vincent Sq., London, Capt. the Rev. W. H. Fanning Harris passed to his rest after eight months' suffering from a wound received while taking a funeral on the Western Front. Mr. Harris was priest-in-charge of Stettler, Alberta, for four years, and at the time of enlistment was Rector of Red Deer, in the Calgary diocese. He was Chaplain to the 1st Canadian Hospital, France, for some months before going to the firing line where he received his fatal wound. The diocese of Calgary has lost a faithful and single-hearted priest, and many in the Red Deer Deanery a staunch and trusted friend. It is hoped to put up some worthy memorial in the parish of St. George's, Stettler. Contributions from any old friends of the late Mr. Harris may be sent to the present Rector of Stettler, the Rev. G. M. Morgan.

"God of the living, in Whose eyes Unveiled Thy 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."

New Flags Dedicated.

At the evening service on June 17th two flags, a Flag of England and a Union Jack, were dedicated with impressive and appropriate ceremony in St. George's Church, Toronto. The flags were presented to the church by Messrs. J. R. Code and H. H. Loosemore. The dedication ceremony was performed by the Rev. R. J. Moore, the Rector of the church, assisted by the Revs. P. J. Dykes, the Curate, and Professor Cosgrave, of Trinity College. Short addresses were made by Messrs. Frank Arnoldi, K.C., Beverley Jones and H. H. Loosemore. Just before the conclusion of the service, Rev.

R. J. Moore reported that out of the total number from the church who had donned khaki 20 had been killed in action and 65 had been wounded.

Memorial Service at Belleville.

A number of the members of the Brotherhood of Railroad Trainmen and kindred organizations attended a memorial service which was held in St. Thomas' Church in this city in memory of the members of those Orders who have lost their lives during the war. Archdeacon Beamish conducted the service, in the course of which he read out the names of thirteen local railway men who have been killed in battle. He also delivered a short address on "The Supreme Sacrifice."

Induction at Creemore.

The induction of the Rev. Arthur Strother, Rector of Creemore, Banda and Lisle (diocese of Toronto), took place on Wednesday, 13th inst., at 8 o'clock, in St. Luke's Church, Creemore. The ceremony was performed by the Ven. Archdeacon Ingles, assisted by the Rev. R. B. Patterson, Incumbent of Havelock. There was a large attendance of the congregation, many coming in from the other charges. Some of the Rector's friends from Toronto were present. Archdeacon Ingles gave a very stirring address on Barnabas, son of consolation, saying that all ministers should be sons of consolation to their flocks.

Moosonee Notes.

The South Moosonee Clerical Association met on Friday, June 8th, at South Porcupine. Those present were Archdeacon Woodall, Revs. R. C. Pitts, R. A. Robinson, H. Ackland and A. Marchant. An interesting session was held. The programme was: Holy Communion, 10 a.m.; business, 1 to 2.30 p.m.; paper on "A Spiritual Pilgrimage," by Rev. R. J. Campbell, and discussion, 2.30 to 4 p.m.; devotion, 4 to 5 p.m. After the meeting, in the evening, a reception was tendered to Rev. A. Marchant, the new Incumbent, by the congregation of St. Paul's, S. Porcupine, at which an excellent supper was served by the W.A. and music and speeches were the programme. There was also a presentation of a well-filled purse to Mr. Moseley Williams, who has been voluntary Lay Reader in the parish for several months. Rev. A. C. S. Trivett was present in khaki and gave an illustrated address, which was much enjoyed.

Mr. J. Miller McCormick has started a tour of the diocese in the interest of the Church Camp Mission. He has visited the gold camps of Timmins and Porcupine and the big paper mill settlement at Iroquois Falls. On June 17th he comes to Cochrane and goes on to the C.G.R. route westward to Hearst, visiting the camps.

The Bishop and Rev. H. Cartledge left for the Far North on June 15th.

Memorial Services.

A large congregation attended the memorial service in the Church of the Nativity, Dutton (diocese of Huron), on Sunday evening, June 3rd, for Private George Hefford, who fell at Vimy Ridge. The service was opened by singing "O God, Our Help in Ages Past," followed by the solemn burial service and prayers for those in authority, soldiers and sailors, physicians and nurses and for peace. The spirit of sacrifice which is being so exemplified in the world to-day was the leading thought in Rev. Mr.

Murphy's sermon, the text being from 1 John 3: 16: "Hereby perceive we the love of God, because He laid down his life for us: and we ought to lay down our lives for the brethren." It was fitting, he said, that we should hold memorial services for those heroes who had laid down their lives in this great war for us. This spirit of sacrifice was predominant not only in the Old Testament but the New, culminating in the great sacrifice on Calvary and continuing through the Apostles and martyrs right down to the present. It was the privates who had borne the brunt of these battles and the memories of those who had made the supreme sacrifice should be revered and sympathy and assistance rendered their dependants—not as a matter of charity, but of justice. He was not prepared to say, as some preachers had said, that every soldier who gives his life for freedom in this great war was certain of eternal bliss, but he could not conceive of any soldier, however indifferent he might previously have been, knowing that at a certain tick of the watch he was to face that awful fire of shot and shell, as at Vimy Ridge, not offering a most fervent prayer to God for protection and forgiveness.

The same day at West Lorne in the same parish, another service was held in memory of Pte. R. Skilling, who died of wounds on May 5th in a hospital in England. Four young men from this parish have made the supreme sacrifice.

St. John Notes.

Archdeacon Raymond, recently returned from Vancouver, preached in St. John (Stone) Church on Sunday morning, and in St. Mary's Church on Sunday evening. His former parishioners in St. Mary's were especially delighted to meet the Archdeacon, and to see the evidence of his restoration to health.

Ven. Archdeacon Crowfoot, M.A., Rector of St. Paul's Church, was formally installed as Archdeacon of St. John in Christ Church Cathedral, Fredericton, on Sunday evening. Bishop Richardson was the preacher.

Ordination Service, Prince Albert, Sask.

On Trinity Sunday a very impressive ordination service was held, when the Bishop of Saskatchewan, in St. Alban's Pro-Cathedral, Prince Albert, admitted three men to the diaconate, and advanced three deacons to the priesthood. The sermon was preached by the Rev. E. Hodson, of St. George's Church, Saskatoon, one of the men who came out in the early days of the rush of immigration, and who, having served his time in the pioneer days, is doing very good work in the Church to-day. His words of encouragement and sympathy to the deacons were much appreciated. Taking as his subject, "Ambassadors for Christ," he impressed upon all, congregation as well as ordinands, the high calling of an ambassador. He represents his King, he has his King's authority behind him, he has his King's message to deliver and he is always sure of his support. Christ's ambassador must be held in honour for his work's sake, and he must live so as to bring honour to his King. Christ's ambassador must give His message, and give it as Christ would have him give it. "Entreat," "beseech," are the words used to describe the manner of delivering it. Rev. G. Hindle, of Unity, Rev. E. Wicks, of Shellbrook, and Rev. C. Morris, missionary at Cedar Lake; were priested, all three having purchased to themselves a good degree by faithful work in their respective Missions. Mr. Morris, with his wife, has lived among

Progress of the War

June 11th.—Monday—Premier Borden presents draft of Conscription Bill to Parliament. Another mile of German trenches captured south-east of Messines.

June 12th.—Tuesday—King of Greece abdicates throne and second son, Prince Alexander, is designated successor.

June 13th.—Wednesday—536 persons killed and wounded in air raid on London, Eng.

June 14th.—Thursday—German forces retire on Messines front. British warship captures Fort Saliff on Red Sea.

June 15th.—Friday—British make further gains north-east of Bullecourt and east of Messines.

the Indians in the Missions round Grand Rapids and Cedar Lake for six years. They are doing solid work. The other two priests have large and scattered Missions, a number of small centres in which to hold services and their lives are largely spent in driving in all weathers. Revs. J. Bunting, A. Harding and E. Summers Gill are in the Missions of Denholme, Vermilion and Traynor, respectively. With the great shortage of men in this vast diocese, it is certain that the work waiting to be done will be heavy and engrossing. It would be well for the Church as a whole, as well as for her individual members, if more instant, intercessory prayer was offered for these men and for all who are doing like work, so heavily handicapped by shortness of workers and the great distances to be covered.

A Song Service.

The song service which was given on June 11th, by the members of St. Peter's Sunday School, Hamilton, was much enjoyed by a very large audience. About 100 scholars took part therein and lantern slides were used to illustrate the music.

Donation for Church Organ.

At the evening service in St. John's Church, St. Thomas, on June 10th, the Rev. W. F. Brownlee, the Rector, made the pleasing announcement that an offer had been made to him of the sum of \$1,000 to apply on the purchase price of the new pipe organ, which it is expected will be installed during July. The donation is conditional on the remainder of the purchase price being actually in hand before June 30th, 1918, and it is the intention of the choir, which have the financing of the purchase in hand, to make sure of complying with the condition. The purchase price, including the cost of installation represents approximately \$3,000, and of this amount there is now about \$800 on hand, leaving roughly \$1,200 to be raised during the coming 12 months.

