

Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Illustrated Family Newspaper

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

Vol. 44.

THURSDAY, SEPTEMBER 27th, 1917.

No. 39.

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

WANTED—Probationers for the Oshawa General Hospital. The three years' general course is given. Apply to Superintendent.

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

LADY ORGANIST, a good Churchwoman, desires position, Apply 87 Gladstone Avenue, Toronto.

EXPERIENCED Parish Worker wanted at once for St. Matthias', Toronto. Sound Churchwoman and good organizer with love for women and children. Apply with references, Rev. F. H. Hartley, Toronto.

A PRIEST—desires Sunday duty, either for single Sunday or longer. Address Rev. P. W. P. Calhoun, 452 Woodman Avenue, London, Ont.

CHRIST HOSPITAL
JERSEY CITY, NEW JERSEY

(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance \$10.00 monthly. Apply to MISS HOOPER, Supt.

LOCH SLOY REST-HOME
This Home, situated in the Garden of Canada, offers ideal conditions with its very superior accommodation for recuperation, and also to those desirous of finding a comfortable winter home. Electric car service to Hamilton. Descriptive pamphlet on application.
DRAWER 126 WINONA, ONT.

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

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."

WOMAN'S BAKERY
A. H. LEAKE, Prop.
Caterer and Confectioner. Tables, Chairs, China, Silver, Glass, Linen, etc., to rent.
Get an estimate for your September wedding.
270 College, at Spadina, Coll. 3057
430 College, at Bathurst, Coll. 1401

MENEELY BELL CO
TROY, N.Y. AND 137 BROADWAY, N.Y. CITY
BELLS

CONTENTS

The Christian Year - - - - - Very Rev. D. T. Owen, D.D.
 The Need of Unity - - - - - Editor
 The Call to the Christ Life - - - - - Rev. J. N. Carpenter, D.D.
 Thoughts on the W.A. Devotional Portions Mrs. Cameron Waller
 Is Christianity Practicable? - - - - - Review
 The Bible Lesson - - - - - Rev. Canon Howard, M.A.
 From Week to Week - - - - - "Spectator"
 Synod of Caribou - - - - -
 A Tour of Indian Missions by Bishop of Moosonee - - -
 The Church in New Ontario; What Our Bishops Say; Downeaster; Church News; Correspondence; Boys and Girls

Clerical Suits

WE aim to give the best fitting Clerical Suit at the most reasonable price.

Write or call.

Harcourt & Son
103 King St. West,
TORONTO

PUT MONEY IN YOUR POCKET

"Money in Your Pocket" is one's best friend, we're told. If this be true at ordinary times—and it is—how much truer is it in the hour when all that was mortal of the family provider lies cold in death? When calamity and sorrow come we all discover that one of the few, if not the only earthly friend, to stand by us, is Mr. Money in Your Pocket. The surest way of having this indispensable friend is through the medium of life insurance, whose wings of protection are spread over untold numbers of parents and children. In this great work of promoting thrift and investments that pay the largest dividends it stands alone; and among the Canadian insurance companies most firmly entrenched in the public mind for good business methods, liberal, fair dealing with its policyholders, and dependability, is THE CONTINENTAL LIFE.

If you are insurable get insured then, while you may, and avoid those pitiful regrets experienced by so many when too late to get it. **SAVE NOW**; put ready money in your pocket by taking out one or two of our shock-absorbing, peace-giving policies.

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, **GEORGE B. WOODS,**
Secretary and Actuary President and Managing Director

THE CONTINENTAL LIFE INSURANCE COMPANY

Head Office - - - Toronto, Ont.

LANTERNS AND LANTERN SLIDES. Our exclusive Business.
We supply Lanterns to Churches and Sunday Schools at lowest prices. **VICTOR AND MODEL C. LANTERNS ALWAYS IN STOCK.**
Write for our catalogue and rental list. New rental list ready in September.
Lantern Slide Department, 96 Queen Street East, Toronto

DOMINION OF CANADA WAR LOAN
We can offer a limited amount to pay about 5%.
Correspondence invited.
BRENT, NOXON & COMPANY
Dominion Bank Building, Toronto

BOOKS

- My Ideals of Religion**
By Rev. W. J. CAREY, M.A., R.N.
Net 65 cents.
- The Personal Life of the Clergy**
By Rev. ARTHUR W. ROBINSON, D.D.
Net 90 cents.
- Russian Life of To-day**
By BISHOP BARRY.
Illustrated.
Net \$1.25.
- Religio-Medical Masquerade**
A Complete Exposure of Christian Science.
FREDERICK W. PEABODY, LL.B.
Net \$1.00.
- Have You Understood Christianity?**
Rev. W. J. CAREY, M.A.
Net 70 cents.
- The North American Idea**
Cole Lecture for 1917.
JAMES A. MACDONALD, LL.D.
Net \$1.25.
- The Jesus of History**
T. R. GLOVER, M.A.
Net \$1.10. Postage extra 10 cents.
JAMES M. ROBERTSON, Depositary
Upper Canada Tract Society
2 Richmond Street East, Toronto

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

Personal & General

The Rev. K. Alexander, of Woodstock, Ont., has accepted the position of Rector of Flint, Michigan, and will leave shortly to take up his new work.

* * * *

Meetings of the House of Bishops, the M.S.C.C. Board, the Sunday School Commission, the Council for Social Service and W.A. are being held this week in Ottawa.

* * * *

A special session of the Synod of the Diocese of Newfoundland for the purpose of electing a successor to Bishop Jones, who is retiring, will be held on Wednesday, October 10th.

* * * *

The Right Rev. Charles D. Williams, Bishop of Michigan, has gone to France on a special mission for the Red Cross. He will spend several weeks in observation of the work of the organization on the west front.

* * * *

A national convention of the Brotherhood of St. Andrew will be held in Philadelphia, U.S.A., Wednesday to Sunday, October 10th to 14th. Among the speakers are Bishops Rhinelander, Garland, Du Moulin and Gailor, and Dr. John R. Mott.

* * * *

The Rev. Charles J. James, M.A., Rector of the Church of the Redeemer, Toronto, has been elected Rural Dean of the Deanery of Toronto, in succession to the Rev. E. C. Cayley, D.D. Dr. Cayley resigned the position, we regret to learn, on account of ill-health.

* * * *

The late Mrs. Mary Rigley, of Kingston, Ont., after providing in her will for bequests amounting to \$1,400, left the balance of her estate in the hands of the Rev. T. W. Savary, Rector of St. James' Church, Kingston, to divide among the charitable institutions of the city.

* * * *

The 1917 Congress of the Protestant Episcopal Church in the United States opens in Cincinnati on October 23rd with a celebration of the Holy Communion and an address by the Right Rev. Frank Du Moulin, D.D. The meetings continue until Friday afternoon, October 26th.

* * * *

The Rev. F. H. Buck, who, on the outbreak of the war was engaged in work in the Yukon in connection with the Church Camp Mission, has recently been gazetted a Chaplain at the front with the rank of captain. On the outbreak of war he went overseas as a private in the Yukon contingent.

* * * *

On September 12th the Rev. S. Clowes Noxon, Rector of Winona, Ont., received a cable that his son Franklyn was reported wounded and missing, September 6th. His son is second lieutenant in the 6th Lancashire Fusiliers, and was a student at Wycliffe College for two years prior to his enlistment.

* * * *

Before returning to Vancouver to resume his duties in Latimer Hall, the Rev. Professor Ellis, who has been in charge of one of the churches on Hanlan's Island, Toronto, during the past summer, was invited to the home of Mr. Charles Bailey after the service on Sunday evening last and presented with a purse containing over one hundred dollars.

* * * *

The Metropolitan of British Columbia, Dr. DuVernet, visited the northern part of the Diocese of Cariboo on behalf of Bishop de Pencier, who is at the front, holding a Confirmation service on August 31st in

St. John's Church, Quesnel, and on the following Sunday, September 2nd, unveiling a scroll of honour, containing the names of 295 men who have gone to the front from the district between Soda Creek and Blackwater, thirty-four of whom have laid down their lives for the great cause.

* * * *

The Bishops of the Protestant Episcopal Church in the United States met in Washington on September 15th to organize a War Commission of the Church. It was decided to raise a fund of \$500,000, and also to send a Bishop to Europe at once to look after the interests of Episcopalians in the trenches and camps. An executive committee of clergy and laymen was appointed to carry out the plans. Bishop Rogers Israel, of Erie, is now in France, and the hope of the War Commission is that he may be induced to remain there.

* * * *

Rev. Professor Walter Ellis, M.A., B.D., of Latimer Hall, Vancouver, who has been acting Incumbent of Emmanuel Church, Toronto Island, for the summer, has accepted the appointment as an honorary Chaplain to the Naval and Marine Institutes of Canada for Vancouver. The investiture took place on Sunday evening, the 16th inst., at the Church of the Redeemer, Bloor Street, Toronto, with which Professor Ellis was formerly associated. There was a naval festival service of thanksgiving and intercession for the fleets at sea. Rev. Alfred Hall, D.D., senior Chaplain for Canada, preached the sermon and performed the ceremony of investiture. The chaplaincy scarf of purple silk, emblazoned with a lighthouse, is the gift of His Royal Highness the Duke of Connaught.

* * * *

When about to leave New York for England on board the "Orduna," Dean Almon Abbott said in an interview with a reporter: "I'm naturally very anxious to get over to the front. My heart and soul are in this war. One of my wife's brothers has been killed and two others are in the army. So I want to do my bit. I'm going over under the auspices of the Canadian Y.M.C.A., one of four preachers selected to make a 'religious drive' on the front held by the Canadians. We're going to preach to the men when they come out of the trenches, and in moving up and down the lines we'll be within a few miles of the front. I'm very glad to be sailing on the 'Orduna.' She has made thirty-two round trips without encountering a submarine, and as she is equipped with a smoke screen device I'm sure she'll get through again in safety. I was very much interested to find a complete pneumatic suit in my cabin instead of the usual flimsy life preserver. Every cabin is now equipped with these suits, which will keep one afloat for at least twenty-four hours. As soon as I get to Liverpool I'll hurry on to London, and within a fortnight I expect to be with the Canadian troops at the front. But a year from now I hope to be back in Cleveland."

* * *

M. S. C. C.

The Rev. R. H. A. Haslam expects to sail for India, on his return from furlough, from Vancouver on October 25th.

Miss Florence Martyn, who has been taking a special hospital course in "The Rotunda," Dublin, Ireland, hopes to reach Canada in time to accompany Mr. Haslam.

Miss L. L. Shaw is due to sail from Vancouver for Japan on October 20th. The Rev. W. M. Trivett and Mrs. Trivett, of Honan, China, are at present in Ottawa with Mrs. Trivett's parents.

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.

SEASONED SECURITIES

This Corporation was established in 1855, and for sixty years has been steadily growing in strength and in the confidence of the depositing and investing public. In that long period there have been "hard times" as well as seasons of prosperity, but the moneys entrusted to our keeping have always been ready when called for.

The Corporation's bonds are, therefore, a "seasoned security." They are issued in accordance with the restrictive provisions of the Corporation's Charter, and also those with which the Legislature circumscribes the investment of Trust Funds. More than Ten and Three-Quarter Million Dollars of Shareholders' Money are a further pledge of their security.

These bonds may be had in sums of One Hundred Dollars and upwards.

Canada Permanent Mortgage Corporation

Paid-up Capital \$6,000,000.00
Reserve Fund 5,000,000.00
Investments 32,264,782.81

TORONTO ST., TORONTO

Union Bank of Canada

310 Branches in Canada
Total Assets - \$110,000,000
D. M. NEEVE, Manager
Main Branch - Toronto



THE HOME BANK OF CANADA

"That man is but a lower part of the world that is not brought up in habits of thrift."

Feltham

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

Branches and Connections Throughout Canada.
HEAD OFFICE AND NINE BRANCHES IN TORONTO.

"I Will Insure Next Year."

In nineteen cases out of twenty, men canvassed for Life Insurance agree that they should be insured, and intend "some day" to obtain insurance—but too many are disposed to procrastinate. "I will insure next year," they say—forgetting that if only one could count upon "next year," there would be no need for Life Insurance.

The Great-West Life Policies offer the protection of insurance on most attractive terms, and at the same time offer a remarkably good investment. The leaflet "Deferred Dividend Policies" gives convincing proof in this direction, and a copy will be mailed to any interested person on request.

The Great-West Life
Assurance Company
DEPARTMENT "C."
Head Office WINNIPEG

EARN \$10 TO \$24 A DAY AT HOME

Help to meet the big demand for Hosiery for us and your Home trade. Industrious persons provided with profitable, all-year-round employment on Auto-Knitters. Experience and distance immaterial. Write for particulars, rates of pay etc. Send 3 cents in stamps. Auto-Knitter Hosiery (Can.) Co. Ltd. Dept. 213 E; 257 College St., Toronto

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.

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.

STAINED GLASS MEMORIAL WINDOWS

designs & estimates on request
specialists for sixty years

ROBT McCausland, Limited
1113 SPADINA AVE TORONTO

Canadian Churchman

Toronto, September 27th, 1917.

The Christian Year

The 18th Sunday After Trinity, Oct. 7th, 1917.

THE CHRISTIAN IDEAL.

The closing words of the Collect give us the ideal of the Christian life: "with pure hearts and minds to follow Thee the only God." That is our work, that is our vocation—nothing less than this. It is a great and glorious calling. The ideal is the loftiest possible, and the very greatness of the ideal should stimulate us to the greatest endeavours. We are not to be content with a mediocre performance. We are all called to be saints. Holiness is to be the goal of each one of us. People sometimes seem to think that some are called to be saints as we say, and some to be "plain everyday Christians." All are called to be saints. Personal holiness is required of each man, woman and child. Nothing lower than this must be our objective.