Three more members of the congregation of this church, who have recently enlisted for overseas service were bade farewell by the Rector and congregation at the same service, and presented with pocket New Testaments. The men were Pte. Ernest Stannett, Pte. George Purkiss, who have enlisted with a Toronto battalion of engineers, and Seaman James Cluskey, who has enlisted in the navy. In voicing the good wishes of the congregation for their safe return and commending their patriotic devotion, Rev. W. F. Brownlee said the addition of the

Book Revision.
s were on the order
ing that the revision
on page 403.)

three names brought the total on St. John's honour roll to over 280, and of these 26 have made the supreme sacrifice, and 55 others have been wounded.

The Prize-Giving at Havergal College.

On Wednesday last the annual prize-giving at Havergal College was a day of more than usual interest, as it celebrated the twenty-third anniversary of the founding of the school, and also witnessed the first gathering of the three united schools, the main school on Jarvis Street (1894), Havergal-on-the-Hill, St. Clair Avenue (1911), and the Preparatory School on Bloor Street (1916). The assembly hall and adjoining class-rooms were crowded long before the Ven. Archdeacon Cody called upon the white-robed choir of some four hundred girls and the assembled guests to join in singing the Havergal hymn, "To him that overcometh." After the devotional exercises, given by the Rev. Canon Selwyn, the Principal spoke briefly, outlining the distinguishing features of the school. Miss Knox dwelt chiefly on the changed aspect of education in consequence of the war, the tone of seriousness and increased devotion to work shown by the thirty-one candidates then writing on the Matriculation Examination, and the determined way in which the school, as a whole, was preparing definitely for future work. They threw themselves as keenly into work and physical exercise as into play, twenty girls having obtained certificates and bronze and silver medallions from the Life-Saving Society, the silver medal necessitating among other requirements, a dive from ten feet above into the water and swimming six hundred yards with clothes on. Miss Knox specially emphasized the necessity for preparing for the unknown future: "We are stepping in the darkness; be careful," and noted with pleasure the fact that three old Havergal students for the first time were on the staff of the college, and that students this year had qualified themselves not only for domestic science teaching, but as drawing, gymnastic and Sunday School teachers. Archdeacon Cody then presented the prizes, Bishop Reeve presenting the Chess prize. The first two gold medals were presented by Mr. R. Millichamp, and Miss Knox the other two in the absence of the donors, together with an address by the Lord Bishop of Toronto and Sir John Aird.

Kootenay Notes.

The seventh annual meeting of the Okanagan Deanery branch of the W.A. was held at Armstrong on Wednesday, May 30th. The proceedings opened with service in the church, consisting of Morning Prayer, followed by a celebration of Holy Communion. The celebrant and preacher was the Rev. H. King, M.A. (Rector), who was assisted in the service by the Rev. E. P. Laycock. There were 47 communicants, and the offertory amounted to \$22.50. After lunch, kindly provided by the members of the Armstrong W.A., the meeting opened at 2 p.m. in a hall which had been most generously lent by the Presbyterian church. Mrs. DuMoulin, of Kelowna, occupied the chair as president. Mrs. King spoke a few words of greeting to the members present, and on behalf of the delegates a reply was made by Mrs. Solly, of Summerland. The following members were present: Armstrong, 25; Vernon, 18; Enderby, 8; Summerland, 5; Kelowna, 3; Penticton, 1; and from each of these branches reports were read. Interesting papers were read by Mrs. Gretton (Enderby) on "Missionary Ideals," and by Mrs. Laycock (Vernon) on "The Necessity of Keeping Church Work in

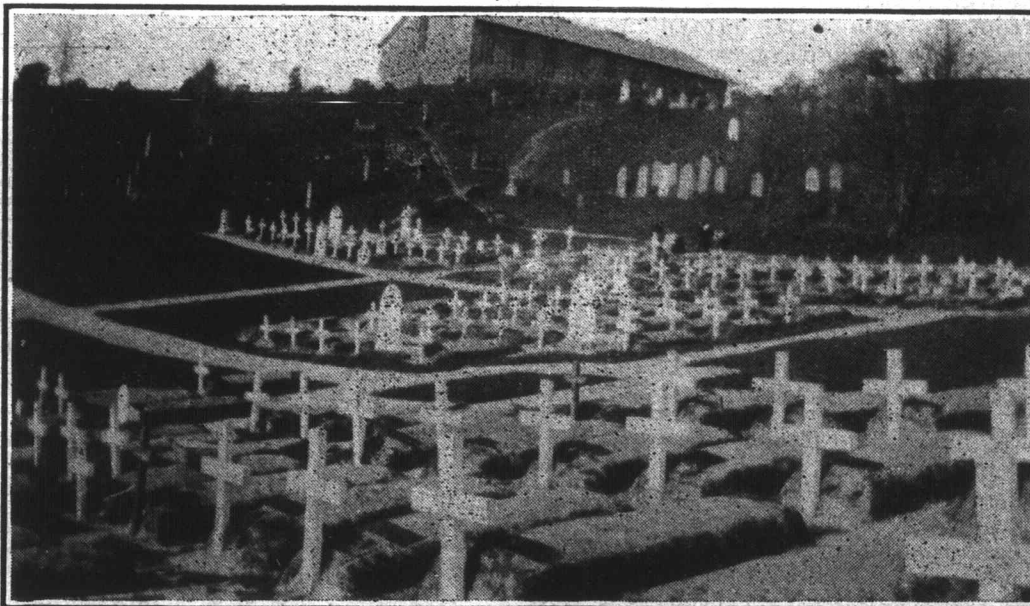
General, and W.A. in Particular, to the Front during these Days of Warfare." After a discussion on various points of business it was unanimously decided to create Miss Gibbs, of Enderby, a life member of the W.A., and it was pointed out that Miss Gibbs had not missed a single meeting of the Deanery, and had worked hard for several years in various ways for the good of the cause. The life member-elect spoke a few words of thanks for the honour done to her. The first annual meeting of the Okanagan Deanery of the W.A. was held in 1911, also at Armstrong, and in response to a request that all those then present should stand there were eight who arose. At that first meeting only 14 delegates from other parishes were present as against 35 this year, which serves to show that the interest in the work is increasing. The next meeting will be held at Kelowna in 1918. In the evening a lantern lecture was given by the Rev. E. P. Laycock on the life of a missionary amongst Indians, with illustrations from the Naas River. The proceedings closed with a few words

the afternoon service the church was filled to the doors with the children of the Sunday School and their friends at the dedication service of the new font. The Rector conducted the service and the Dean of Niagara, Dr. Owen, dedicated the font and gave the address. Two little girls of the school made the formal presentation to the Rector and wardens—Misses Molly Blenham and Gertrude Smith. The superintendent, Mr. Wilks, read the Lesson.

An Interview with Dean Starr.

Dean Starr, Major Chaplain of Kingston, who has just returned from Overseas, is enthusiastic over the Conscription idea, and tells what a heartening effect the announcement had in England, together with the "coming in" of the United States. He says the men at the front are cheerful and healthy; but that conditions are serious in England. Food is undoubtedly scarce, and the man problem is becoming difficult. The support of America, especially in men, is most

The Canadian Portion of the Garrison Cemetery, SHORNLIFFE, ENGLAND.



The work of caring for the graves has up to the present been undertaken by the Chaplain's Office at Shorncliffe. There is a department now, however, to look after all Canadian graves in England. The square in the centre is reserved for a monument to be erected after the close of the war. The building on the hill is the Garrison Church.

from the Rector. The Rev. H. King, M.A., has been granted three months' leave of absence from the diocese, and will thus be enabled to enjoy a well-earned change after eleven years' work in this parish. He and Mrs. King will spend this time in Winnipeg. During these years the church has been enlarged and beautified and a good rectory built.

The annual meeting of the British and Foreign Bible Society was held on May 31st in All Saints' Parish Hall, Vernon. The Bishop took the chair, and the address was given by the Rev. J. Knox Wright, the secretary for British Columbia, who illustrated his remarks with lantern slides on the work in South Africa.

Memorial Service at Hamilton.

A very largely attended memorial service was held in St. James', Hamilton, on the 10th June, in memory of eight members of the congregation who have recently made the supreme sacrifice. This made the sixth memorial service which has been held in this church since the commencement of the war. The Rector, the Rev. G. W. Tebbs, preached an appropriate sermon from 2 Chronicles 29: 27. At

timely. Of the ultimate success he has no doubt, but "men, more men" alone can shorten the days between. Questioned as to the religious outlook, Major Starr says "it is inspiring." Men are "seeing God." Their assurance of a future life and sins forgiveness is a lesson even to the Chaplains. "Tommy" is more or less of a fatalist and he believes every "bullet has its billet," but believes implicitly in the goodness and justice of God. Love for Canada is intensely strong, more so than at the first, and the men long for the "Homeland" of the Maple Leaf. The Dean said himself he never appreciated it as he did a week or so ago when he put foot on the soil at Quebec. The work of the Chaplains had been splendid and as an O.C. recently said to him: "We used to think you Padres a sort of 5th wheel to a coach, but now realize you are more important often than the O.C.'s and staff combined. God bless your work." Temptation both in matters of drink and purity had been strong and sad havoc wrought when men had given way, but thank God, said the Dean, thousands of our dear lads will come back with blood untarnished, worthy, as they have been in their heroism and comradeship, of the saints of old.

Trinity Church, Cornwall.

A service in memory of four soldiers who have made the supreme sacrifice was held in this church on June 10th. The Rev. W. Netten, the Rector, preached the sermon, choosing for his text, the words: "Whosoever will be chief among you let him be your servant: even as the Son of Man came not to be ministered unto but to minister and to give His life a ransom for many," St. Matthew 20: 27. A large congregation was present at the service.

TEACHER TRAINING EXAMINATION RESULTS.

(Continued from page 393.)

Louisa, Cookshire, P.Q.; French, Florence G., Cookshire, P.Q.; Kitchen, Fred. (Mrs.), Woodstock, Ont.; Rhodes, Dorothy, Calgary, Alta.
Class III.—Farley, Gertrude, Montreal, P.Q.

TWO-YEAR COURSE.

First Examination.

Class I.—Athill, Flora E., Bobcaygeon, Ont.; Avery, Muriel E., Winnipeg, Man.; Burroughs, Eva M., N. Vancouver, B.C.; Falkner, Rhoda, Havelock, Toronto; Garby, Lavina V., Streetsville, Ont.; Gill, Cora, Streetsville, Ont.; Highmoor, Margaret, Vancouver, B.C.; Park, Dorothy, Winnipeg, Man.; Pearson, Gwendoline, Vancouver, B.C.; Roy, E. R. (Mrs.), Cookshire, P.Q.; Spurr, E. B. (Mrs.), Glace Bay, N.S.; Villy, Margaret, Calgary, Alta.

Class II.—Bonnell, Wilhelmina, Bobcaygeon, Ont.; Bottrell, Ruth E., Toronto, Ont.; Corbett, Edith A., Vancouver, B.C.; Goodison, Gladys, Streetsville, Ont.; Mills, Thirza, Winnipeg, Man.; Noble, Minnie, Toronto, Ont.; Thomas, Muriel, Winnipeg, Man.

Class III.—Grummett, Gertrude, Toronto, Ont.

Final Examination.

Class I.—Brotherhood, Marie (Mrs.), Elkhorn, Man.; Burrows, Muriel M., Regina, Sask.; Cook, Nora F., Vancouver, B.C.; Green, Vivien deB., Vancouver, B.C.; Le Neven, Donald, Vancouver, B.C.; Van Exen, Lottie, Regina, Sask.

Class II.—Adams, Mary K., Port Hill, N.S.; Chrow, Mildred, Victoria, B.C.; Endacott, Ethel R., Vancouver, B.C.

ONE-YEAR COURSE.

Class I.—Keir, John, Streetsville, Ont.

ADVANCED STANDARD TEACHER TRAINING EXAMINATIONS.

THREE-YEAR COURSE.

First Examination.

Class II.—Senn, Edith M., Brantford, Ont.

Class III.—Wordsworth, John P., Ottawa, Ont.

TWO-YEAR COURSE.

First Examination.

Class I.—Stackhouse, A. (Rev.), Port Hardy, B.C.

Final Examination.

Class III.—Bull, Mina, Hamilton, Ont.; Harley, Edna M., Hamilton, Ont.; Pangburn, Louise H., Toronto, Ont.

A COMPLICATED CLOCK.

At Beauvis Cathedral there is a clock which is composed of 92,000 separate pieces, having 52 dial-plates. This clock gives the time in the big capitals of the world, as well as the local hour, the day of the week and month, the rising and setting of the sun, the phases of the moon and tides, as well as considerable other information.

CHARGE TO SYNOD.

(Continued from page 393.)

the Motherland in the ancient provinces of Canterbury and York. It is like a network outspread the world over, and far into heathenland in missionary jurisdiction and over the islands of the sea. It is in the Episcopate especially that the bonds of union are found. Points of unity which seem to be many, but in reality are only one. It is the interwoven knots that hold the net together. It is in the one Episcopate that the fellowship is maintained. In virtue of that fellowship ultimately, Priest or layman, travelling here or there the world over, finds within our communion his Orders and his standing to be the same. For the Episcopate, as Cyprian proclaimed, is one and undivided, and in their unity of office each Bishop has full partnership. By his consecration every Bishop receives a full share in the one commission, and is admitted into the one group or College of Bishops. So it comes about that the Bishop in the diocese in one sense is and in another is not a member of the Diocesan Synod. From one point of view he is by its constitution a member of the Synod, and presides at it. From another point of view he is not simply a member of the Synod, but is there as the single representative of the whole College of Bishops, which is one and the same throughout the world. Practically, then, as we experience it, the Episcopate is the centre and the guardian of the unity of the Church.

Let us elaborate the thought a little more fully. The network that I suggested in illustration must be conceived of not only as outspread at the present day over our whole communion, but also as outspread over the ages of the past and uniting us to Apostolic days. Behind the group or College of Bishops of to-day, or of any century, stands in the days nearest to Pentecost the group or fellowship of the Apostles. These were what they were by our Saviour's own choice, training and commission. So long as the Apostles lived they dealt practically with all difficulties that arose. They were a central body, moving here and there, maintaining the unity of the fellowship, regulating the worship in principle and in detail, and maintaining the faith of the Church. It is clear that some privileges of the Apostolate belonged to the Apostles alone and ceased with them. They alone had personal companionship with Christ on earth, they alone had special inspiration from His holy in-breathing and personal commission. These could not be continued. Nevertheless, there were functions of the Apostolic office which were permanently necessary and were continued in the Church. In the period which followed the passing away of the Apostles an immense amount of research and study has taken place in recent years. The development of the Apostolic ministry was not, perhaps, so simple or so immediately uniform as we once supposed. The organization of the Church under diocesan Bishops did not appear everywhere at the same time. It did appear at a very early date established everywhere. But in the earliest stages some important Churches seem to have been organized otherwise—probably under a local College of Bishops. This was apparently the case with the earliest Churches of Rome and Alexandria. Nevertheless, though there are some details not free from uncertainty and perplexity, there are also facts that stand out clear and certain. The diocesan Bishop, wherever he was stationed—and by 250 A.D. he was stationed in every local Church—was, in point of fact, the centre and guardian of the Church's unity and fellowship, and that in a threefold sense.

The Bishop was the guardian of the unity of the faith, of the unity of administration, and of the unity of worship. I know that these sacred trusts belong to the whole body of the faithful; but I know also that from the first the Bishop in the local Church (and the Episcopate as a whole) was ever regarded as specially charged with the official keeping of the trust that belonged to all—and further, that in the Episcopate there has always been preserved a recollection and a continuance of that central unity and fellowship which, in the primitive Church, was under the authority and guardianship of the Apostles themselves.

It is in and through the Episcopate that the Church has ever sought to continue steadfastly in the Apostles' doctrine and fellowship—in the breaking of bread and in the prayers.

It is this feature of the office that I would emphasize to-day. We claim no personal religious superiority. As we read history and search our own consciences, we know that we have need to walk humbly with our God and in charity with our neighbours. If we hold fast by Episcopacy as a principle that we cannot surrender, it is because the Episcopate is the trustee of a very sacred trust of unity in faith and order and sacrament. There have been failures in this trust, it is true, or Christendom would not be rent asunder as it is to-day. These failures, however, originated in periods when Episcopacy was itself crippled and unable to fulfil its function, either because it was subjected to the supremacy of the See of Rome in the West or in the East, and at times in England, was so closely bound up with the State that the Bishop, to the popular mind, had ceased to be a spiritual Father in God and had become a peer of the realm, or an official in a department of government.

Nevertheless, we believe that we have in the Episcopate, as it is with us to-day, a possession linking us all together, notwithstanding our great diversities within our own communion, and linking us all with all the past, a centre and means of unity without which no future united Church that God will give can be formed or can continue. What we believe that we inherit and what we feel under solemn obligations to conserve is just that which the early colonists of our faith in America longed for and pleaded for, but were not allowed to have, viz., "A true primitive and wholly Ecclesiastical Episcopate."

"You Also Have a Share in This Service."