And then we pass from the ideal to the actual. How far short we fall! How we limp along the road that leads upwards! How often we seem to be standing still, and, alas, how frequently we seem to be going back! "The temptations of the world, the flesh, and the devil," of which the Collect speaks, are so close and strong. Yes, sometimes it would almost seem as if that holy vocation—"To follow Thee the only God"—is not for "the likes of us." Well enough for the people who find it "easy to be good"; but for ourselves, how can we expect very much of ourselves? We are so weak, our wills are so uncertain, and our natural strength cannot be depended on. We find so often that "the spirit is ready, but the flesh is weak."

Now it is at this place that some of the other messages of this Sunday come in with their inspiration and comfort. We were quite right, our wills are uncertain, and our natural strength cannot be depended upon. We are not supposed to depend on these things. We are to depend on Grace. And so we pray: "Lord, we beseech Thee, grant Thy people grace." It is the Grace of God which makes that which was weak strong, which brings to pass that which before was impossible. No wonder St. Paul, the Apostle of the Grace of God, in the words of the Epistle for the Day, offers his thanksgiving, saying: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by Him, in all utterance, and in all knowledge." We are to fall upon the Grace of God which is sufficient for every need.

"Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity."

Speech is but the broken light upon the depth
Of the unspoken. —George Eliot.

It is not much business that distracts any man; but the want of purity, constancy, and tendency towards God.—Jeremy Taylor.

Editorial

THE NEED OF UNITY.

A few days ago one of our Canadian Bishops from the far west stated to the Editor of the "Canadian Churchman" that conditions at the present time demand that all who believe in the divinity of Christ shall stand together. He was speaking particularly of the presence and activity of such organizations as Christian Science, New Thought, etc. The existence of war is making very many people think seriously along religious lines, and advantage is naturally taken of this by every religious organization in the country. The fact, moreover, that such a large percentage of people are without the knowledge that enables them to distinguish between what is false and what is true makes them easy victims. In addition to this the apparent lack of co-operation on the part of the orthodox Christian bodies is used as a weapon against the latter.

In the midst of all this, one great central fact is standing out more and more clearly,—that Christ was not only man but God. This is being more fully recognized every day as the most crucial point in Christian doctrine, the one that is attacked most frequently and insidiously, and the one around which all faithful believers must rally. Differences of opinion regarding ritual or even orders wane into insignificance when placed beside this fact. When the "Church Times" can go so far, as it did in its leading article of June 29th last, as to say that "the Catholic Church knows that priests ordained according to the rites and customs of the Church are validly ordained; it does not know, and cannot know, whether other kinds of ordination are sufficient. These things are God's secret. St. Paul was raised to the apostolate 'not of men, neither by man,' and others may be in the same case," there seems every reason to believe that difficulties regarding orders are not beyond solution. We do not pretend for one moment to say what form the co-operation or union should take but we do say without hesitation that not to co-operate with one another by every means in our power is simply playing into the hands of the enemy. In Missionary work, in Sunday School work, in Social Service work, in Evangelistic efforts, a multitude of ways will be found in which all Christians who believe in the great central fact of Christ's divinity can stand and work together. The differences cannot be solved at once, as they were not created at once. Agreement on the one great point will, however, tend to draw us more and more together. The nearer we get to Christ the nearer we will get to one another, and the more we hold aloof from one another the greater the danger is that we shall lose sight altogether of that which transcends everything else in importance.

We regret the mix-up that occurred regarding the date fixed for Thanksgiving Day. Owing to some misunderstanding on the part of departmental officials at Ottawa or newspapermen, many papers announced October 1st as the date. The correct date is October 8th.

Query: Who is raising the greater objection to the fact that large numbers of people in Canada of alien birth are to be denied the privilege of voting at the next Dominion elec-

tion? Is it the alien voter, or is it the candidate who sees the possibility of losing some votes? Why should men who are relieved from going to the front, legislate for those who do go?

The far-sightedness and aggressiveness shown by the Brotherhood of St. Andrew in the United States in its war plans stand out in sharp contrast with the action of the leaders of that organization in Canada at the beginning of the war. Because it "stands pre-eminently for personal man-to-man work," it is particularly suited to the task of work among the men in camps. It is working in hearty co-operation with the Y.M.C.A. as well as with the leaders in the Church and provides just that connecting link that is lacking here in Canada.

The recent opening of the new Mission Church of St. Luke, in St. Thomas, Ont., reminds us of what the attitude of mother parishes should be. This mission was opened and a beautiful little church erected largely through the sympathetic assistance of the two mother churches. The Church as a whole in the city is working in absolute harmony. Unfortunately, too often one finds jealousy and suspicion not only between older parishes but even between a mission and a mother church. This ought not to be. If the work of the Church is to be truly successful it must be based on love, not on strife and ill-will.

The children of to-day will be the men and women in a very few years' time. And their interest and intelligence regarding the work of the Church will depend largely on what the adults of to-day are doing for them. The Sunday School Commission represents a definite effort to do something worth while for these boys and girls, and Children's Day affords an opportunity to the rank and file of Church members to take a definite share in this effort. The work of the Commission is as yet small in scope compared with its possibilities, but it is as large as its present income and staff can make it. An extension of its work rests entirely with the members of the Church. It is an investment that will produce dividends that cannot be measured in dollars and cents, but in better Church-members, better citizens, better fathers and mothers. Let us see that the investment is in keeping with the opportunity.

The announcement has been made that China is prepared to send 24,000 soldiers to France to fight on the side of the Allies, as a first contingent, provided that money, equipment and shipping are available. We are also told that France is eager to receive the contingent. While we value the sympathy of China in the present struggle we cannot help feeling a certain degree of regret that the use of Chinese soldiers is contemplated. We do not say this on account of any color distinction as we believe that the day for such lines of cleavage is about gone. The unsettled condition of China itself, the lack of a national spirit and of a strong central government render any such participation in external affairs of doubtful value either to China or to the Allies. Before sharing in any such struggle, China needs first of all to establish a more permanent government at home.

Insure
ear."

out of twenty, men
e Insurance agree that
insured, and intend
obtain Insurance—
disposed to procrastinate
nsure next year," they
hat if only one could
xt year," there would
ife Insurance.

Life Policies offer
of Insurance on most
and at the same time
bly good investment.
ferred Dividend Poli-
vicing proof in this
copy will be mailed
person on request.

West Life
Company

MENT "C."

WINNIPEG

\$2 A DAY AT HOME

big demand for Hosiery
us and your Home trade.
rious persons provided with
le, all-year-round employment
o-Knitters. Experience and
e immaterial.
s for particulars, rates of pay
and 3 cents in stamps.
nitter Hosiery (Can.) Co. Ltd.
Es 257 College St., Toronto

"REAL PIPE"
(not Reed) ORGAN

S THE FINEST
ORGAN BUILDING

giving two-manual and pedal
board. Entirely British made.
Over 800 supplied. Highest
catalogue "A."

EGAN CO., LTD.
rescent, London, Eng.

Us Their
ames

S of the "Cana-
Churchman" can
xtend its circula-
nding names of
bscribers to the
mple copies will
dly to all names
ses sent in.

ED GLASS
IORIAL
DOWS

itates on request
for sixty years

SLAND LIMITED
A AVE TORONTO

CANADA

ower part of
not brought

Feltham

t bank rate
d upwards.

at Canada.
IN TORONTO.

Thoughts for the Thoughtful

"You will never strain your eyes by looking at the bright side of things."

* * * * *

That country is fairest which is peopled with the happiest people.—Emerson.

* * * * *

When you cheerfully bear any discord, any annoyance, any irregularities or unpunctuality (of which you are not the cause); that is victory.

* * * * *

When your good is evil spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in patient, loving silence; that is victory.

* * * * *

"Christ actually meant prayer to be a great power by which His Church could do its work, and the neglect of prayer is the great reason why the Church has not greater power over the masses in Christian and heathen countries."

* * * * *

Don't surrender your individuality, which is your greatest agent of power, to the customs and conventionalities that have gotten their life from the great mass of those who haven't enough force to preserve their individuality.—R. W. Trine.

* * * * *

The longer I live and more I see
Of the struggle of souls to the heights above,
The stronger the truth comes home to me
That the Universe rests on the shoulders of love.

A love so limitless, deep and broad
That men have named it and called it God.
—Anon.

* * * * *

O ye that mourn the excellent departed, look not into the tomb, for they are not there. In their late home they have left behind their vestments. They have but laid aside their last garment. Gaze not at their vestments! Look with the clear eye of faith where they are, and let your cry be one of exultation for them! Blessed are ye, dear ones departed! and ye shall hear above the voice of the Spirit saying: "Even, even so!"—Rev. F. C. Ewer, D.D.

* * * * *

"What we need, therefore, is not a lowering of the doctrines to meet the taste of the public, or a loosening of the ideas which found our faith. Christ never diluted the truth in His preaching. Tremendous problems are facing us. The war may land sinners in pessimism where life will only be a gamble. Men may say, 'Oh, we will just take chances.' In the face of all this, the Church must not proceed along the line of compromises but rally around Him who is the same yesterday, to-day and forever."—Canon Kittson.

* * * * *

You may assure your soul, when you are marching forward into the darkness of some valley of the shadow of death, that God would never have sent you to face that trial unless He had known that you could master it. Life is often difficult; it is never impossible for the man who has to live it. If the trial be very sore, if it shake your strength and strain your patience almost to the breaking point, if the agony of conflict surprises you, then that only shows that you are stronger than you took yourself to be. Had you been unfit for it, this post of danger would never have been assigned to you.—John Kelman.

The Call to the Christ Life

Sermon by the Rev. J. N. Carpenter, M.A., D.D.,
preached in Emmanuel College, Saskatoon.

"For their sakes I sanctify myself, that they also may be sanctified in truth."—St. JOHN, xvii: 19.

IN this chapter our Lord has admitted us into the inmost recesses of His communion with His Father. Early in the ministry He responded to the request of His chosen followers by giving them a model prayer for constant use; now, as a proof of their being real friends, He grants them the dying boon of sharing in His own prayer life. How much more pointed must these words have become to them when in after days they meditated on his life in view of things then hidden from their eyes! What wonderful world-embracing sympathy enfolds us in these later days, as we realize that we too had our place in those powerful intercessions.

The words of our text form the transition from the second to the third part of the great High Priestly prayer. His pleading for His own culminates in the mention of their Mission, "As thou hast sent Me into the world, even so have I also sent them into the world," but before interceding for the wider world which lay unfolding itself to His mind, He links it and them together with the words of sanctification, and it is this which makes them suitable for our meditation this evening.

Behind us also lies all that we have learned of our Master in our varying degrees of fellowship with Him; before us are the wide fields of our service in these Western Dioceses, with their clamant call for the Christ life in these formative years, and with us is the presence and example of our Lord!

"For their sakes I sanctify Myself, that they also might be sanctified in the truth." In order to render easy, and sure, and complete, their sanctification, our Saviour identifies Himself with their need, and sanctifies Himself to meet it. His effectual plea in prayer for the good thing He desires for them is that He on His part has done everything possible, by setting them the example, and being Himself the way for them.

Was it not ever thus with the blessed Redeemer? Could we penetrate in thought to the Divine counsels in Eternity, we should see the Holy Word of God offering Himself for the work of redemption; in due season, He ranged Himself beside us, as we read in Heb. 2:11, "For he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren"; at His baptism we hear Him saying in marvellous humility, "Thus it becometh us to fulfil all righteousness." And now, on the eve of His passion, as He enters the valley of the shadow of death, cheered by the joy which He had set before Him, and which was even then shining brightly through the intervening darkness, He once more sanctifies Himself, for the completing of the task in hand; as through His whole life this had been His motto, "Lo! I come to do thy will, O my God!" so now He does not shrink from the final battle and crisis, but advances in faith and confidence, knowing full well that He is the Captain and forerunner of our Salvation, and that because of Him His disciples shall be able to go victorious along the same path. What this means to a redeemed soul was well expressed by a Chinese convert, who said, "I had fallen into the pit of sin. The Teacher Buddha came by, chant-

ing how to avoid falling into pits by keeping the middle path. The Sage Confucius came and looked down on me in pity, and told me if I had kept the right path I should not have fallen in. But the Lord Christ came down beside me and lifted me up and set my feet in the right path again."

"For their sakes I sanctify Myself, that they also might be sanctified in the truth." What must those words have implied to the first disciples? Little they thought of their final tragic force; nor must we allow that which naturally looms largest to us to overshadow their more general meaning. Christ sanctifies Himself that His example may be their strength. How often have they heard Him say, "Follow Me!" It is no lonely path to which He calls them. He sanctifies Himself that they may be sanctified. His very prayer is part of the Sanctification. He prays, they share His prayer—that they may enter into its secret power. He unfolds to them glorious visions of His future Church, that they in their day and generation may be stimulated to faithful imitation and sharing in His work.

He is about to send them forth to a larger Mission, to even more needy fields, and He lays deep and true the foundation of their work by His own sanctified life, that they in continuance, and infused by that same sacred life, may have that strength in which alone such work can be done. In what better way could these men have been encouraged to face the future? Here is at once an inspiration to spur them on to great ideals, and a strength to uphold them in the day of weakness and trial as well as a bond to unite them in love, both to Him who is sending them, and to those to whom they are sent.