One more thought that the war has brought very vividly to my mind I should like to suggest to you. It has been growing surely more and more clear and unmistakable that the power of spiritual and moral ideals is really greater than the power of the most formidable military forces. It has been often claimed that victory depends only on big battalions and on massed artillery. There have been critical periods in the war when this claim has seemed to possess a somewhat awful truth. Yet it is not true. Working more slowly and less obviously, but not less powerfully, there have been other forces. Ideals of justice and of freedom, of the sacredness of treaties and of the restraint of inhumanity in methods of warfare have had a constraining influence which cannot be denied. Evidence of the presence and power of these spiritual forces is seen in the cohesion of all parts of the British Empire, a cohesion that has grown stronger and stronger, more conscious of itself and more certain of its aim under the strain of war. Perhaps nowhere has trust in these spiritual ideals been more obvious or more wonderful than among the native

Princes of India and the whole people of India, of all races and of all creeds. My brothers of the clergy and laity, you may perhaps be saying what has this, after all, to do with our work in our Diocesan Synod here in Ottawa. The answer that I would give if such a question should be raised will, I hope, be a word of encouragement to those who are carrying on work which, in the daily calls that it makes upon us, does not seem, perhaps, to have much in it of romance. I am conscious that the daily obligation and familiar routine of parochial work finds us somewhat restless in such a crisis as this. We are really longing to take some more definite part in the great struggle. Brothers, my message is this: The ideals of which I have been speaking rest, I believe, ultimately upon belief in a personal God, and in the recognition of the rights and dignity of man made in his Maker's image. Every church, in town or city or hamlet, stands as an open acknowledgment of the presence of our God and of man's responsibility to Him. All who minister there and all who sustain their ministry are witnesses for what is highest and holiest in human lives.

It is not a small thing which is keeping you where you are. It is one of the greatest of all services, though men pass it by unheeded. The very church building itself which you tend and every hour of worship which you reverently maintain bear witness to the greatest and most glorious sacrifice the world has ever seen—a sacrifice offered not by man alone, but by God in manhood on Mount Calvary. Let us be patient, then, and untiring in prayer and work. The little church is a lamp set on a hill, whether men heed it or not. Christian lives, inspired by Gospel truth and nourished by the Gospel sacraments, are still the salt of earth, and the salt has not lost, and shall not lose, its savour. We are, many of us, familiar with the beautiful picture. It is the representation of the celebration of the Holy Communion at the front. The Chaplain is standing in the midst of a little group of men upon their knees. He is giving the sacred elements to the boys, while the battle in which they soon will be engaged is already raging near at hand. There is a look of earnest wistfulness and simple faith on those young faces. Underneath the picture the legend I have seen is this; it is a message to each one of us from the front, "You, too, have a share in this service." These words are true. You, too, in every church in this diocese and in every Mission have a share in all that has made the spirit of our soldiers what it is. You, too, have a share in their protection and their welfare in life and in death. You, too, have a share in strengthening and maintaining those subtle spiritual and moral powers which make for victory; powers which making themselves felt, are slowly but irresistibly in Europe and Asia and Africa and through this whole continent of America, winning free people to our standard and linking them to the great cause we have in hand.

AN EAR FOR MUSIC.

A little girl five years old was on her way to the beach for the first time. Her numberless questions as to the ocean, the fish, ships, sailors, etc., had embarrassed her mother and amused the passengers. The train finally neared the wharf where we were to take a steamer, and as we glided along very near the shore for a short distance we could plainly hear the swish of the waves. The little girl turned from the window with a beaming face.

"Listen!" she exclaimed, "I think I hear the fishes!"

Hints for Amateur Gardeners

THE TOMATO AND ITS CULTURE.

E. BROOKE DAYKIN.

THE tomato is one of the easiest vegetables to grow. Did I say vegetable? Well! fruit if you like; it depends on how you eat it, what you will call it. There are many good kinds. The Earliana is best known, and is much used by market gardeners, and because they raise many and more than they need, thus at least 75 per cent. of the amateurs have this strain handed to them at the plant stalls. Chalk's Jewel, Carter's Sunrise, Bonny Best, are of medium size and choice. Then there are the fancy kinds: Peach, Strawberry, Plum, Cherry, etc. Some are used for preserving, others in salad garnishing, and have the most delicate flavour. My experience is that the medium round-shaped tomato has a far finer flavour than the heavier sorts, which are to me only suitable for canning.

There are three ways of growing a tomato. 1st.—The field way—by not staking and allowing them to lie on the ground; the slugs have some and you can take the rest. 2nd.—Allowing the plant to grow on tree stakes all pointing down towards the plant root, and spreading out fan shape towards the top to the height of say 4½ feet, tying the main stem up the centre stake and two strong laterals to the side stakes. 3rd.—Using the single stake which is perhaps the simplest for the average amateur, pinching off all laterals and just allowing the main stem to grow. Spacing your plants depends much on what space you have. I grow mine in rows 18 inches apart each way. Along a board fence, using wire or cord to tie to, is excellent. I have grown them over 7 ft. high this way on a fence facing south. If you take good care of your plants, you should produce 10 or 12 pounds, and even more to the vine. A well-cared-for tomato vine is the beauty spot of the garden.

How to pinch off shoots.—Be careful that you do not nip off the bloom shoots. Tie up your plant as it grows up every week, then when the fruit is beginning to ripen, take off some of the surplus leaves, those that hide the sunlight from the fruit. Be careful not to take too many off. The leaves are the plant's lungs. Never water the leaves of a tomato or touch the fruit with the cold spray. If your fruit shows a tendency to show a black spot, sprinkle with Bordeaux mixture (formula given in a former issue of this paper). Destroy all fruit showing the black spot. Wet seasons are sometimes responsible for the trouble. Some people use liquid manure around the roots, but I find that if the ground has been well dug in with good rotted manure dressing you will need nothing more than careful cultivation and water when needed. If too heavily manured, tomatoes have a tendency to grow very rank and do not bear fruit as readily until later in the season, coming too near the danger zone of frost. I would be pleased to answer any questions that our readers may desire to ask about tomato growing.

Note.—If you are still to plant your tomatoes and happen by chance to get very long, straggly plants, put at least two-thirds of the plant in the ground, as this is of immense value to the growing powers of your plant, for the tomato will root all along the stem that you have buried. When grown in greenhouses, to save time, instead of waiting until seedlings come up, cuttings are started. Cuttings are very easily struck. You see by this the value of planting deep, as you get more roots and stronger plants.

In the next issue we will take a walk around your garden, and also have a chat about the play end of it.

Trusteeships

THIS CORPORATION acts as Trustee for the investment and care of funds of Societies, Associations, Corporations, Churches, Colleges, Institutions or Individuals. We solicit special investigation of our facilities for safe and profitable investment of Trust Funds.

Write or Call for Particulars

THE
TORONTO GENERAL TRUSTS
CORPORATION
Bay and Melinda Sts., Toronto

Correspondence

PRAYER BOOK REVISION.

STATUS OF CANON XII.

Sir,—Our Church leaders who are most interested in the Revised Prayer Book seem much perplexed. On the one hand, there is a very strong feeling that until Canon XII. is confirmed now is the time to test the new book and suggest further amendments. On the other hand, they fear that this will prevent the confirmation of Canon XII., and so delay the whole matter.

In regard to the first point, there can be no question that the Revised Prayer Book until September, 1918, when the General Synod will meet again, is on trial. The reason why the House of Bishops permitted its temporary use was in order that the clergy and people "might judge by practical experience of the value of the changes made." The reason why the General Synod appointed a Prayer Book Revision Committee was in order that they should "consider and report at the next session upon any suggestion remitted to the committee, or any further additions or amendments which the committee may deem worthy to recommend." The reason why the General Synod has submitted to each Provincial Synod a certified copy of the Revised Prayer Book is that it might be considered carefully. It will be quite a different matter when Canon XII. is confirmed and this Canon is submitted to each Provincial Synod. As a coercive canon this cannot become operative in our province until we accept it as a Provincial Synod. The vote then must be simply "Yes" or "No." Now is the accepted time. We must speak now or forever hold our peace.

The Provincial Synod of British Columbia has lately considered the Revised Prayer Book, section by section, and made to the Revision Committee some valuable suggestions.

In regard to the second point, the imperilling of Canon XII. and the delay caused by changes, it seems to me that the way out of the difficulty is in this direction: The Revision Committee are bound to report at the next session of the General Synod. Some minor changes have already been promised. Let them consider all suggestions made by such large and representative bodies as Provincial and Diocesan Synods and submit what they deem important. Let a draft canon "amending Canon XII." be prepared and submitted to the General Synod. Let this be given its first reading and adopted, to be confirmed at a subsequent session. Then, with the General Synod pledged to such amendments, let Canon XII. be confirmed. The House of Bishops can authorize the use of the Revised

Prayer Book, as amended by resolution of the General Synod before the amending canon is confirmed. The vital distinction is this:—With Canon XII. confirmed, the Revised Prayer Book becomes the basis of subsequent revision. With Canon XII. not confirmed, which means rejected, we are thrown back to where we were at the beginning. If we do not confirm Canon XII. at the next session of the General Synod we shall lose our advanced ground instead of consolidating our position and preparing for further progress.

F. H. Caledonia,
Metropolitan of British Columbia.
Prince Rupert, B.C., May 31, 1917.

Sir,—In view of our own difficulties in connection with the Athanasian Creed it is interesting to know what Convocation is doing in England. In considering the action of this body we must remember that while the Upper Houses are very satisfactory, containing as they do all the Bishops, the representation in the Lower Houses is most unsatisfactory, and no real or proper representation, even of the clergy, of which it alone consists. This was shown by a recent vote, in which the name of Charles I. was restored to the Calendar as a black-letter martyr. Anyone familiar with English history and unprejudiced would give King Charles quite another name.

The report of the action of the Bishops with respect to the Athanasian Creed is reported in the "Church Times" as follows:—

"The Bishop of Ely introduced the report of the Advisory Committee on Liturgical Questions upon the use of the Quicunque Vult, and moved as follows:—

"That this House, having considered the report of the Advisory Committee on Liturgical Questions, approves the following recommendations:—

"1. (a) That the Quicunque Vult be printed in full in the Book of Common Prayer.

"(b) That on Christmas Day and the Feast of the Epiphany in place of the Venite shall be sung or said verses 30-39 ("The right faith is the quick and the dead").

"(c) That on Whitsunday and Trinity Sunday in place of the Venite shall be sung or said verses 3-27 ("The Catholic Faith is this . . . is to be worshipped").

"2. That it be permissible to use verses 3-41 ("The Catholic Faith is this . . . into everlasting fire"), or either of the sections mentioned above, at other times approved by the Ordinary, but not in place of the Venite or of the Apostles' Creed.

"3. That it is advisable that the Quicunque Vult be printed in the Book of Common Prayer in a revised translation."

"After discussion, Clause 2 was withdrawn by general agreement. Clauses 1 and 3 were carried nem. con.

"The Bishop of Oxford, in seconding, said there was not one of them who did not desire to arrive at a settlement of this difficult question, which had been about their necks like a millstone in all proposals of Prayer Book revision for a great number of years. At the same time, they could all find grounds of criticism in these suggestions. They did not regard them as ideal. They had failed to discover a perfectly good suggestion for disposing of the difficulty. Yet it was intolerable, in his opinion, to leave things exactly as they were, and he was driven to look for a suggestion which, being tolerable, was most likely to get through. He was glad they had behind them the opinion of the Advisory Committee, and trusted the proposals would gain the unanimous support of the House.

"A general discussion of various points ensued, the Bishop of Chelmsford urging that they were not legislating for experts, but for the masses. In the East End and country churches it was difficult enough for the people to find their places in the Prayer Book as it was, and few of these people knew where to find the Athanasian Creed. The difficulty would be increased by the plan of using certain verses, especially as the verses were not numbered in the Prayer Book."

It is to be particularly noted that a new translation is recommended. If we are to curse ourselves or our neighbours, let us at any rate do it with respect to what is really set out in the Creed.

Great praise is given by the English Bishops to the work of the committee which dealt with the lectionary. We shall all look forward to reading the report of this committee, which is to be published.

The Lower House in the prayer for Parliament changed the reference to the King from "Our religious and gracious King" to "Our Sovereign Lord the King." Dr. Wace tried to continue this most improper phrase by stating that "religious" applied to the King's sacred office. This anachronism, it is to be noted, is continued in our Canadian revision. The Welsh Proctors objected to "Our Sovereign Lord the King" on the ground that when this was translated into Welsh it would mean Almighty God. It is, I think, much to be regretted that the Church of England has not yet learnt the true place of the Sovereign in the government of the Empire, or to distinguish between the proper respect due to the King's high office and great responsibilities and the obsequious and extravagant opinions and language held and used by our Jacobite forefathers.

Francis H. Gisborne.
Ottawa, June, 1917.

W.A. AND RED CROSS.

Sir,—In a report of the Rupert's Land Woman's Auxiliary annual meeting, in your issue of May 31st, a statement occurs as follows: "The Auxiliary is, in addition to its regular work, which is unimpaired, utilizing its organization for Red Cross work with satisfactory results."

As a matter of fact, there is no organization for Red Cross work in the Auxiliary. At the annual meeting, on May 17th, the following resolution was unanimously passed: "Money raised for missionary work, which includes local work, must not be diverted to other purposes; but patriotic money may be raised by the same Churchwomen under another name, though we would urge that it be not done under the auspices of the W.A."

The aim of the "Woman's Auxiliary to the Missionary Society of the Church of England in Canada" is, as its title implies, essentially and purely missionary.

Certainly, the claims of Red Cross work are imperative on every woman, without exception. One might add, especially so on every Churchwoman; and there are branches ad infinitum of Red Cross organizations, one or other of which every Churchwoman can join if she so desires—indeed, that she ought to join.

In the very interest of Red Cross work it is not advisable that different organizations formed for different purposes should do Red Cross work under their auspices. Unity of administration is necessary for efficiency in any branch of service. Is it not especially so in so universal a service as our war work?

Noëmi Roy,
Leaflet Ed., R.L.W.A.

ACKNOWLEDGMENT.

Moosonee Fire Relief Fund.

Previously acknowledged . . .	\$1,990.92
Rev. S. Lindsay, Montreal . . .	15.00
Anon	1.50
Galetta, Ont. (per Rev. E. F. Salmon)	25.00
Kars, Ont. (per Rev. W. Macmorine)	12.00
	\$2,044.42
Amount asked for	2,500.00

St. John's Church, Matheson.

(Received by Bishop of Moosonee.)	
F. L. N. G., Toronto	\$ 5.00
E. B. Carberry, Lethbridge, Alta.	10.00
Mrs. Scott, Highgate	5.00
Woman Worker, Montreal	10.00
Omeme, Ont. (per Rev. E. R. James)	33.55
Maitland, Ont. (per Rev. W. G. Lansbury)	2.50
	\$66.05

Sunday Labour

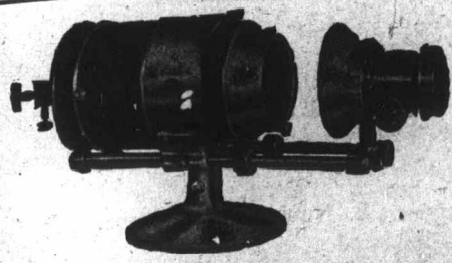
Letter from Toronto Globe.

To the Editor of the "Globe": I would like to sound a note of warning through the columns of your paper regarding a thing which, if not handled very carefully, may do us a lasting injury as a young nation, and that is Sunday labour on the farm during the coming summer. Being a farmer myself, and coming in touch with farmers every day, I find quite a number who could easily make themselves believe they would be perfectly justified in doing certain things on the Lord's Day.

To all such I would like to say that, although things do look rather bad from the farmers' point of view, let us remember that the situation is still in God's hands, the same as it has always been, and He is just as anxious to do the square thing as He ever was. Remember, too, that Canada has been very prosperous lately, and perhaps we have just forgotten where it all came from, and instead of trying to steal God's Day in order to make the thing come out right let's do a little housecleaning among ourselves, and see if we cannot locate the trouble at home.

Remember, men, if Canada loses her Sabbath Day she will lose something she will not get back in a hurry. If we want our boys and girls to enjoy a day of rest as we ourselves have done, we have got to be very careful what we, as farmers, do in this respect during the summer of 1917. What say the rest?

Just an Ordinary Farmer.



The Lantern Question for Your Church and Sunday School

Many ministers and others have no doubt been interested in the articles appearing lately in "The Churchman" relative to the lantern for Church and Sunday School.

We have a fund of expert knowledge, and keep in touch with the sources of supply of lanterns, and the literature of the subject generally, so that we are able to serve well those who may put their confidence in us.

We have sold many "Victor" lanterns, and almost invariably they are giving satisfaction. Good judgment has been used in securing the best possible focus and illuminant. Information and advice on these and other points are at your service. We want to be helpful to you, and invite you to call or write us.

CHAS. POTTER, Optician, 191 Yonge Street TORONTO

The Man in the Pew Asks Questions

"H.M.W.," a Toronto Churchman, writes to "Canadian Churchman" asking several questions about God, the War and Prayer. Similar questions are in the minds of many people. The answers below attempt to point out some of the fundamental principles involved.

9. Is God permitting hundreds of thousands of praying, trusting Christians, the nation's finest stock, to be destroyed, maimed for life and ruined financially, that men, less worthy, who are ineligible for service in battle, or too cowardly to fight, might be

brought to their knees, and afterwards reap a harvest of good things from the field of death?

The difficulty referred to in this question has occurred to a great many of us and we sympathize with the thought although it is expressed rather loosely. The difficulty ultimately leads out to the question of the justice of rewards being based entirely on individual merit. At first thought it might seem that if the present social constitution of our world were changed, so that a man's experience should exactly correspond to his merits, the world would be greatly improved. Then the difficulty you refer to could not occur. But what would happen then? There would be no such thing as my benefitting another person, no matter how I lov-

ed them, if they had not deserved the benefit. If a person deserved a benefit he would receive it whether I did the service or not. So anything I might do could not possibly help another person in reality. We could not reclaim the lost, or the undeserving. If you had to choose between a universe in which, as at present, our sufferings and services were able to carry real help to others and reclaim the undeserving, or one in which there was no possibility of service because each individual was absolutely on his individual merits, what would be your choice? Except as our world is constituted, there can be no such thing as salvation or redemption, for Christ could not have suffered and served for us. In the present social constitution the benefits of a service come to worthy and unworthy alike, although even in this order, the benefit to the worthy and receptive is greater than to the unworthy and unresponsive. The people who are being benefitted by the service of the "nation's finest stock," are not all too cowardly to fight, perhaps such would amount to a very small minority. You must remember the women and children and the ineligible. You cannot limit the good effects of a good deed. All classes of the community will profit by it.