In a secondary sense we stand in the place of those apostles to-day. Much of the ideal of Christ has now become the actual. Into His fold countless thousands have been gathered during the centuries that have intervened, and to-day men and women of every race rejoice in the leading of the Good Shepherd. Yet, before us still lie great multitudes, who are not yet of the fold. To them Christ is sending us and still the old foundation stands, "For their sakes I sanctify Myself that they also might be sanctified." Our Master's life of loyal service still remains both our guidance and our strength; for He is not only our pattern, Whom we may imitate, but that source of all grace from Whom the Holy Spirit takes that He may give unto us.

This is true of us as a College. In the Providence of God time is here given to us for our training and discipline, just as the Apostles were fitted for their work by the companionship of Christ. We, too, are links in the age-long chain; we sanctify ourselves, that those who follow us may be sanctified also.

We study the pages of the Divinely inspired Scriptures, that we may proclaim lovingly and unflinchingly the truths which concern men's Salvation,—the awfulness of Sin,—and the all-sufficiency of the Redeemer. We study the problem of the lives of men that we may know how best to bring to them the things which may arouse them from callousness and spiritual death, and bring them to the life of God. In each generation and locality these problems differ, and you well know that the difficulties of the settlers on the prairie homestead, far from the means of grace, and of the town dwellers, enveloped in a miasme of eager search for wealth and pleasure, are neither few nor light. To the task of making our Master's Gospel effective here we consecrate ourselves as a corporate servant that they also may be sanctified.

But the words reach us as individuals also and effect our own personal life. Full well we

pits by keeping
Confucius came
pity, and told me
I should not have
st came down be-
set my feet in the

Myself, that they
the truth." What
ied to the first
ght of their final
allow that which
us to overshadow
Christ sanctifies
may be their
they heard Him
no lonely path to
sanctifies Himself
His very prayer
He prays, they
may enter into its
to them glorious
that they in their
stimulated to faith-
His work.

orth to a larger
dy fields, and He
ndation of their
life, that they in
that same sacred
in which alone
what better way
ncouraged to face
an inspiration to
and a strength to
weakness and trial
hem in love, both
n, and to those to

stand in the place
uch of the ideal of
actual. Into His
ze been gathered
ve intervened, and
ery race rejoice in
herd. Yet, before
who are not yet of
is sending us and
ands, "For their
they also might be
life of loyal service
uidance and our
our pattern, Whom
ource of all grace
takes that He may

lege: In the Pro-
given to us for our
st as the Apostles
y the companion-
e links in the age-
selves, that those
fied also.
e Divinely inspired
claim lovingly and
ich concern men's

Sin,—and the all-
We study the
that we may know
e things which may
ess and spiritual
e life of God. In
y these problems
hat the difficulties
e homestead, far
nd of the town
me of eager search
e neither few nor
king our Master's
nsecrate ourselves
they also may be

as individuals also
life. Full well we

know that each several apostle was the object of special thought and care, and prayer, and it is so with us to-day. Incomprehensible as is this individual knowledge to us, it is yet true that the Lord Christ has sanctified Himself, that you, that I, might be sanctified.

The ideal of the perfect life is before us, and in that life is for each one the power to attain its likeness and also to retain it. How far short, alas! we come of all this! and how grieved must be His loving heart as He sees our lives so marred by want of that sanctification! and our service so hindered by lack of likeness to Him. May this coming year see in all of us the unhindered working of this His generous purpose, "I sanctify Myself, that they might be sanctified in truth."

But what is this sanctification spoken of here? Let us realize at once that it is not "Purification," not "Abandonment of sin." "I sanctify Myself," Our Lord never needed purification! There was no sin which He could abandon, for in Him was no sin! And indeed such a thought for the Apostles then, was out of place, as it would be for most of us here to-night.

The fact that we have taken our position, not only as members of Christ, but as those who are ready to devote their lives to helping others to the true knowledge of God, assumes that we have long ago realized our sin, and laid it upon the Sin-bearer, and crying to God in true repentance and faith, have been forgiven and made sons of God. Our desire to be "Ambassadors of God" declares that we realize the holy solemnity of our calling, and our desire to be like Him before Whom we stand.

While we are thus thinking, we do not forget that it is, alas! too true, that we are often lamentably careless and forgetful, and sometimes even disobedient, a sinful state which needs the covering blood of Christ as much as that heavy burden which first drove us to our Lord. That calls for our constant, watchful care, but our thought here is of something different. The text speaks of something which "the Servant of the Lord" did in His earthly ministry, the effect of which is to enable His servants to do the same, this is not purification but separation, not cleansing but consecration. Godet has well said in this connection, "Our Lord possessed a human nature like our own, endowed with inclinations and dislikes as ours is, though of such only as are perfectly lawful. Of this nature He was continually making a holy offering; He constrained it to obedience; negatively, by sacrificing it where it was in contradiction with His mission; positively, by devoting to His divinely appointed task, all His powers, his natural and spiritual talents." And so that which we see in Christ, a whole-hearted setting of the will of God first in everything, is not only a possibility, but also a duty for us.

Is this true then of our state as a Church? Have we set ourselves to seek the will of God only? We profess that it is so. But do not the words of Samuel echo reproachfully in our ears: "What meaneth then this bleating of sheep?" What of these Church debts? What of these dances? What of these whist drives? Are these the things that become the Bride of Christ? It is well for us that the call to repentance has been sounded out. May God make our coming self-examination true and deep!

Is our college life sanctified? Are the things of God first? Do we keep steadily before us the object of our training? to attain a life consecrated like that of Jesus Christ? an education which shall fit us to be sharp instruments in the hand of God? Are we always on our guard lest things, excellent in themselves, such as intellectual studies, take a primary instead of a secondary place?

The words probe yet deeper again: for the character of the community depends ultimately upon the individual; what of our own personal life. Does the consecration reach to its depths? For you will notice that Christ desires that our sanctification may be in truth, not in "the Truth," though, that is also true of the means, but "in truth," genuine, true.

The clothes we wear in our ministry, the title we bear, the general attitude of the community towards us, all sanctify us in one sense, but that is formal, external, Christ would have it true in every part in your secret approach to God, as well as in your public devotions. All is open and clear to Him! No secret thought escapes Him! No lacking part, but its incompleteness, brings Him pain!

How again may these things be? Well might we despair did not the very call indicate the means. We cannot sanctify ourselves, but Christ's sanctification avails on our behalf. The form of His words indicates His desire to be that He may

(Continued on page 625.)

The Bravest Deed

A GROUP of old soldiers, both Confederate and Federal, were one day swapping stories of the Civil War. At last they fell to comparing the greatest acts of bravery that each had known, and a Southerner told the following story:—

"It was a hot July day in 1864, and Gen. Grant was after us. Our men had hurriedly dug rifle-pits to protect themselves from the Federal sharpshooters, and dead and dying Federals were lying up to the very edge of those pits.

"In one of the pits was an ungainly, raw, red-headed boy. He was a retiring lad, green as grass, but a reliable fighter. We never paid much attention to him, one way or another.

"The wounded had been lying for hours unattended before the pits, and the sun was getting hotter and hotter. They were suffering horribly from pain and thirst. Not fifteen feet away, outside the rifle pit, lay a mortally wounded officer who was our enemy.

"As the heat grew more intolerable this officer's cries for water increased. He was evidently dying hard, and his appeals were of the most piteous nature. The red-headed boy found it hard to bear them. He had just joined the regiment and was not yet callous to suffering. At last, with tears flooding his grim face, he cried out:—

"I can't stand it no longer, boys! I'm goin' to take that poor fellow my canteen."

"For answer to this foolhardy speech one of us stuck a cap on a ramrod and hoisted it above the pit. Instantly it was pierced by a dozen bullets. To venture outside a step was the maddest suicide. And all the while we could hear the officer's moans.

"Water! water! Just one drop, for God's sake, somebody! Only one drop!"

"The tender-hearted boy could stand the appeal no longer. Once, twice, three times, in spite of our utmost remonstrance, he tried unsuccessfully to clear the pit. At last he gave a desperate leap over the embankment, and once on the other side, threw himself flat upon the ground and crawled toward his dying foe. He could not get close to him because of the terrible fire, but he broke a sumach bush, tied to the stick his precious canteen and landed it in the sufferer's trembling hands.

"You never heard such gratitude in your life. Perhaps there was never any like it before. The officer was for tying his gold watch on the stick and sending it back as a slight return for the disinterested act. But this the boy would not allow. He only smiled happily, and returned as he had gone, crawling amid a hailstorm of bullets. When he reached the edge of the pit he called out to his comrades to clear the way for him, and with a mighty leap he was among us once more. He was not even scratched.

"He took our congratulations calmly. We said it was the bravest deed we had seen during the war. He did not answer. His eyes had a soft, musing look.

"How could you do it?" I asked in a whisper later, when the crack of the rifles ceased for a moment.

"It was something I thought of," he said simply. "Something my mother used to say to me. 'I was thirsty, and ye gave me drink,'" she said. She read it to me out of the Bible, and she taught it to me until I never could forget it. When I heard that man crying for water I remembered it. The words stood still in my head. I couldn't get rid of 'em. So I thought, they meant me—and I went. That's all."

This was the reason why the boy was ready to sacrifice his life for an enemy. And it was reason enough, added the soldier, with a quavering voice.

—Ex.

WHAT IS WORSHIP?

"To sit quiet in a pew in the house of God is not all of worship. A man's body may be in a pew and his mind and heart be a thousand miles away. Worship is concentration. Body, mind, soul fixed on God, communing with God, that is true worship. The Spirit comes into the heart of the worshipper, and brings the things of God to him. He prays, and praises, and becomes conscious of God. The truth is applied by the Spirit to the individual heart, and the worshipper becomes conscious that he has been sitting in a heavenly place with Jesus Christ."—Southern Churchman.

There is a duty and a glory in little faithfulness. There is a peril and a shame in little sins.—Fred-eric W. Farrar.

Thoughts on the W.A. Devotional Portions

MRS. C. CAMERON WALLER.

THIS winter the W.A. is asked to study devotionally month by month some of the women of the Bible and in October we begin with the woman of Samaria. The incident is told in one Gospel only, but is deemed of sufficient importance to have 42 verses devoted to it. Let us look at the individual woman; at Christ's method of dealing with her; and at the result.

1. We must take this "type of the women of the non-Christian world" in a wide sense, not only the heathen who know not God, but the modern, professing Christian, who outwardly worships, "One of Whom they know nothing." (Weymouth New Testament).

(a) She evidently took some interest in religious matters. She understood all about the controversy between Jews and Samaritans.

(b) She took part in some kind of rather pointless worship. Christ admitted that she worshipped, though it was "One of Whom she knew nothing."

(c) She knew something of the Scriptures. "Our Father Jacob" and his dreams were not unknown to her.

(d) She vaguely expected the coming of a Messiah who should "tell us all things."

(e) Her knowledge and belief had not touched her life, which was a sinful one.

Is not she a type of many to-day, who have a form of godliness but deny the power?

2. Now let us note Christ's methods with her:—

(a) He disarms any antagonism in her; and puts her in a receptive frame of mind by His first words: "Give me to drink." Every one likes to feel he or she can confer a favour and she is at once disposed to enter into friendly relations.

(b) He arouses her interest: How is it a Jew can condescend to ask anything from a Samaritan?

(c) A free gift is offered. The living water and her desire to possess it awakened. We all like to receive. And our Lord goes on to tell her of the wonderful character of this gift.

(d) Then He reveals her to herself as a sinful woman. He shows her that all her life lies open under His eyes and that it is only continued and deliberate sin.

(e) He shows her that the true link between God and man is spiritual and not material.

3. What then shall we look for as the result:—

(a) The conviction on the part of the woman that she is face to face with a Divine Being—a prophet.

(b) The revelation of the Lord to her as the looked-for Saviour: "I that speak unto you am He."

(c) Surely her acceptance of Him as her personal Lord, shown by her at once going forth and preaching the Gospel to those nearest: "Come see a Man."

We must be convinced of a truth before we try to propagate it.

Two thoughts strike us in the consideration of this passage. Surely Christ knew just when this woman was ready for His revelation of Himself, but in His providence, just the ordinary happenings of the daily life of both were used to bring the sinner and the Saviour together. His way to Galilee lay naturally through Samaria. He took the usual route. "He must needs go through Samaria." The woman needed water in the ordinary course of her household work. Her pitcher needed refilling. The Lord will meet with the souls for Whom He has a message in their daily life.

GOD'S BUILDING MATERIAL.

God is prevented from doing what He wants to do with our lives when we give Him too much material to work with. He cannot use any of our "self"; it is wholly wrong material for His use. God made the world out of nothing. Unless you are nothing but a sinner saved by grace, God cannot do much with you." He can work His "new creation" miracle in men when He has the same material that He used when He created the universe—nothing but His own power. He cannot use our self-life; but He can crucify it, replacing it with God the Son; and then the miracle of the Christ-life begins in us. So there is tremendous virility in the old hymn that has been mistakenly counted weak: "Oh, to be nothing, nothing." It is only when we are ready to be nothing that Christ can make Himself our all.—"The Sunday-school Times."

NEW BOOKS

Is Christianity Practicable?

By William Adams Brown, Ph.D., D.D., Union Seminary Lecturer on Christianity in the Far East. Charles Scribner's Sons, New York. (xiv. + 246 pp.; \$1.25 net.)