Every reader will share the indignation of "H.M.W." against the cowardly men in his reaping the "good things." If by this he means "profiteering," all such should be prevented on all sides by the government, as in England to-day. If he means the enjoyment of life and liberty, which have been made safer by the sacrifice of our men, then the slacker's benefit cannot be prevented by reason of the social law of life. Conscription is the only redress against such a thing.

10. Is the God Who divided the Red Sea, the God Who made the walls of Jericho to fall down, the God Who subdued Kings for His people's sake, and Who multiplied the widow's oil, the God to Whom we have prayed from our youth up? Or have we been addressing one of the "lesser gods," of whom Tennyson speaks in "Mort d' Arthur?"

He is also the same God Who allowed His people to endure wanderings in the wilderness, invasions, captivities, droughts and famines. So God did not always save His people in wonderful ways in the old days. But it might be said that these sufferings were allowed because they were needful for discipline. Can we say that our troubles are not needed to-day for the same reason? It is always easy for us to see when discipline is necessary for others, more particularly our enemies. But, granting the point, notice also that God allowed Joseph to be sold, Jeremiah to be maltreated, Stephen to be killed, Paul and Silas to be beaten and imprisoned, Christian martyrs to be slain and even Jesus to be crucified. In these cases it is difficult to conceive the occurrences as necessary discipline, and yet God did not save His elect from them. Was He therefore not God? By your question do you not imply that unless God's government of the universe is shown paramently by such acts as you mention, He is no God at all? Have we any right to hope that God will extricate us from the dreadful-ness of our present position by some wonderful means which will take away the penalty and distress which are the automatic results of the sinfulness and selfishness of mankind, of which we are a part? We can perhaps understand how in the early training and leading of the Israelites such acts would be indications of God which would help them to grasp the supremacy and power of God. But we must not forget that in the New Testament

ACCIDENT SICKNESS INSURANCE

— THE —
Dominion of Canada
Guarantee and Accident Insurance Co.
TORONTO

Christ has given us a more perfect revelation of God. He has revealed God as the Father, the Guide and Controller of all things, Who regards the spiritual life and development of men as their highest goal and destiny.

You will find some of your questions dealt with well in "The Faith and the War," a series of essays edited by Hastings Rashdall. The difficulties regarding prayer are answered as well as such can be in "The Christian Doctrine of Prayer," by J. Hastings.

W. T. HALLAM.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<i>Black tea—1 cupful</i>	<i>1.54</i>
<i>(hot) (8 fl. oz.)</i>	
<i>Green tea—1 glassful</i>	<i>2.02</i>
<i>(cold) (8 fl. oz. exclusive of ice)</i>	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	<i>1.21</i>
<i>(fountain) (prepared with 1 fl. oz. Syrup)</i>	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	<i>1.12</i>
<i>(bottlers) (prepared with 1 fl. oz. Syrup)</i>	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

Beauty, Economy and Permanence



CHURCH officers who are searching for the right combination of beauty, economy and permanence in the finish of ceilings and walls for new or old church buildings should learn about

PEDLAR'S PERFECT METAL CEILINGS AND WALLS

In all parts of Canada, both city and country, Pedlar's "Perfect" Metal Ceilings and Walls are to be found. They are giving complete satisfaction in Churches, Schools, Theatres, Halls, and other large buildings as well as in innumerable stores and residences. They promote safety, as they cannot burn. They will never crack or break away. They are easily put on and will last, without repair, as long as the building to which they are attached.

2,000 STYLES and period designs, give you the widest range of choice. Write for descriptive literature and complete ceiling catalog. C.H.

THE PEDLAR PEOPLE LIMITED

(Established 1861)

Executive Offices and Factories: OSHAWA, ONT.

BRANCHES:

Montreal, Ottawa, Toronto, London, Winnipeg, Vancouver.

WE PAY CASH FOR Old False Teeth

Gold and Platinum mailed to **Canadian Refining Co.**, Imperial Bank Bldg., Yonge and Queen Sts., Toronto.

Toronto Carpet Telephone 2686
Main
Altering Carpets a Specialty **Cleaning Co.**
67 LOMBARD STREET

GASAVANT FRERES

Church Organ Builders
St. Hyacinthe, Que.
(Branch at South Haven, Mich.)

Of the 600 Organs built by this firm, those of the following churches are some of the largest:

St. Paul's Anglican Church, Toronto	107 stops
Maisonneuve Parish Church, Montreal	91 "
Eaton Memorial Church, Toronto	89 "
St. Andrew's Presbyterian Church, Toronto	88 "
Notre Dame Church, Montreal	82 "
First Baptist Church, Syracuse, N.Y.	77 "
University Convocation Hall, Toronto	76 "
Sinai Temple, Chicago, Ill.	63 "
All Saints' Cathedral, Halifax	52 "

PHILIP DYKES

Special Agent
Mutual Life of Canada

Plans and Figures willingly given.
307 Lumsden Bldg., M. 6154

Prompt Payment of Claims

THE Mutual Life of Canada has always made a special feature of prompt payment of death claims and endowments.

Payments are made usually within one day of the receipt of satisfactory proofs of death.

Military claims are settled as soon as the official certificate of death is available.

A policy with the Mutual commits your family to the immediate protection of the Company in the event of your death.

Write for folder, "Fully Equipped."

**Mutual Life
of Canada**
Waterloo-Ontario

135

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

ROSE ISLAND

By Lilian Leveridge

CHAPTER III. (Continued.)

At the first sound of the girl's voice, Robin's glance was quickly transferred from the departing train to the faces of the strangers. They were quite unlike any children he had ever seen, and looked as if they might have stepped from the pages of a picture book. The girl, though nearly as tall as himself, was very slender. Her face, framed in soft waves of ruddy gold hair, had not a particle of colour, and looked so fine and delicate that somehow Robin was reminded of certain pale blossoms that hid in mossy nooks near the lake at home. She wore a white straw hat, wide-brimmed and slightly drooping, and her dress was of navy blue serge.

The boy, a very small boy in a brown sailor suit, looked like a cherub without wings. His hair was much too long—for a boy, and curled in smooth, brown rings all over his head. His sweetly serious dark eyes gave one the impression that they had never rested on anything so earthly as a mud-pie or a frog in a puddle. Robin felt a sort of contemptuous pity for him.

"I wonder if she mightn't be in there," said the little cherub presently, pointing toward the waiting-room door, through which Mr. Reed, the station agent, had just passed hurriedly, "I'm going to see."

"Oh, no, Brownie! She can't be," protested the little lady. "You stay here and wait."

But her small charge was already half across the platform. "I'm goin'," he called over his shoulder, with a determined toss of his curly head.

"Hallo, little man!" said Mr. Reed, as the cherubic eyes peered curiously through the doorway into his domain. "Who might you be? And where's your mother?"

"He hasn't any mother except me," put in the little girl, who had followed her charge. "Do you think Aunt Hilda will soon be here?"

"Aunt Hilda!" exclaimed Mr. Reed, with a puzzled look. "You mean Mrs. —?"

"She isn't 'Mrs.' at all," the girl replied; "she's just Miss—Miss Sutherland. Daddy is gone to British Columbia, and we are going to live with Aunt Hilda—Brownie and me. I'm June Sutherland, and Brownie is Robert Browning Sutherland, only we call him 'Brownie' for short."

"Oh, I see," smiled Mr. Reed. "I sent a telegram from your father up to Miss Sutherland yesterday. I wonder she isn't here to meet you."

Then his searching glance fell upon the boy, who stood in dumfounded amazement at the edge of the platform, with an expression on his face as if he had just awakened from a nightmare.

"Why, here's your cousin, Robin Christie," Mr. Reed exclaimed. "I expect he'll be able to throw a little light on the matter. Hallo, Robin! Have you come to meet your cousins? Where's your aunt?"

Before Robin had sufficiently recovered himself to utter a word the small boy had bounded toward him with the joyful cry, "Oh, June! It's our cousin Robin!" And the little lady herself was not far behind.

"Hallo, Cousin Robin!" cried the boy, beamingly, reaching up his two arms with unreserved warmth of welcome, and pursing up his baby lips suggestively.

"Hallo!" responded Robin, unbendingly.

"Aren't you going to kiss me, Cousin Robin?" was the child's puzzled question.

A sheepish blush darkened Robin's face, and he stiffened unpromisingly.

For Boys and Girls

You can earn a

Stylographic Pen with Filler	for 2 New Annual Subscribers
or, Fountain Pen, Fine or Medium or Coarse or Stub	" 3 " " "
or, Nickel Plated Cyclometer	" 4 " " "
or, No. 2 Brownie Kodak	" 6 " " "
or, No. 2A " " "	" 10 " " "
or, Small Gun Metal Swiss Lever Wrist Watch, with Leather Band	" 12 " " "
or, Small Sterling Silver Swiss Lever Watch, enclosed in good Russet Leather Wrist-band	" " " "

For further information and subscription forms, write

Editor of Canadian Churchman,
613 Continental Life Building,
Toronto

The child's lips quivered, and he dug his two fists into his eyes. "He won't kiss me, June," he wailed. "I don't like him a bit."

The girl's arms were round her little brother's neck in an instant. "Never mind, Brownie, dear," she soothed. "Now, be a good little man and don't cry."

But the boy refused to be comforted. "Cousin Robin is just horrid mean," he sobbed.

"Dear, me! It's an awful trial to be a mother," sighed the girl, turning her troubled eyes upon the offending and still unbending cousin. Then she offered him a dainty white hand, saying, gravely, "How do you do, Cousin Robin?" to which Robin responded by extending his own grimy fingers.

"You mustn't mind Brownie," the little girl added, apologetically. "He isn't much more than a baby, anyway, and he'll soon know better. Where's Aunt Hilda?"

"She's to home," replied Robin, shortly.

Then Mr. Reed stepped up to the assistance of the strangers. "Have you come to take your cousins home, Robin?" he asked.

"No. We didn't know they was comin' till next week," he said.

"Why, didn't Miss Sutherland get that telegram I sent up yesterday?"

"Telegram!" Robin caught his breath with a little gasp as there flashed into his mind the memory of a yellow envelope that had been brought to the schoolhouse yesterday just before recess, and entrusted to his care. The several unusual events that had filled the last few hours of the day had crowded the telegram completely out of his head. It was resting now between the leaves of his geography at the bottom of the dusty trunk in the attic. "I forgot to give it to her," he faltered at last, overwhelmed with shame and contrition.

"You forgot!" exclaimed Mr. Reed. "Well, here's a pretty muddle you've got into! I wonder what your head is made of, anyway. Nothing very durable, I'm afraid. The telegram stated, I remember, that Mr. Sutherland was unexpectedly obliged to leave at once, and would send the children alone to-day. We'll have to see what can be done. Wait a minute."

Mr. Reed disappeared into the office, and, after talking a few minutes over the telephone, returned with the information that Mr. Harper, from Deerwood, was in the village, and would be going back in half an hour.

INFANTS-DELIGHT TOILET SOAP

For ME and MOTHER

Wise mothers use INFANTS-DELIGHT for the children because it is pure. They use it themselves because of its fragrant, refreshing lather. INFANTS-DELIGHT is most economical to use. Try a cake to-day.



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

Your Food Is Safe When Old Dutch Cleans the Refrigerator



He had only a lumber wagon, but if Miss Sutherland's guests were agreeable he would be pleased to take them and their luggage as far as Christie's Lake.

Before long Mr. Harper, a brown-faced, genial farmer, rattled up in his heavy wagon. He lifted the trunk as easily as if it had been a box of matches.

"I like you, Mister," said Brownie, with an approving pat on the rough, dusty sleeve.

The "all-over" smile widened into a laugh. "You'll be just as strong before you know where you are if you exercise them soft, little muscles o' yours and eat lots o' bread and butter.

June laughed gaily. "No, I never did, Mr. Harper; but I'll just love to. It will be the greatest fun, won't it, Brownie?"

(To be continued.)

Boys and Girls

Dear Cousins,—You never saw anything like the number of answers I had sent in for the last Competition—mostly girls again, I feel bound to tell you.

Well, now I have to tell you about this competition and what's going to happen in the summer. The prize-winners this time richly deserve their success, for Eveline Oram and Eric Goodchild both did excellent answers, only one mistake on each paper.

I have had one or two nice letters this time, and I don't feel quite so lonesome as I did before. I'm printing Vera Salmon's letter. She seems to live where there are any amount of birds and wild flowers.

Now, good-bye. I hope everybody will have a beautiful summer. I shall, I know, and I shall often be thinking about you all.

Your Affectionate Cousin, Mike.

Vera Salmon's Letter.

Box 115, Qu'Appelle, Sask., June 10th, 1917.

Dear Cousin Mike,—I hope I shall get my answer in time this time, as I think I must have got the paper sooner. There are lots of robins around here, and I have found three nests.

There are a lovely lot of wild flowers around here—cowslips, wild beans, and the crocuses were lovely this year.

Hoping you and Mrs. Cousin Mike are well, I am,

Your Loving Cousin, Vera Salmon.

The Joke that Eric Sent.

Pat was working on a farm and he didn't get any letters, so one day he wrote a card to himself and posted it

and the next day he received a card and he was delighted to receive it. It read thus:—

Dear Pat, Here's a friend that will never fail you.

Yours truly, Pat.

Results of Competition X. Prize-Winners.

- 1. Eveline Oram, age 7, Markham, Ont.
2. Eric Goodchild, age 12, 297 Joint St., Woodstock, Ont.

Highly Commended in Order of Merit.

- 1. Joyce Plumtre, age 12, Havergal-on-the-Hill, Toronto.
2. Henry White, age 9, The Church House, High Prairie, Alta.
3. Freda MacGachen, age 8, c/o Merchants Bank, Collingwood, Ont.
4. Mary Barton, age 13, 552 St. John St., Quebec.
5. Phyllis Goodchild, age 13, 297 Joint St., Woodstock, Ont.
6. Frieda Laidlaw, age 12, Havergal College.
7. Louise Westren, age 13, 12 Lynwood Avenue, Toronto.
8. Margaret Jones, age 14, Havergal-on-the-Hill, Toronto.
9. Grace James, age 14, Havergal-on-the-Hill, Toronto.
10. Marian Castellain, age 15, Havergal-on-the-Hill, Toronto.

Competition XI.

Where in Samuel II. are the following texts found:—

- 1. Saul and Jonathan his son be dead.
2. How are the mighty fallen.
3. Wherefore should I smite thee to the ground.
4. The Lord shew kindness and truth unto you.
5. The Lord shall reward the doer of evil according to his wickedness.
6. The Lord hath avenged my lord the king.
7. The city of David.
8. Thou shalt feed my people Israel.
9. And there he died by the ark of God.
10. Shalt thou build me a house?
11. And thou, Lord, art become their God.
12. The Lord preserved David whithersoever he went.
13. That I may shew him kindness.
14. Then thou shalt help me.
15. One little ewe lamb.
16. Thou art the man.
17. Can I bring him back again?
18. And we will destroy the heir also.
19. Let me see the King's face.
20. Art thou not a seer?
21. Thy father is a man of war.
22. The people is hungry.
23. And he was taken up between the heaven and the earth.
24. O my son Absalom.
25. My Lord the King is as an angel of God.
26. Every man to his tents, O Israel.
27. And he blew a trumpet.
28. Thou shalt go no more out with us to battle.
29. He delivered me.
30. The Lord wrought a great victory that day.

SYNOD OF TORONTO.

(Continued from page 396.)

of the Prayer Book be not completed until opportunity is given for reconsideration because of the war. Both were voted down. Chancellor Worrell explained that a contract had been entered into with the publishers for the printing of the book, and the General Synod is under obligation to finally revise the edition as soon as possible.

Armenian and Assyrian Relief.

On Wednesday the Synod was favoured with an address by Mr. Paul

Shimmon, who described most graphically the awful deprivation and hardships which his people are suffering. He told of how many of his people had been murdered in cold blood by the Kurds and how many more had died from exposure.

Disfranchisement.

Several members of the Synod were disfranchised because their parishes had not paid their dues and no suitable explanation was given for their delinquency.

After serving five years as Honorary Lay Secretary, Mr. J. D. Falconbridge retired, and his place was taken by Mr. James Nicholson.

The Executive Committee for the coming year is as follows: Elected members—Clerical, Ven. Archdeacon Cody, Canon Plumtre, Canon Dixon, Rev. L. E. Skey, Rev. Provost Macklem, Rev. Rural Dean Cayley; lay members, R. W. Allin, J. D. Falconbridge, L. A. Hamilton, T. Mortimer, A. H. Campbell, Mr. Justice Hodgins. Appointed members—Clerical, Ven. Archdeacon Warren, Ven. Archdeacon Ingles, Rev. Canon O'Meara, Rev. Canon Morley, Rev. Canon Marsh; lay members, A. R. Boswell, Dr. T. Millman, N. F. Davidson, Clarence Bell, H. T. Beck.

Black as Dirt About the Eyes

Liver Was All Upset and There Was Pain Under the Shoulder-blade—Two Interesting Letters.

Toronto, Ont., June 21st.—So many people suffer from derangement of the liver that we feel sure these two reports, just recently received, will prove interesting reading and valuable information to many readers of this paper.