Dr. Brown's title is the central problem of his book. By "practicable," he does not mean practicable for individuals (he regards that as demonstrated), but for nations and society at large. This present world war with its bankruptcy of internationalism points the question. If war and what war means is a permanent social necessity, then Christianity is socially impracticable. There are some who will say that Christianity is primarily an individualistic religion. The war can bring no new problems to them, for the very shattering of earthly ideals has set in clearer perspective the unseen reality. But those who believe in the social application of Christianity have many things to dishearten them in the present conflict. How can one speak of the fatherhood of God in any universal and all-embracing sense in the light of the terrible calamities which have fallen to so many innocent sufferers. The brotherhood of man is threatened by the revival of the very barriers which it was the mission of Christ to break down. The outstanding factor to-day is the factor of race. The final unit must be the nation. Then there is the all but complete abnegation of leadership by the Christian churches. The forces of organized religion in every country at war is mobilized with army and navy in defence of the particular contention of the state in question. The consciousness of world citizenship so characteristic of the Church of Christ in its great days is for the moment eclipsed and one wonders whether it will be possible to revive it.

But the alternative to Christianity is more difficult. This war, with all its horrors, is the direct result of the fact that the men in control of the policy of the leading European nations, whatever their attitude toward Christianity as a private faith, may have been, have deliberately accepted the thesis of its social impracticability, and have been sustained in this attitude by the public sentiment of their respective communities. Unless we try something different from the diplomacy of the last two generations, we shall have, after a breathing space, a renewal of war on a scale more portentous and terrible still. The unnumbered millions of the East will be drawn into the vortex.

There are three tests we may apply to the claim of Christianity to offer a practical social programme. We may test it first by its diagnosis of the existing situation; secondly by the remedy it offers; and thirdly, by the resources at its command. First, the diagnosis. The Christian answer is simple. The principles of Christianity have never been applied to national questions. Temporary expediency or deliberate selfishness are the controlling motives. We treat with a nation as an enemy in disguise. Christianity is primarily concerned with these underlying causes, rivalry, suspicion and greed. Unlike much contemporary pacificism which attacks war directly as the evil of evils, Christianity sees in it a symptom of something deeper and more evil still—namely, the radical selfishness of the human heart. War is not an independent or isolated fact. In the Christian interpretation of war there are two things: first the sin which caused it; and secondly, the Divine purpose which is being fulfilled through it. The Divine purpose is threefold: moral, social and religious. This war so far from being a disproof of God's moral government is the most august demonstration of the inexorableness of the moral law and the inevitableness of the penalties which follow its violation. The social purpose is shown by the suffering of the innocent. The individual is not the final unit. Human solidarity is an agent of destruction and an agent of salvation.

What is the remedy Christianity proposes? Simply, it is a change of spirit. Suppose peace were declared tomorrow. What good would it do if there were no change in the attitude of the nations who are fighting, if the mad race of armaments starts again. We want a peace lasting and permanent because it is based on confidence and goodwill. An armistice is not a peace, whether it be for a year or a generation. The true remedy lies in the removal of the causes of enmity and this is possible only through the practice in national and international, as well as individual relations of the Christian principles of co-operation, sympathy and service. Jesus had a name for the society which is characterized by this spirit. He called it the Kingdom of God. It is universal in its extent and spiritual in its

(Continued on page 625.)

The Bible Lesson

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

Eighteenth Sunday after Trinity. October 7th, 1917

Subject: Songs of deliverance—Psalm 85: 1-13.

IT is a mistake to imagine that all the Psalms were written by David. Some of them are more ancient than David's time and many of them belong to a later date. There are several Psalms that refer to the period of the Restoration—e.g., 120, 121, 122, 137 and the passage for our lesson to-day, the 85th Psalm. In all of these there breathes the spirit of longing that the captives felt for their own land and glad rejoicing that God had permitted them to return.

We have traced in previous lessons the causes which led to the captivity in Babylon and we have seen, in the lessons from Daniel, the purifying effect which that captivity had upon the people of Judah. Ezra and Nehemiah tell us about their return. The policy of the Persian rulers of Babylon for the repatriation of the Jews is all described, quite properly, to God's Providence. Now we have, in Psalm 85, one of the Songs of deliverance. It is the expression of the devout thankfulness which characterized the more pious among the returned people. There are three natural divisions of this Psalm: (1) Thanksgiving (vv. 1-3); (2) Intercession (vv. 4-7); and (3) Joyful hope (vv. 8-13).

1. Thanksgiving. The whole Psalm is one of thanksgiving and is an appropriate subject for study upon our National Thanksgiving Sunday. It was intended to express, for the whole nation, the spirit in which they were to take up the task of resuming their national life. First of all, they ought to be thankful for what God had done. There were three aspects of God's favour to them. (1) God's graciousness to them was shown in returning them to their own land. The captivity was over and a new era had dawned. They were thankful for this national deliverance and restoration (vs. 1). (2) God had granted them forgiveness. This was the inward, spiritual fact of which the restoration was an outward, visible sign. They realized the cause which led to their exile and now they were thankful for the assurance of forgiveness (vs. 2). (3) God's attitude towards them had changed. His wrath, which had been experienced as a consequence of their sin, was now withdrawn. They felt that now they were experiencing the graciousness of God. They had become reconciled to God and hence they felt that God had changed towards them. In reality they had changed and, therefore, they had experience of other attributes of God. Mercy, instead of judgment, had come to them.

2. Intercession. The strain of thanksgiving is mingled with penitent intercession. God has forgiven. Of that they are quite sure. He is the God of their salvation. In that they rejoice. Still some of the consequences of their sin remains. It is true that even when God forgives, men are not freed from some of the consequences of their sins. David's forgiveness was complete but he suffered consequences which were very bitter. Perhaps this is more particularly true of sins of the flesh and those which bring shame. The consequences may last even after repentance, confession and forgiveness. Therefore the Psalmist intercedes for a fully purified life for the people. "Revive us again," he asks, with a view to a better life. Perfect rejoicing can only come when sin is altogether done away. These returned people were not by any means perfect. The first enthusiasm of their return had died and many were discontented and lacking trust in God. Therefore this intercession in the middle of a Psalm of Thanksgiving.

3. Joyful hope. The Psalms of this period are bright with Messianic hope. It is for this reason that Psalm 85 is one of those appointed in our Church for Christmas Day. All things in the re-established kingdom were not perfect but the future was full of hope. The Psalmist represents himself as listening (vs. 8) for what the voice of God will say concerning His people. There is a warning interjected, "Let them not turn again." To the listener the voice of God seems to say that mercy and truth are met like friends that have been long separated. Righteousness and peace are friends. We, to-day, admit that unrighteous acts are the enemies of peace. Peace, apart from righteousness, is not possible. Mercy, truth, righteousness, peace and with all these the fear of God! This is the hope. Surely salvation is nigh and glory hastening! Where God is there is righteousness, "Righteousness shall precede and follow Him; preceding Him, as a radiance issuing from His face; following Him, to point out His footsteps as the way His people should walk in. (See Is. 58: 8.)

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

MR. Harper Wade's second excellent and timely letter in the "Canadian Churchman" requires no further comment from "Spectator" beyond this, that he would strongly advise his readers to carefully reread and seriously meditate upon what Mr. Wade so lucidly states. "Spectator's" defence of the Ontario position, so far as it goes, is on the assumption that the one thing aimed at in the bilingual school regulation, is merely to secure an adequate knowledge of English by every child brought up in that Province. It would appear that anything less would rightly condemn the Government on the charge of inefficiency and lack of foresight in the preparation of children for the duties of adequate citizenship. Since his first article on the subject appeared, a prominent Ontario lawyer referred to it, and his comment was that the letter of the law is in the sense referred to, but the spirit back of the administrators is to eliminate French from Ontario. If that be the case then, their aspirations are both unjust and foolish. The knowledge of two or more languages is an undoubted aid to culture, to clear and graceful expression, to a broadened outlook on life. Nevertheless, this, in our judgment, is not an issue that ought to be made an excuse for abstaining from a plain duty at the present time.

"Spectator" can fully confirm Mr. Wade's statement of the independence of the French-Canadians in regard to the Church, when they are stirred by a real issue that appeals to them. We fancy that many people in Ontario regarded, and still regard, the settlement of the Jesuit estates question, some twenty-five years ago, as a servile concession to the Church of Rome in Quebec. As a matter of fact it was settled by the Hon. Honore Mercier in spite of the Church. It is true that many Protestants in Quebec, resented it, and the "Equal Rights" movement, of brief existence, had a large following in Ontario, but, in spite of opposition from both sides, Mercier pressed it through as the most equitable solution of a troublesome problem, and he was supported by the mass of the people. It may not be generally known that the establishment of a papal Ablegate at Ottawa, some years ago, by Sir Wilfrid Laurier, was resisted and resented by the Church. The fact was that Sir Wilfrid wearied of the constant appeals of various Bishops on questions of ecclesiastical interest. He found that these dignitaries were not all of one mind on public matters, and he insisted that a representative of the papal authority should be established at Ottawa, so that these differences should be composed before they came to his official notice. The Canadian prelates were far from pleased at the setting up of this ecclesiastical prince, who acted in the double capacity of "shock absorber" and extinguisher, and at the same time, more or less overshadowed Canadian dignitaries. The well-known formula in Quebec, when a subject has gripped the people is, "in spiritual matters we obey the Church without question, but in political affairs we shall follow our own judgment." The writer, of course, doesn't for a moment deny that the Church has a very great influence in political matters, but what Protestant communion does not aspire to influence in the public life of the country?

At the recent meeting of the Prayer Book Revision Committee held in Toronto, the various recommendations and suggestions coming from Synods and elsewhere, were considered, and evidently it was realized that public opinion is more insistent on some points than was at first supposed. For example, the Athanasian Creed came up for much discussion, and it was felt that action had to be taken to give relief to the Church from the frequent utterance of this symbol in the public services. The two suggestions that seemed to have received most consideration were, first, that it be made obligatory to recite it on Trinity Sunday only; and second, that the rubric regarding its use be deleted, and that it stand as a part of the Prayer Book, linking the past with the present, but carrying no obligation as to its public recital. It is understood that its recital on Trinity Sunday only received the approval of the committee. Various expedients of considerable ingenuity have been proposed within the Church to disguise the objection to this Creed. Some have thought that by singing it, we would find the desired remedy. This, presumably, is on the assumption that we pay no attention to what we sing, and, therefore, we are ready to sing any-

TO WEEK

Topics of Interest

and excellent and time-
Canadian Churchman,"
comment from "Spec-
would strongly advise
and seriously medi-
so lucidly states.
Ontario position, so
assumption that the one
school regulation,
adequate knowledge of
light up in that Pro-
anything less would
ment on the charge
resight in the prepar-
duties of adequate
article on the subject
rio lawyer referred to
that the letter of the
o, but the spirit back
eliminate French from
se then, their aspira-
foolish. The know-
ages is an undoubted
graceful expression,
e. Nevertheless, this,
issue that ought to
tain from a plain
confirm Mr. Wade's
ence of the French
Church, when they are
appeals to them. We
Ontario regarded, and
of the Jesuit estates
years ago, as a servile
Rome in Quebec. As
d by the Hon. Honore
urch. It is true that
, resented it, and the
of brief existence, had
, but, in spite of op-
Mercier pressed it
itable solution of a
he was supported by
may not be generally
ent of a papal Able-
ago, by Sir Wilfrid
sented by the Church-
d wearied of the con-
shops on questions of
found that these dig-
mind on public mat-
representative of the
established at Ottawa,
ould be composed be-
notice. The Cana-
pleased at the setting
ce, who acted in the
absorber" and extin-
me, more or less over-
ries. The well-known
subject has gripped
matters we obey the
ut in political affairs
gment." The writer,
oment deny that the
uence in political mat-
ommunion does not
blic life of the country?

*
the Prayer Book Re-
Toronto, the various
gestions coming from
e considered, and evi-
public opinion is more
han was at first sup-
athanasian Creed came
d it was felt that ac-
relief to the Church
of this symbol in the
uggestions that seem-
nsideration were, first,
to recite it on Trinity
that the rubric re-
and that it stand as
linking the past with
o obligation as to its
ood that its recital on
ed the approval of the
dients of considerable
sed within the Church
to this Creed. Some-
ing it, we would find
presumably, is on the
attention to what we
re ready to sing any-

thing. Translation is another antidote, but this is gradually being abandoned. No translation can be faithful to the text and a relief to the worshipper. The elision or indentation of the dam-natory clauses (warning clauses they are now euphemistically called) does not get at the heart of the difficulty. It is finally proposed to limit the compulsory recital of the Creed to once a year. This, of course, is not a solution, it is an expedient. It implies two serious points. First, by its action the Revision Committee admits that the Athanasian Creed is an obstacle to worship; and secondly, it is not prepared to wholly remove that obstacle. Two branches of the Anglican Church in full communion with us, have dealt with this problem, and so far as can be observed, have suffered no spiritual loss in consequence. The American Church removed it from the Prayer Book altogether, and the Irish Church removed the rubric. If the Athanasian were deleted we would still have two Creeds left, which ought to be ample. If it is allowed to remain the simple way to give relief would be to change the word "shall" in the rubric to "may." This would relieve those who object to its use and preserve it for those who desire it. If a priest is quite con-vinced that it is of spiritual value, he should not shrink from using it even though not commanded to do so by the Church.

* * *

It appears that the "Associated Kin" is plan-ning a great campaign for the extension of its influence throughout Canada. It is to call upon the Churches to aid it in its laudable purpose. Every congregation is to be asked to form a branch association, every church hall and base-ment is to be put at the dis-posal of the work and every pulpit is to ring with its message of benevolence and justice. That at all events seems to be the hope of a good lady who is leading in the efforts of this associa-tion. "Spectator" need hardly emphasize his sym-athy with every effort that is put forth to win the war, to add to the comfort of the men and to promote justice towards their dependants. He would, however, like to raise his voice in warning against the embarrassing burdens the benevolent public lightly and jauntily place upon the Church. The Church seems to alternate between too much neglect and too much attention. When the fountains of good-will and the springs of duty to God and man are being developed, the Church is more or less overlooked as a great power laying the foundations of all our worthy benevolence. When things are to be done the Church is turned to as a handy organization to help to do them. In this, no doubt, there is a comforting testimony. In the promotion of re-cruiting, inspiration to the Red Cross work, de-velopment of the Canadian Patriotic Fund, and in a score of ways the Churches have given whole-hearted and valuable aid during the war. But men who have been ordained to the sacred min-istry realize that such things as these are not their highest functions either on behalf of their people or the State. The spirit of the nation still stands as its most priceless asset and some of us are conscious that this fundamental duty to our country stands in danger of being obscured by the pursuit and promotion of things that can better be done by citizens as citizens rather than in the name of the Church. If the Associated Kin ask the clergy of this country to officially make their work the work of the Church, it be-comes a very difficult matter to decline and ade-quately justify their refusal in the minds of people who are accustomed to look at things only on the surface. They are at once set down as cold and indifferent to the great practical needs of fellow-men. A deeper view will reveal that they are really lending their aid in a broader and more effective manner. Nevertheless their influence may be seriously negated by the resentment of those who cannot or will not see. In regard to the association referred to it is only a question

(Continued on page 625.)

Synod of Caribou Kamloops, B.C., September 4th.

THE annual Synod of the diocese of Caribou was held at St. Paul's Church, Kamloops, B.C., on the 4th inst., with a good number of clerical delegates, the attendance of lay dele-gates being less than usual, being probably occu-pied with harvest operations which prevented their being present.

Most of the subjects discussed by the Synod were only of passing interest to the average lay-man, as they concerned matters of church gov-ernment, finances, etc. Two subjects, however, were touched in which all Churchmen are inter-ested: the urgent necessity for a Bishop of the diocese and the revision of the Prayer Book, which having been dealt with by the Provincial Synod, is now before the Diocesan Synods for suggestions.

The usual celebration of the Holy Communion was held at 9 a.m., immediately followed by the morning session, which was presided over by Archdeacon Pugh (Lytton). The clerical dele-gates present were the Revs. L. Dawson and H. Edwards (Lytton), H. S. Akehurst (clerical secre-



Bishops of the Church in the West Indies.

Rt. Rev. A. P. BERKELEY (Bishop of Barbados). Rt. Rev. E. A. DUNN (Bishop of British Honduras).
Bishop of Nassau, Bishop of Guiana and Bishop of Antigua Bishop of Jamaica.
Archbishop of West Indies.

tary, Kamloops), J. N. Thompson (Merritt), A. Jones (Shulus), J. N. Menin (Prince George), R. Combe (Chilcotin), and W. Sandilands (Ashcroft). The lay delegates present were Messrs. G. S. Holt, H. L. Morley, W. Burton, D. W. Rowlands (lay secretary), and E. C. Walkley.

The election of officers resulted in the clerical and lay secretaries being re-elected with G. S. Holt as treasurer and A. C. Claxton, auditor. The executive committee for the year is the Ven. Arch-deacon Pugh, Rev. L. Dawson, Rev. H. S. Ake-hurst, Messrs. Fitz Cornwall, H. L. Morley, and ex-officio members, the chancellor and treasurer.

The clerical secretary laid before the Synod the action taken by him on the resolution passed last year, urging the appointment of a Bishop to take the lead in the diocese, which had received no en-couragement. The communication had, in fact, remained unanswered. In the discussion which followed both clerical and lay members were agreed on the urgent necessity for the appoint-ment. The resolution reaffirming this was passed unanimously and ordered to be communicated to the proper authority. A resolution was carried expressing recognition by the Synod of the value of the work of the Provincial Synod on the revised Prayer Book and a general agreement with it, subject to the suggestions and resolution now offered, especially as to obsolete words still re-tained, of which instances were given. A special

(Continued on page 625.)

A Tour of the Indian Missions in the Diocese of Moosonee

THE Bishop of Moosonee returned on Septem-ber 7th from his tour of the Indian Missions of his diocese, which he had started on June 15th, exactly 12 weeks before. A detailed report of the trip would be of thrilling and valu-able interest, but it is at present only possible to record the main features of it. The weather dur-ing the whole period was disagreeable, hardly a day passing without rain. There was, also, an unusual plague of black flies and mosquitoes to add to the discomfort of open-air life. Twice the Bishop's life was endangered in manoeuvring the numerous rapids and mighty lake waves, but he returns none the worse for all these and many other experiences which may be told some other time.

The first Mission visited was Waswanopie, in Northern Quebec. Ten days by rail and canoe down the Bell River, accompanied by two large freight canoes and 26 other passengers, a "bri-gade" of 27, brought them to this settlement where are 185 souls, of whom 75 per cent. are Anglican, the rest Romanist. The Bishop stayed here a week with Rev. H. Cartlidge, who had ac-companied him this far. In this time he baptized eight and confirmed 20 candidates, while minis-tering the Holy Communion to 57.

Leaving Waswanopie, after a very affectionate send-off, the Bishop proceeded north-eastward to Mistassini. The journey there occupied an-other wet and mosquitoish week. At Mistassini were camped 200 Indians, with Charles Iserhoffe, Catechist, as their guide, philosopher and friend. He presented 25 candidates for Baptism and 37 for Confirmation, while 74 received the Holy Com-munion. After four busy days here, the journey was resumed for Rupert's House, on James' Bay, east coast, down the Rupert River. Dur-ing the 14 days of travelling the Bishop conducted daily services with the "brigade" of 50 in five canoes. He was specially impressed by the demeanour and conduct of the "brigade," which was markedly improved since his last visit in 1912. Two days of the Rupert River trip were spent at Namiska, where William Wapachee, the Cate-chist, holds the fort for the Church. Here there were four Baptisms, 14 Confirma-tions and 25 communicants. Rupert's House was manned, until recently, by Rev. P. C. Howard, who was obliged to

resign owing to a health breakdown, and is now under doctor's orders to rest for a year. Evidence of his good work was forthcoming in the remark-able service which the Bishop conducted. Over 200 Indians crowded into the little church and 96 received Holy Communion. Besides this the Bishop baptized five and confirmed 34 candidates and administered Holy Communion to nine British communicants. The visit to Rupert's House occu-pied nine days. Rev. P. C. Howard will be suc-ceeded there by Rev. H. Cartlidge. Having reached James Bay the Bishop was able to change his mode of travelling from canoeing to sailing. A day of favourable wind and tide sufficed to bear him to East Main, where another important work is ripe for a suitable labourer; 14 Baptisms, 26 Confirmations and 66 communicants were regis-tered here. The change effected by consecrated mis-sionary teaching here is described by the Bishop as remarkable. Eight years ago they were savages without the Light of the World. To-day, there are several enlightened and useful Christians here. After five or six days at East Main the Bishop took ship and sailed on to Fort George, a voyage of four days. Here the Rev. W. G. Walton has laboured since 1892, and it was fitting that the richest harvest should be garnered in the senior clergyman's parish (a parish almost like another world). Three services were conducted by Bishop Anderson for men and boys, women and girls, and for British born; 118 candidates were confirmed and 253 persons received Holy Communion at Fort

George in the five days of visitation. A special service for Eskimos was also held. From there to Moose, which was the last point visited, was a journey of seven days. At Moose, Rev. J. T. Griffin is the missionary, until Rev. Haythornthwaite resumes his duties after a year's vacation in England. Here the Bishop baptized three, and confirmed 25 candidates, while 68 received Holy Communion. After a week's stay at Moose, canoes were sought again and travelling up the Moose and Missanabie Rivers to the Transcontinental Railway, the Bishop reached Cochrane nine days later.

The total registration of "those who were being saved," made in the Bishop's diary in this remarkable journey, was: Baptized, 59; confirmed, 274; communicants, 648.

The Church in New Ontario

"IROQUOIS FALLS."

Rev. R. C. PITTS, Cochrane, Ontario.

TWO thousand five hundred square miles of forest (or, to be exact, 60 miles by 42 miles), is the area of the Abitibi Power and Paper Company's reserve in Northern Ontario. It includes the Abitibi Lake and the Abitibi River. It is linked up to Quebec, Toronto and Winnipeg by the C. G., and T. and N. O. Railways. The River Abitibi is its source of power and its channel of supply of raw material. In two places its waters are dammed, Twin Falls and Iroquois Falls. It is a winding, powerful and treacherous river to which some 10 or 12 smaller streams are contributory within the reserve area, and many others join it ere it empties into James Bay. Its depth in places has been found to be more than 150 feet.

At the lower dam, Iroquois Falls, the company has its mills and model town. A thousand men are on its pay roll already, and 200 tons of newspaper are turned out each day. It is barely three years since the enterprise got into working order. Those three years of war might conceivably have nipped it in the bud, but it goes and grows, and who can doubt the assurance of its future.

The town is laid out on a garden city plan. Modern houses, macadamized roads, parks, halls, a school are already to be found.

The great fire of 1916 destroyed one-third of the town then built, but no trace of that fire is visible to-day. New and better buildings have been erected on the ashes of the old, and precautions have been taken to prevent their loss again.

Besides the town, with its population of some 2,000 souls, there is an east-end settlement fringing the outskirts. About 1,000 more are living here earning their living in outskirt style. Perlmutter, Levesque, Hochman, Sam Wo, Perkus, Fasano,—such are the names on the signboards of this settlement of adventurers, while "The National Bakery" and "The Allies Cafe" are there to remind us that the future of Canada is wrapt up in the loyalty or insubordination of such as these. What is being done to keep the atmosphere of Iroquois Falls British and Christian?

At the time of writing (September, 1917), there is a Roman Catholic Church nearing completion. It will cost about \$10,000. It will accommodate 500 worshippers. It has its Priest's residence and office incorporated with it and a decent bell tower will command attention and call "the faithful" of many nations at the hours of prayer. The "Uniteds" (for Methodists and Presbyterians are together here), have a basement almost

completed which will cost \$5,000, and be sufficient for the present, besides being valuable for Sunday School and social use in future years. About 100 meet here for services on Sundays.

The Anglican Church is growing up in the usual leisurely way. It will be ready before the winter, and it will be a decent and dignified structure when completed. But it is smaller than the others and it has no provision either for the clergyman's residence or the Sunday School. Its cost is \$1,500. Why do we always lag behind? We were first in the field. We had a strong cause until the fire. When the fire came we lost our church—rectory, and we moved out. The others stayed on backed by their mother churches and able to give practical expression to the faith they preached.

But while we have leeway to make up, our opportunity is still good. The Incumbent, Rev. H. A. Ackland, is an earnest and able man. The nucleus of Church membership is solid, capable and loyal.

Let the Mother Church of Canada do something to encourage this hopeful offspring of hers and that atmosphere, British and Christian, of which she is the Empire's safeguard, will be secured in the important town of Iroquois Falls.

What Our Bishops Say

The Need of Federated Action.

"Out of the scars of a wounded world will spring up the fair flowers of moral and spiritual beauty and loveliness, if we allow the spirit of God's love to blow into them the seeds of immortal life," said Archbishop Matheson, Primate of All Canada, in the course of a sermon in St. Paul's Church, Toronto, on Sept. 16th. His Grace took for his text the words from Revelations: "Come up hither and I will show you the things that must be hereafter." "That is the position we are in to-day," said the Primate. "We have seen the things that were in the near past, before August, 1914; we have seen the things as they have been in this cataclysm that has passed over us in these last three years, and now there is a voice like a trumpet crying to us: 'Come up and I will show you the things that shall be hereafter.' The people are looking from a higher altitude to-day; they are looking from the plane of duty and self-sacrifice. Men are thinking, and their thoughts are not confined to the material prospects of Canada. Every man says there must be a change—in religion, in education and in family life. Religion is the foundation of all the rest; if that is right, all else will become right. I am at one with the stand taken by the critics regarding the unhappy divisions in the Church of Christ. I am heart and soul in favour of some federated action—an entente cordiale of Christian churches, an alliance against our common foe. There is much to encourage us in modern Christianity as revealed in this war. But all is not well. Religion is all right, but our attitude is all wrong. There are thousands who are indifferent to its claims, whose only actual connection with the Church is a nominal one. They have a loyalty and love and sentimental admiration for the beautiful personality of Jesus, but they have made no real acceptance of Christ as a Lord dominant in their life. The Church is a deserving institution, which they cultivate; but does it cultivate them? There is a disposition to level down the Christian standard to the world's standard. There is only one thing for it—there must be a change. Come up and see the new things, the transformed things—a new England, a new Canada, a new Empire and a new world.

God can bring beauty out of this ugliness and love out of hate."

What is Prayer?

"That is a clear, distinct challenge to our faith," said the Right Rev. Bishop Richardson, of Fredericton, on September 16th, in the Church of the Holy Trinity, Toronto, when he had read as his text the seventh verse of the seventh chapter of St. Matthew's Gospel. "Ask and ye shall receive." "There is no thoughtful person here to-night who does not know the difficulty of prayer, but there is no loophole in the challenge of the text. Yet it seems to conflict with our own experience, and we wonder what it all means. But no single saying of Scripture is to be read by itself alone, and this must be borne in mind." The Bishop then preached a powerful sermon on the subject, "What is Prayer?" pointing out that perhaps its best definition is not so much a definition as a description—"the soul's sincere desire." If one has that sincere desire for God, one has begun, even unconsciously, to pray. In the opening years of the child's life, before it can speak, there is an instinctive reaching out to its mother, and to this the mother's heart responds. "Many a soul is praying and doesn't know it." The formal prayers which we use are related to the deep desire of the human soul, which finds at times expression through them. "Prayer is an instinctive thing. In every heart there is an upward and an outward longing. Being instinctive, its exercise is necessary. Here in the world spirit jostles spirit, but beneath the surface man stands terribly alone, and because of his dreadful solitude he is impelled to seek relief in prayer. He prays to One Who rules by law, but Whose law is love, and he expects an answer. Christ's life was the only perfect one. Through it ran the golden thread of prayer, and He always expected an answer. God forever stands at the door of the human heart, but He will not force an entrance. The latch is on the other side."