Mrs. F. L. Harris, Keatley P.O., Sask., writes: "I was suffering from liver trouble—had a heavy pain under one shoulder blade all the time, and was nearly as black as dirt around the eyes, so I concluded to try some of Dr. Chase's Kidney-Liver Pills. I did so, and before I had taken one 25c. box the pain had left me and I commenced to gain in flesh, and by the time I had taken two boxes I was completely cured and felt like a new person. My trouble was caused by heavy work out-of-doors, and, of course, heavy eating and constipation. I would advise anyone suffering from kidney or liver trouble to give Dr. Chase's Pills a trial."

Mrs. Charles Terry, Tweed, Ont., writes: "Before I was married I was troubled with enlargement of the liver. My liver became so enlarged that you could detect the swellings on either side, and it was only with difficulty that I could get my clothes on. A friend advised me to get Dr. Chase's Kidney-Liver Pills and take them. I commenced this treatment, and used nine boxes, which cured me at that time. Then, about two or three years afterward I was troubled again with the swelling, but only on my right side. I secured some more Kidney-Liver Pills, and took them, which finally cured me. I have not been troubled in this way since. I can cheerfully recommend Dr. Chase's Kidney-Liver Pills to anyone having kidney or liver trouble.

"We have also found Dr. Chase's Linseed and Turpentine excellent for coughs and colds. In fact, any of Dr. Chase's medicines which we have used have been good."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c. a box, 5 for \$1.00, at all dealers, or Edmansson, Bates & Co., Limited, Toronto.

A TIME-TRIED INVESTMENT

This is not only one of the largest and strongest, but also one of the oldest of the Canadian financial institutions. It has a record of more than sixty years of steadily increasing success, stability and strength.

In this time an experience has been gained which entitles its directors and officers to be considered experts in the selection of choice, safe securities for the investment of its funds.

Its Capital, fully paid, and Surplus exceed ELEVEN MILLION DOLLARS.

Its record, experience and strength constitute it an unusually safe Depository for Savings, and its Debentures have long held a very high place in the estimation of those conservative, cautious investors, both in Great Britain and Canada, who prefer absolute safety to a high rate of interest.

In Canada they are a LEGAL INVESTMENT FOR TRUST FUNDS, and are accepted by the Canadian Government as the Deposits required to be made by Insurance Companies, etc.

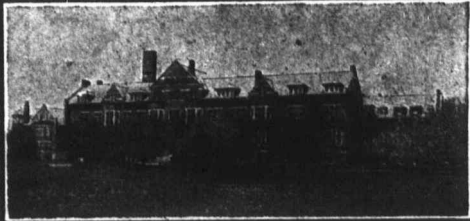
We shall be glad to send you a specimen Debenture, a copy of our last Annual Report, and full particulars on receipt of your address. Write for them to-day.

Canada Permanent Mortgage Corporation Toronto Street - Toronto Established 1855

St. Agnes' School
FOR GIRLS
Belleville - Ontario

Patron—The Lord Bishop of Ontario.
Advisory Board—The Lord Bishop of Kingston, The Hon. Senator Corby, His Honour Judge Wills, H. F. Ketcheson, Mayor, J. Elliott, Esq., Mngr. Standard Bank.

Beautiful and healthful situation in extensive grounds. All kinds of outdoor sports—rink. An ideal school.
Courses from Primary to Matriculation with Honours.
School of Music and Singing.—Prepared for the Toronto Conservatory A.T.C.M. Examinations.
Miss F. CARROLL, Principal.
Send for Prospectus.



St. Andrew's College
TORONTO
A CANADIAN SCHOOL FOR BOYS
UPPER AND LOWER SCHOOLS
Careful Oversight Thorough Instruction
Large Playing Fields Excellent Situation
Autumn Term Commences Sept 12, 1917
REV. D. BRUCE MACDONALD, M.A., LL.D., HEADMASTER
Calendar sent on application

JONES AND WILLIS

Ecclesiastical Art Workers
Wood & Stone Carving, Metal Work, Stained Glass, Mosaics, & Paintings, Embroideries.
MEMORIAL WINDOWS and TABLETS.
Write for Illustrations.
48 Great Russell St., London, Eng.
Also at Birmingham and Liverpool.

CHURCH OF ENGLAND
DEACONESS AND MISSIONARY TRAINING HOUSE

Thorough Training given. Lectures in Scripture Knowledge; Church Teaching; Medicine (by qualified physicians); Practical Nursing under supervision of Resident Graduate Nurse. Practical Christian Work. Fall Term opens September 30th.
179 Gerrard St. E., Toronto Principal, MISS T. A. CONNELL

THE GENERAL THEOLOGICAL SEMINARY Chelsea Square, NEW YORK

The Academic Year begins on the last Wednesday in Sept.

Special Students admitted and Graduate course for Graduates of other Theological seminaries.—For requirements for admission and other particulars apply to the Dean, Chelsea Square, New York City.

HAVERGAL COLLEGE

Main School 354 JARVIS ST. <i>Honor, Matriculation, Art, Music</i> TERM OPENS September 13th	Coverley House 372 JARVIS ST. <i>Domestic Science Gymnastic Training Course Home Nursing</i>	The Hill School 51 ST. CLAIR AVE. WEST <i>Boarding and Day School Large Grounds Games</i>	Junior School 278 BLOOR ST. W. (Late Westbourne) <i>Preparatory and Kindergarten for Boys and Girls</i> TERM OPENS September 12th
--	---	--	---

MISS KNOX, PRINCIPAL, TORONTO

E. C. WHITNEY
Wordsley, Staffs., England

CASSOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER

BEGS to announce that owing to War Requirements, together with increased cost of production, all Price Lists are cancelled, but special quotations and samples will be gladly sent on application.
Enquiries Solicited, and Comparison of Value Invited.

Ridley College
St. Catharines, Ont.
Church School for Boys

Boys prepared for the Professions and for Business.
Matriculation Scholarships have been won in five out of the last six years; three in 1913, and four in 1914.
REV. J. O. MILLER, M.A., D.C.L., Principal

THEOLOGICAL TRAINING MONTREAL

The four Theological Colleges of Montreal (Anglican, Congregational, Methodist, Presbyterian) affiliated to McGill University, co-operate in providing a thorough course in Theological Education.

Special Features of this co-operation are—Twelve Professors; distinguished visiting lecturers each year; Travelling Fellowship of \$800 offered annually; Matriculation Classes; Great attention given to practical courses (Preaching, Pedagogics, Sociology).
For Intercollegiate Calendar and further particulars apply to the Secretary of the Faculty.
REV. PROFESSOR HOWARD, D.D., Divinity Hall, 740 University St., Montreal

ENGLISH STAINED GLASS WINDOWS
MOSAICS, CHURCH DECORATIONS, MEMORIAL BRASSES, etc.

Booklet, Designs and Estimates on application to
HEATON, BUTLER & BAYNE
(By appointment to the late King Edward VII.)
14 GARRICK STREET LONDON, W.C. - ENGLAND

Union Bank of Canada

310 Branches in Canada
Total Assets - \$92,000,000
GEO. WILSON, Manager
Main Branch - Toronto

WYCLIFFE COLLEGE TORONTO

Principal, The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.

For Calendar, particulars as to admission to the College or other information apply to the Registrar.
H. MORTIMER Esq., WYCLIFFE COLLEGE, TORONTO.

TELEPHONE MAIN 7404
We are equipped to produce
Printing Matter
THAT WILL ATTRACT ATTENTION ANYWHERE

Our prices are inducing, and should attract the shrewd business man—try us.

The Monetary Times Printing Co. of Canada, Limited
62 CHURCH ST., TORONTO
N.W. CORNER OF COURT ST.

DO YOU NEED
FURNITURE

Write for our large photo-illustrated Catalogue No. 20. It is free to you.
THE ADAMS FURNITURE CO. LIMITED
Toronto, Ontario

Church Brass Work
MEMORIAL BRASSES, RAILS, VASES.

PRITCHARD ANDREWS CO. OF OTTAWA, LIMITED
264 Sparks St. OTTAWA.

MORRIS AND BURNE-JONES MEMORIAL WINDOWS
THE MOST BEAUTIFUL STAINED GLASS IN THE WORLD

MORRIS & COMPANY
449 OXFORD STREET LONDON ENGLAND

STAINED GLASS MEMORIAL WINDOWS

designs & estimates on request specialists for sixty years

ROBI McCASLAND LIMITED
113 SPADINA AVE. TORONTO

MEMORIALS AND DOMESTIC GLASS
DOMINION STAINED GLASS
Est. 1891
360-ADELAIDE W. TORONTO
Booth & Mackey, Props.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 76. Estd. 1856. BELLS for Churches are DUTY FREE. The C. S. Bell Company, Hillsboro, Ohio, U.S.A.

MENEELY & CO. WATERLIET (West Troy), N. Y.

THE OLD CHURCH MENEELY CHIME & OTHER FOUNDRY **BELLS**

MEMORIAL WINDOWS ENGLISH ANTIQUE STAINED GLASS
LYON GLASS CO.
141-3 CHURCH ST. TORONTO