Bishop of Montreal Makes Plea for Greater Spirit of Fellowship.

On September 16th the Bishop of Montreal preached in St. Stephen's Church, Toronto, to a very large congregation. The text was taken from the Acts of the Apostles, first chapter, part of the 8th verse, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." Special emphasis was laid upon the necessity of knowing Christ, of having fellowship with Him, before we can bear witness. Fellowship, through prayer, through real friendship with Christ, by listening to "the still, small voice," from whence come all the great inspirations of our lives. Fellowship in our work, our business—whatever it may be. And, in this fellowship, in the experiences and practice of our daily lives, we are seeing grander revelations of that divine life, so we are the better able to witness for Him. Not by our work in the Church, not by our organizations, but by our lives only can we carry Christ's life out into the world. The Bishop remarked that though organizations were necessary, he was almost inclined to think we had organized the vitality out of the Church. Corrupt politics, dishonest business, could not be possible if we had true fellowship with Him in Whom we profess, in Church, to believe, and carried Him with us to our Parliament Buildings, our municipalities, our offices, our factories, witnessing not by words, but by every action, for Jesus Christ.

Downeaster

I was reading the other day an article on the "Choice of a Profession for a Girl." But it seems to me that women are debarred as much to-day as ever from choosing the greatest of all professions, that of a wife and mother. They are still in this respect in the stone age. They have to wait till someone comes and takes them. They are free to choose their little trumpery jobs of being fourth or fifth-rate doctors, or lawyers, or business women, etc., but they are still shut out from choosing the greatest of all vocations, the only one which really matters, and the only one in which they have no competition and are specialists. We hear so much these days about "women living their own lives," and "finding careers," and "making good," and "being somebody." And yet they remain, so far as the great purpose of their being is concerned, incapable of doing the first thing for themselves. Feminists talk about the "Emancipation of Women," and yet, with strange inconsistency, indignantly decry any suggestion that women should have the right of taking the initiative in selecting her life partner. The modern woman, with all her advancement, has to still take what she can get or go without it. Remember, I am not advocating any radical or revolutionary change in regard to this. I leave people to form their own conclusions. I am only noting what appears to me a very curious state of affairs.

What a very large number of our modern novels turn upon illicit love affairs. The novel of a generation ago was, as a rule, the straight, clean story of the winning, under difficulties, of some honest woman. The modern story is so often, in the majority of cases, it would almost seem, the history of some intrigue, of somebody trying to steal somebody else's wife or husband, as the case may be. The whole atmosphere of such novels, however powerfully written, is poisonous, and the individual who habitually breathes it is going to suffer, morally and spiritually. This is true, even of the people of mature age, but especially and tragically true of the young. In one case it weakens wholly established, in the other, it destroys half established foundations. A very large percentage of those books are elaborate apologies for adultery.

The idioms of to-day are the slang of yesterday. All slang in some sense meets a felt want, and serves, I suppose, a useful purpose for a time in some connection. Slang is not invented and used at first for the pure love of the thing, to whatever purposes it may finally descend. A great deal, the vast majority of it, wears out, it fails to make good, or, what is commoner, it is superseded by some other slang expression. But some slang is so obviously apt and forcible that it holds its own, nothing can dislodge it, and it gets permanently fixed in the language. For a long time it is a "doorstep word." It can't be got rid of, and yet we are loath to admit it as a recognized member of the household, but finally it obtains admission and formal recognition. There is one slang expression that I cannot help thinking and hoping will survive, "Getting stung." This is one of the aptest of all the slang expressions I have ever known on either side of the Atlantic. There is something about it so suggestive of misplaced confidence, sudden disillusionment and over-hurry to grasp at a tempting bait and all that is associated with a sudden setback that it really deserves to maintain its present wide and well-deserved popularity, and to rise eventually to at least the dignity of an accepted idiom.

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

R. W. ALLIN, M.A.,
Managing Editor
Phone: Main 5239.

Preferments, Appointments and Inductions.

Owen, Rev. C. H. P., Rector of Glencoe, Ont., to be Rector of Tyrconnell. (Diocese of Huron.)

Kennedy, Rev. A. P., Incumbent of the Mission of Stayner, Ont., to the Mission of Beeton. (Diocese of Toronto.)

Lewis, Rev. O. G., M.A., of Shawinigan Falls, P.Q., to be Rector of Magog, P.Q. (Diocese of Quebec.)

Ward, Rev. N. R., B.A., to the Mission of Shawinigan Falls, P.Q. (Diocese of Quebec.)

Le Gallais, Rev. F. G., M.A., of Johnville, to the Mission of Georgeville, P.Q. (Diocese of Quebec.)

Williams, Rev. H. R., of Wyoming, Ont. (Diocese of Huron), to the Mission of Johnville, P.Q. (Diocese of Quebec.)

Warner, Rev. G. Q., of Trinity Church, Montreal, to be Rector of Cronyn Memorial Church, London, Ont. (Diocese of Huron.)

McCaffin, Rev. C. S., locum tenens of Christ Church, Vancouver, B.C., to be Rector of Collingwood, Ont. (Diocese of Toronto.)

Church News

Rector Again Honoured in Port Lambton.

The home of the Rev. J. G. and Mrs. White was visited by a representative gathering of the congregation of St. James' Church, Port Lambton, on Friday night last for the purpose of presenting an address and purse of money on the eve of their departure for Pelee Island. Mr. Henry Waddell, on behalf of the congregation, read the address, and Miss Wesley presented a purse of money. The Rev. A. C. Calder, LL.B., Rector of Wallaceburg, was also present. During the evening the ladies of the congregation served a dainty luncheon, and a very enjoyable social time passed the remainder of the evening. Before separating all wished Mr. and Mrs. White every happiness and blessing in their new sphere of work.

Late Sergeant-at-Arms Laid to Rest.

The funeral of Col. Henry R. Smith, late Sergeant-at-Arms of the House of Commons, Ottawa, Ont., took place in Kingston, Ont., on Sunday afternoon last, from St. George's Cathedral. The service was taken by the Very Rev. G. Starr, Dean of Ontario,

assisted by the Rev. C. F. Whalley. The Governor-General was represented by Captain McIntosh, A.D.C., and the Speaker of the House of Commons by the Deputy Sergeant-at-Arms. The chief mourners were the two brothers of the deceased.

Rev. G. Q. Warner Accepts Call to London.

The Rev. G. Quentin Warner, who has been in charge of Trinity Parish, Montreal, during the absence of the Rector, Rev. Canon Almond, at the front, has been offered and has accepted the position of Rector of Cronyn Memorial Church, London, Ont. Mr. Warner is a native of Nova Scotia, his father and brother being clergy. He is a graduate of King's College, Windsor, N.S., and of the General Theological College, New York.

A Generous Layman.

The late Dr. Burnham, who passed away on Monday, September 17th, left a splendid example of generosity behind him. Provision has been made in his will for the following legacies: St. John's Church, Peterboro', \$1,000; St. Luke's Church, Peterboro', \$500; All Saints' Church, Peterboro', \$500; St. George's Church, North Monaghan, \$500; St. George's Church, especially for St. Alban's Mission, \$500; St. Mark's Church, Otónabee, \$500; Children's Aid Society, Peterboro', \$500; Peterboro' Health Association, \$1,000; Little Lake Cemetery Company, Peterboro', \$500.

St. Peter's Church, Hamilton.

Rally day in St. Peter's Sunday School is always a day of great interest, and the services held on September 16th more than sustained the high place this day has in the affections of not only the children, but adults of the parish. The day began with 11 o'clock service in the church, when Rev. Frank Newton, of Sarnia, who gave an excellent address to parents on the training of the child, made a deep impression upon the large audience. The 3 o'clock service in the church was attended by not only the largest number of children in the history of St. Peter's, but adults. Rev. F. G. Newton's interesting talk to the children at this service was much enjoyed. Mr. Newton is considered one of our foremost clergy in speaking to children as the result of his wide experience in conducting children's missions and other Sunday School work. He also preached at the 7 o'clock service, when the congregation was exceptionally large. The Rector, Rev. J. W. Ten Eyck, assisted at all three services, and the choir rendered special music. This great rally day will go down as a record-breaker for St. Peter's Church.

Rupert's Land Notes.

The Rev. R. S. Hammond, Rector of St. David's, Sydney, N.S.W., was a recent visitor to the city. He has been investigating the working of the temperance legislation of the different provinces of Canada and of the States of the Union in the interests of his own special work. During his visit to Winnipeg he was entertained at luncheon by the Deanery, and gave a most interesting address on the ideals and character of the social work carried on in the slums of that city, and of which he has charge. Mr. Hammond acts as Chaplain to the police court, and over 8,500 drunks pass through his hands in the course of a single year.

Winnipeg church circles, and All Saints' Church in particular, have lost an outstanding figure by the sudden and unexpected death at his summer home at Kenora of Mr. G. W. Baker, K.C. For many years Mr. Baker has taken the most lively interest in all things pertaining to the welfare of the Church, not only in the diocese and the city, but throughout the Dominion, and as an active member of both the Provincial and General Synods, as well as of the Executive Committee of the diocese, has been a constructive force of great interest. In all Saints' Church he was a member of the vestry, a lay reader, and most active worker. In Masonic circles he was a Past-Grand Master, and ever foremost in the councils of the Grand Lodge. Mr. Baker was at one time police magistrate for Winnipeg. The funeral from All Saints' Church was attended by all the clergy of the city, as well as by the Archbishop, and the interment was made in St. John's Cemetery. A most impressive memorial service was held the following Sunday in his parish church, at which the Rector, Rev. W. Loucks, paid a most fitting tribute to his splendid services.

Archdeacon Thomas, general missionary, recently made an extensive inspection trip to the Indian missions on Lake Winnipegosis; travelling by canoe through Birch River, Swan Lake and Shoal River to the Pelican Rapids.

The Rev. J. H. Hill, Incumbent of Poplar Point, has been appointed to the rectory of Rathwell by the Archbishop. Mr. Hill expects to go into residence towards the end of the month.

The Rev. Edward Diamond, Rector of St. Alban's pro-cathedral, Kenora, attended the funeral of the late G. W. Baker, K.C. Mr. Baker was a regular member of the congregation in Keewatin during the summer holidays, and was held in affectionate esteem by the whole congregation.

The Rev. H. L. Roy, assistant general missionary, visited the mission district of Fisherton and Fisher branch early this month. He accompanied Mr. Mallinson, who has been on mission duty in that district during the summer, on a tour of inspection in the various mission stations.

New Mission Church Dedicated.

On September 9th the Bishop of Huron dedicated St. Luke's Mission Church, Yarmouth Heights, St. Thomas, Ont., and preached at both morning and evening services. This beautiful little building accommodates about one hundred and seventy-five, and will prove a valuable addition to the places of worship in the city. An excellent basement for Sunday School and social work will prove a real asset. About five years ago the present Incumbent of St. John's Church began holding cottage prayer services in the community of Yarmouth Heights for the benefit of those removed a distance from the parish church. These were attended with fair success until the autumn of 1913, when it was decided to hold a Sunday service. Accordingly the Mission Hall was leased from the committee of the Church of Christ, where, during the four years intervening, service has been held each Sunday. The first year valued help was given by James Burford, E. Crook and Percy Davis, since which time the services have been carried on by the assistance of students from Huron College, London, and during the summer of 1915 by Claude Elliott, of Wycliffe College, Toronto. Finally the desire for a church building took definite shape and a site was purchased. In 1916, twenty-one families in the community sent a petition to the Bishop of Huron for permission to build a church, and

Progress of the War

September 19th.—Wednesday—Argentine Republic declares break with Germany, by a vote of 23 to 1. War-Time Elections Act passes Canadian Senate.

September 20th.—Thursday—British move forward on a front of 8 miles in the Ypres sector to a depth of a mile and capture between 3,000 and 4,000 prisoners.

September 22nd.—Saturday—British repulse heavy counter attacks and hold all the ground won on Thursday.

also pledging their support. The committee at Yarmouth Heights has been most ably seconded by members of Trinity and St. John's Churches; the earnest interest in this offshoot of the Anglican Church in this city bears witness in the pretty little Church of St. Luke's. In connection with the opening the congregations of Trinity and St. John's united, and through the kindness of the wardens of both, St. John's Church was closed in the morning and Trinity Church in the evening.

Meeting of the Deanery of Grey Chapter and S.S. Convention.

The September meeting of the Deanery of Grey (diocese of Huron) was held in Waterloo Falls on Tuesday, the 18th inst. There was a celebration of the Holy Communion in St. Philip's Church at 10.30 a.m., at which the Rev. Rural Dean Berry, of Meaford, was the celebrant, assisted by the Rev. Canon Ardill, of Owen Sound. An inspiring and instructive sermon was delivered by Canon Ardill. The members of the Deanery Chapter met in St. Philip's Church at 1.15 p.m., the Rural Dean presiding. After devotional exercises, reading and confirming of minutes, the Rev. C. L. Langford, M.A., of St. Thomas' Church, Owen Sound, was appointed secretary-treasurer to succeed the Rev. W. Jones, of Walter's Falls, who is moving to the Deanery of Kent. An invitation to hold the next meeting in Desborough was accepted and a committee was arranged for to draft a resolution to be printed in the newspapers of the Deanery expressing the unswerving loyalty of the members to the cause for which this country and the Motherland are fighting. A resolution of thanks was tendered to the retiring secretary-treasurer for his faithful and efficient services to the Deanery during the past two years, and wishing him godspeed in his new field of labour. Two thoughtful and suggestive papers were read, the first on "Missionary Apportionments," by the Rev. C. L. Langford, M.A., of Owen Sound, and the second on "The Supply of Men for the Ministry," by the Rev. E. H. Stephenson, B.A., of Desborough. Discussion was led by the Revs. Canon Ardill, W. Wallace, A. W. Richardson and R. S. Mason. The meeting closed with the National Anthem and the Benediction by the Rural Dean.

The annual convention of the S.S. Association of the Deanery of Grey was held in the Hall at Walter's Falls, on Tuesday, September 18th, 1917. The Rev. Rural Dean Berry presided. After the opening prayers, and the reading and adopting of the minutes of the last convention, the S.S. inspector for the Deanery, Rev. John Morris, of Shelburne, gave a very full report of the work done in the Sunday Schools of the Deanery. The report of the Adult Bible Class department was given by Rev. Canon Ardill, of St. George's Church, Owen Sound. The report of the Font Roll depart-

neaster

g the other day an Choice of a Profession it seems to me that arred as much to-day choosing the greatest ns, that of a wife and are still in this respect e. They have to wait mes and takes them. to choose their little of being fourth or fifth- r lawyers, or business ut they are still shut ing the greatest of all only one which really he only one in which competition and are hear so much these omen living their own finding careers," and "being some- et they remain, so far rpose of their being is pable of doing the first selves. Feminists talk ancipation of Women," strange inconsistency, ry any suggestion that ve the right of take in selecting her life modern woman, with ment, has to still take get or go without it. am not advocating any olutionary change in I leave people to form nclusions. I am only pears to me a very f affairs.

large number of our turn upon illicit love novel of a generation rule, the straight, clean ning, under difficulties, t woman. The modern en, in the majority of almost seem, the his- intrigue, of somebody somebody else's wife the case may be. The here of such novels, fully written, is poison- individual who habitu- it is going to suffer, ritually. This is true, ople of mature age, but tragically true of the case it weakens wholly the other, it destroys d foundations. A very ge of those books are ogies for adultery.

of to-day are the slang All slang in some sense ant, and serves, I sup- purpose for a time in ion. Slang is not in- ed at first for the pure ing, to whatever pur- nally descend. A great majority of it, wears o make good, or, what it is superseded by slang expression. But s so obviously apt and t holds its own, nothing it, and it gets perman- the language. For a is a "doorstep word." ot rid of, and yet we dmit it as a recognized e household, but finally mission and formal re- here is one slang ex- I cannot help thinking will survive. "Getting is one of the aptest ng expressions I have n either side of the At- is something about it of misplaced confidence, sionment and over-hurry tempting bait and all ated with a sudden se- really deserves to main- id wide and well-deserv- id to rise eventually to dignity of an accepted

ment was, in the absence of Mrs. Oldham, read by the secretary. The outstanding point in this report was the organization of a Font Roll in St. Thomas' S.S., Owen Sound, with a membership of 20. The Rev. C. L. Langford, M.A., of St. Thomas' Church, Owen Sound, gave a very full report on the missionary department. This report showed substantial increases from a number of schools in their givings to Missions. Durham increased their givings by 68 per cent., Meaford 55 per cent., St. Thomas' Owen Sound, 45 per cent., Shelburne 40 per cent., Chatsworth 5 per cent. The report of the home department was presented by the Rural Dean and showed an increase in home department membership. St. Thomas' Church Sunday School, Owen Sound, was the banner school in the Deanery, having a membership in the home department of 109. The Rev. R. S. Mason, of Toronto, gave a most helpful and instructive address on "The Boy." Miss Bessie Charles, of Toronto, gave an inspiring and thoughtful talk on "Social Service for Young Women." She described briefly the work of the G.F.S. A Round Table conference was conducted by Rev. R. S. Mason. This conference brought out many helpful thoughts. The election of officers resulted as follows: President, Rev. J. Morris, Shelburne; secretary-treasurer, Wm. Hanbury, Owen Sound. Department superintendents—Adult Bible Class, Canon Ardill, Owen Sound; Font Roll, Mrs. Oldham, Chatsworth; missionary, Rev. W. G. Blackwell, Dundalk; home department, Rev. C. L. Langford, M.A., Owen Sound. An illustrated service was held in the church at 7.30 p.m. The Rev. R. S. Mason gave a most helpful and interesting address. The meeting was closed with the singing of the National Anthem and the pronouncing of the Benediction.

Farewell Service in St. Matthias', Ottawa.

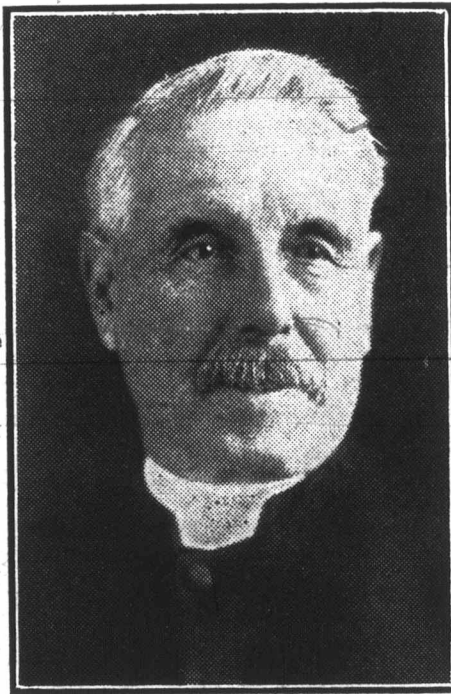
Sunday, the 16th inst., marked the close of Rev. E. A. Anderson's nine years incumbency of St. Matthias' Church, Fairmount Avenue, Ottawa, and each of the three services was very largely attended by the parishioners. At the 10.30 a.m. service Mr. Anderson spoke with his customary eloquence from the text, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you;" and in the evening from "Brethren, the grace of our Lord Jesus Christ be with your spirit." At the close of the evening service the congregation was requested by the wardens to remain, and an address, setting forth in warmest terms the parish's appreciation of Mr. Anderson's personality, capability, and ministrations, was read by Warden W. C. Leech, and a well-filled purse was handed him on behalf of the people by Warden F. J. Merrill. The address recounted the marvels in the way of financial progress that the parish had been inspired to make by the Rector's optimism, enterprise and energy. It referred at length to his splendid talents, to the soundness of his teaching, and the godliness of his example, and assured him that though his new parish would be more in keeping with his ability, his new parishioners could never excel those of St. Matthias', Ottawa, in love and loyalty towards him. Mr. Anderson's reply was characteristic in its aptness.

Archbishop's Daughter Married at Halifax.

Miss Charlotte Austin Worrell, daughter of His Grace the Archbishop of Nova Scotia, was married

to Mr. Norman Rudolph Desbrisay, district passenger agent of the C.P.R., and son of Mr. A. N. Desbrisay, of Bathurst, N.B., in All Saints' Cathedral, Halifax, on the 18th inst. Although the wedding was a very quiet one, no invitations being issued, the cathedral was thronged with many friends of the bride and bridegroom. The ceremony was performed by the bride's father, His Grace Archbishop Worrell, assisted by the Very Rev. Dean Lloyd and the bride's brother-in-law, the Rev. J. T. S. Foster, of Hubbards, N.B. The bride was given in marriage by her brother, Mr. C. F. Worrell, of Fredericton, N.B. Both bride and bridegroom were unattended. A luncheon followed the ceremony at the home of the bride's father, and later Mr. and Mrs. Desbrisay left for a wedding trip to New York and Washington. Mr. and Mrs. Desbrisay will take up their residence in St. John.

The Late Canon Murphy, Allandale, Ont.



Born in Dublin, Ireland, 1840, graduated Trinity College, Dublin, and St. Aidan's Divinity College, Birkenhead, England. Came to Canada 1865. Ordained by the late Archbishop Sweatman, in St. James' Cathedral, Toronto. Rector of Innisfil for 40 years. Rector of Allandale until 1912. Canon of St. Alban's Cathedral 1892-1917. Died in Allandale, September 15th, 1917.

Meetings of Wycliffe College Alumni.

The following programme has been arranged in connection with the meetings of the Wycliffe College Alumni Association, to be held on the first four days in October:

Monday, October 1st.—8 p.m., Holy Communion and Alumni sermon. Preacher, Rev. Principal T. R. O'Meara, LL.D.

Tuesday, October 2nd.—7.40 a.m., intercession; 9 a.m., Quiet Hour—Rev. Prof. W. H. Griffith Thomas, D.D.; 10 a.m., report of the Commission on "The Returned Soldier." Chairman, Ven. H. J. Cody, D.D., LL.D., Archdeacon of York; 1 p.m., luncheon—Speaker, Capt. the Rev. R. Macnamara; 8 p.m., Alumni reception.

Wednesday, October 3rd.—7.40 a.m., intercession; 9 a.m., Quiet Hour—Rev. H. W. Frost, director, China Inland Mission; 10 a.m., report of the Commission on "The Canadian Church in Relation to Imperial and World Problems." Chairman, Canon S. Gould, M.D., general secretary, M.S.C.C. 1 p.m., luncheon. Speaker, G. H. Kilmer, Esq.; 3 p.m., lecture in the Provincial Museum—Prof. C.

T. Currelly, M.A. 6 p.m., Alumni dinner. Messages from the president and diocesan representatives; 8 p.m., round table conference on "The Church in the West." Leader, Principal O'Meara.

Thursday, October 4th.—7.40 a.m., intercession; 9 a.m., Quiet Hour—Rev. H. W. Frost; 10 a.m., report of the Commission on "The Use of the Latent Resources of Church Membership in Social Service." Chairman, Rev. J. O. Miller, D.C.L., principal, Ridley College; 12 m., business session. Election of officers; 1 p.m., luncheon. Speaker, G. A. Warburton, secretary, Central Y.M.C.A., Toronto; 3 p.m., report of the Committee on Findings; 8 p.m., public meeting. Opening of the college session. On Wednesday, October 3rd, at 8 p.m., in the college drawing-room, there will be a meeting of the wives of the graduates which will give an opportunity of effecting such organization as is deemed advisable. Miss McCollum will speak on "How the Clergyman's Wife may be a Help to the Girls of the Parish."

Dedicatory Service in St. Jude's Church, Toronto.

A most impressive and inspiring service was held at St. Jude's Church, Toronto, on Friday evening last, when the Bishop of Toronto dedicated a new Holy Table, reredos and base of chancel screen. All the work is done in dark quarter-cut oak, skilfully carved. The appended special dedicatory hymn was composed for the occasion by the donor of the gifts, Mr. George Edwards, and was sung kneeling. Miss Gertrude Edwards sang the solo, "Hear Now Ye, O Israel." Evensong was sung by the Rev. Canon Plummer. Rev. F. H. Hartley of St. Mathias, preached the sermon, the lesson being read by Rev. Prof. Rollo and Rev. W. L. Armitage. The Bishop congratulated the Rector and congregation on the beautiful gifts to the church.

Dedicatory Hymn—G. Edwards, 1917. To be sung kneeling. Tune 474.

In Thy house assembled,
Lord, we seek Thy blessing,
All our sinfulness confessing.
Thou, Who hast redeemed us,
To Thy lost sheep straying,
Send forgiveness, hear us praying,
Spare us, Lord,
Then, restored
By Thy grace forgiving,
Grant us godly living.

Raise we here this altar,
Make it now Thy dwelling,
Evermore Thy presence telling.
While we wait before Thee,
May we hear Thee speaking
To us all, Thy favour seeking.
Lord, we pray
That it may
Plead the wondrous story
Of Thy death and glory.

May the sacred emblems
Of Thy body broken,
Thence bestowed, Thy love betoken,
Oft, with hearts uplifted,
May we, there attending,
Promise have of life unending.
Lord, forgive,
Help us live
Lives of pure endeavour,
Trusting in Thee ever.

God, our Heavenly Father,
Let Thy name be holy,
Bread provide for high and lowly,
From temptation lead us,
Be from harm our haven,
Mercy grant for mercy given.
Thus to Thee,
One in Three,
Kingdom, power and glory
Now and ever shall be.

Amen.

Vancouver Evangelistic Movement.

An Evangelistic Movement, conducted by the Rev. F. E. Oliver and a number of helpers was held during the early summer in the city of Vancouver and was instrumental in securing the names of some 2,500 persons who professed to have accepted Christ as a result of the meetings. Preparations began on March 20th when a dozen business men issued a call for men and women to join an interdenominational conference on the subject of aggressive evangelism. The result was the formation of a committee of 15 Christian men. This committee was increased and sub-committees were appointed. A building costing over \$3,000, capable of seating some 5,000 people was erected on the old Court House site in the heart of the business district. Weekly meetings of the workers for preparation were held, money flowed in, and on May 20th the meetings began. The attendance at all the meetings was large throughout, and it is believed that the results are not only abundant but permanent.

The Late Canon Farncomb

"Blessed are the dead who die in the Lord for they rest from their labours and their works do follow them."

THE Rev. Canon John Farncomb, M.A., was the second son of Frederick and Jane Farncomb, and was born at Port Newcastle on October 25th, 1856, in the house now occupied by Capt. Goldring, which was moved from Dr. Farncomb's present garden half a century ago. As an historic coincidence it is said that at the same hour with the Canon's birth the first train passed over the Grand Trunk Railway, almost within a stone's throw of the Farncomb dwelling, from Whitby to Cobourg.

At an early age John showed signs of being an unusually bright scholar. He began school when only four years of age in the building in which Mindred Harris now lives. His first teachers were Mr. Drum in 1860 and Miss Mary Ann Stein in 1861, and the following year we find him attending Newcastle school, taught then by Prof. Kent and Mrs. Kent. At nine years of age he passed in to the High School, then in charge of Mr. Lumsden. The following year Mr. William Tamblin was appointed Head Master and he used often to say that the Canon showed the greatest ability of any pupil he had in his whole fifty years of teaching. All the others in his class knew that in a competitive examination with John Farncomb he was sure of winning the prize. At fifteen he matriculated and won the scholarship at Trinity University. Here he spent three years in arts winning the scholarship every year, but not without a tremendous amount of hard study and fixed determination, his customary hour to begin his day's studies being 4 a.m. These scholarships were for such large sums that his whole college education cost his parents scarcely a cent. At 18 years of age he passed his examination for Bachelor of Arts and was the youngest student in the province who had taken the degree. The following year he began his theological studies and also won his M.A. After two years he passed his examination as a Deacon and had all his college work completed when at twenty one. Next year he passed his Priest's examination, but according to the rules of the Church he had to wait until he had reached his 23rd birthday to enjoy its privileges. But he was not idle in the meantime, as he acted as Curate to Rev. Mr. Davidson, of Uxbridge, during his year's absence in England.

Evangelistic Movement.

Evangelistic Movement, con-
Rev. F. E. Oliver and a
ers was held during the
n the city of Vancouver
umental in securing the
2,500 persons who pro-
e accepted Christ as a
meetings. Preparations
ch 20th when a dozen
issued a call for men
join an interdenomin-
ence on the subject of
angelism. The result
tion of a committee of
men. This committee
and sub-committees
A building costing
apable of seating some
was erected on the old
ite in the heart of the
ct. Weekly meetings of
preparation were held
n, and on May 20th the
n. The attendance at
gs was large through-
believed that the results
undant but permanent.

The Late Farncomb

he dead who die in the
rest from their labours
orks do follow them."

Canon John Farncomb,
as the second son of
k and Jane Farncomb,
at Port Newcastle on
1856, in the house now
pt. Goldring, which was
Dr. Farncomb's present
century ago. As an
dence it is said that at
with the Canon's birth
passed over the Grand
ay, almost within a
of the Farncomb
Whitby to Cobourg.

age John showed signs
usually bright scholar.
ol when only four years
ol building in which
s now lives. His first
Mr. Drum in 1860 and
n Stein in 1861, and the
we find him attending
ol, taught then by Prof.
Kent. At nine years
d in to the High School,
of Mr. Lumsden. The
Mr. William Tamlyn
Head Master and he
ay that the Canon show-
ability of any pupil he
ple fifty years of teach-
thers' in his class knew
etitive examination with
b he was sure of win-
At fifteen he matricu-
n the scholarship at
rsity. Here he spent
rts winning the scholar-
ar, but not without a
ount of hard study and
ation, his customary
his day's studies being
scholarships were for
ns that his whole col-
cost his parents scarce-
3 years of age he passed
n for Bachelor of Arts
oungest student in the
had taken the degree.
year he began his theo-
and also won his M.A.
he passed his examina-
on and had all his col-
pleted when at twenty
he passed his Priest's
but according to the
church he had to wait
eached his 23rd birth-
ts privileges. But he
n the meantime, as he
e to Rev. Mr. David-
ge, during his year's
land.

But, not only was the Canon clever as a student; he was almost equally so as a mechanic, using with skill every kind of tool found in an ordinary carpenter's shop, which he turned to advantage in furnishing his own house with beautiful pieces of his own making. He was also skilful as a landscape and portrait artist and a poet of some note. He edited and illustrated the College Journal during the five years he spent at Trinity University.

The Canon entered upon his official ministry when 23 years of age by his appointment to the rectorship of The Batteau, five miles south of Collingwood, joined with which was an out-station named Singhampton, near Stayner. During the four years he laboured there he succeeded in bringing together the people of the surrounding country who had got out of the helpful habit of church-going from their not having had any regular clergyman before. A year after he had been at The Batteau he married Jennie Farncomb, of London, Ont.

On the 10th of June, 1882, the Canon and Mrs. Farncomb, and their first-born daughter, moved to Lakefield, north of Peterboro, and during their sojourn there they endeared themselves to everybody.

Upon the appointment of Canon Spragge to the rectorship at Cobourg he recommended to the Bishop his friend, Canon Farncomb, as Rector of the Newmarket parish, whence the family moved some thirty years ago and where they abode until the death of Canon Henry Brent, after forty-two years of service over the church at Newcastle.

Upon Canon Brent's death in 1896 the congregation of St. George's Church, Newcastle, unanimously chose Canon Farncomb as their Rector, and a delegation waited upon the Bishop requesting to have him appointed to the parish, and a few months later the Canon and Mrs. Farncomb came to labour in his native village. Their good and faithful work in this parish during his five years Rectorship will never be forgotten by the older citizens. But the awful shock all received when their two sons were drowned at Port Newcastle on Saturday afternoon, August 10th, 1901, threw a dark cloud over their lives which they never could dispel. Shortly before this visitation of grief the Canon had been appointed Rector of St. Matthew's Church, Toronto, and before the year was out he moved into the city. But through the great sorrow that had come upon him and the diligent and persevering effort put forth in his new parish his health failed him and he had to retire from active work, and three years ago, soon after the death of Mrs. Farncomb in 1914, he went to live with his brother, Dr. Alfred Farncomb. Since his sojourn there, although in poor health, he continued to the close of his life faithful in his Master's work, possibly beyond his physical ability, conducting an adult Bible class and often assisting in the services of the church.

The funeral took place from St. George's Church, Newcastle, on Monday afternoon, the 10th inst., and was attended by the Bishop of Toronto, Archdeacon Ingles, and other prominent clergy of Toronto, Port Hope, and nearby parishes. Four brothers of the deceased acted as pall bearers. They are the Rev. William, Rev. Fred., both of Toronto, Dr. Thomas, of Trenton, and Dr. Alfred, of Newcastle. The Masonic body took part in the services.

The services at the beautiful little church, which is an historic one in Canada, were fully choral, the vested choir and procession of clergy in robes making an imposing spectacle. The address was given by Bishop Sweeny, who referred to the deceased in most feeling terms, of his labours in the different places where he had been stationed, and the affection felt

for him in his native village, whose citizens turned out in large numbers, thronging the sacred edifice to overflowing.

CANADIAN CHAPLAIN SERVICE.

Extract from a letter from a Staff Officer in the Chaplain Services.

"Things are going well with the Canadian Chaplain Service. We are endeavouring to minister to the spiritual and social needs of our troops. The soldiers appreciate what the Chaplains are doing for them. Here is a sample of the work we are doing in the London Area: When office accommodation, already promised, is provided, the Chaplains will be better able to prosecute their work which includes:—(1) Meeting men upon their arrival at railway stations. (2) Providing accommodation at the Maple Leaf Clubs and similar places. (3) Conducting tours to various places of interest. (4) Placing churches of the different denominations (known as Home Churches) where everything possible in sympathetic touch with the soldiers quartered in the locality and making these churches centres of social as well as of religious ministrations. (5) Arranging entertainments in private houses by friends willing to entertain Canadians for week-ends or longer periods. During the recent fighting the Chaplains of the Canadian Corps have, as on similar occasions, acquitted themselves with great credit. Their work has probably been the hardest the Chaplains have been called on to do during any engagement. The fighting was very intense and continuous. The Chaplains detailed for work at regimental aid posts have won the highest praise from combatant officers. The coffee stalls had been well provided for by Major Shatford and served large numbers of troops on their way to and from the trenches. The distribution of the Chaplains for the recent fighting was wisely made and every point at which a Chaplain was needed was provided

for. The Assistant Director of Chaplain Services (R.C.) reporting on a recent visit to the front writes: "It seems like a long litany of praise, but I must confess to the lively satisfaction which I experienced everywhere of what I witnessed and heard of the work of the Chaplains. . . . Meantime, tell our Canadian friends that the soldiers' message to the Canadian people is, 'Cast politics to the winds and bend every energy to the winning of the war.' This is the only thing that matters; the future will take care of itself."

OUT OF FAILURE.

If some mistake
That I shall make
Shall give me greater sympathy
For mortals in
The grip of sin,
Then let that error come to me.
If I can rise
With tear-dimmed eyes
To greater understanding of
My brother's call,
Then let me fall
And justify my fault with Love.

NO ONE LIKE JESUS.

"O, there's no one in the world like Jesus."
The words came floating up on the soft summer air from the hospital garden, from a happy little group of convalescent soldiers and their attendant V.A.D.'s, who were enjoying themselves with a camera on the green. What had been the subject of their talk I had no sort of idea, only these wonderful words were wafted to me as I sat working in an upper room, in half-playful, half-remonstrating tones, from that wonderful group.
"O, there's no one in the world like Jesus, you know!" We call him "the stray duke" who spoke them; his fair face and gay debonair manner, and the nameless grace that accompanies his doings and sayings having won him the title.
The beautiful words rose up like the song of the lark—half-expostulatory,

too, they sounded, as if something had been said that was not true—or kind—of somebody and the speaker was too much the gentleman to let it pass.—F. M. H., in "The Scottish Chronicle."

"F.O.B." TO DATE.

The following story is taken from that mirth-provoking pamphlet, "Raking the Gardener and Canning the Canner":
"What does F.O.B. mean?" asked the fair typist as she looked at one of the circulars urging people to provide food F.O.B. the kitchen door.
"It's an abbreviation made up to show folks how important it is to save food for the use of our soldiers," said the young woman at the next desk, with an earnestness that betokened her good faith. "It means Feed Our Boys—and it's mighty good, too."

WHY PEOPLE HAVE CONFIDENCE IN CHURCH PAPER ADVERTISING.

There are a good many reasons why the readers of church papers have great confidence in the advertising carried therein. It is true of many church papers that the readers of most of them are guaranteed by the advertising management against any loss by fraud on the part of the advertiser, but additional to this guarantee their censorship excludes many classes of advertising which are accepted by secular publications. Church papers do not carry whiskey advertisements. They do not carry tobacco advertisements. They do not carry highly speculative financial advertising, such as mining stocks, oil stocks, etc. They do not carry advertising of questionable schemes. They refuse copy which is unclean, or tricky in method. They exclude copy of any advertising which conflicts with the doctrines of the Church, which is opposed to good morals, and all copy which is offered by houses lacking in rectitude or on commodities lacking in efficiency for the purposes advertised. Untruthful copy is also refused.

Additional to these general principles the editors apply an additional censorship, varying according to the doctrines of the Church represented. Some of these are so extremely strict as to exclude advertising which in almost every other quarter would be regarded as ideal. For instance, certain church papers refuse pipe organ advertising. Others refuse millinery, clothing, ribbons, perfumery, or anything having to do with personal adornment. Quite a good many refuse medical advertising even of the highest type, though many of the church papers accept very high grade proprietary advertising where the preparation is of known efficiency, the copy is truthful in statement, and the house is reliable in every respect.

Is there any wonder that the Church people believe in the advertising which they see in their Church papers? A beautifully printed standard magazine would be glad to carry pages of cigarette copy. What Church paper could be found to admit a line of it? Pages upon pages of financial copy are to be found in the highest class of popular magazines. Very little is to be found in the Church papers because the advertising managers and the editors are afraid to admit anything on which they have any doubt as to its security.

This stringent censorship of advertising copy has its reward, however, in that it enhances the influence of the advertising carried, increasing the confidence of the readers of Church papers in the advertisers whose copy is accepted.

Before Investing

You should see that your judgment regarding the security is backed by facts.

Not a dollar has ever been lost by an investor in Standard Reliance Mortgage Corporation Debentures.

Mortgage Corporation Debentures

The Debentures of the Standard Reliance Mortgage Corporation yield 5% interest payable half-yearly. One thousand dollars invested in Standard Reliance Mortgage Debentures at 5% (compounded) for 5 years amounts to \$1280.28. A gain of \$280 or 28%.

Invest your surplus funds in Mortgage Debentures. No worry—No trouble—Absolute safety.

An interesting booklet about "PROFITS FROM SAVINGS," which gives some very valuable financial advice, will be sent free on request. Write for it today.

STANDARD RELIANCE MORTGAGE CORPORATION
Head Office 82 88 King St. E. Toronto

Branch Offices:
AYR BROCKVILLE CHATHAM
ELMIRA NEW HAMBURG WOODSTOCK

Property Management

On account of inexperience, illness, absence, a desire to travel or the demands of other business, individuals may wish to be relieved from the responsibility of the management of property, including mortgages, real estate, securities, etc. In such cases, the management may be entrusted to our experienced care with the fullest confidence.

The Toronto General Trusts CORPORATION

Head Office
Bay St., Toronto

Capital and Reserve
\$3,350,000.00

Assets under Administration
\$77,180,513.62

Correspondence

ACKNOWLEDGMENTS.

Armenian and Assyrian Relief, Diocese of Saskatchewan.

Marsden, \$45; Edgerton, \$13.50; Waseca, \$6; Lashburn, \$1; Monitor, \$25; Sturgeon Lake, \$10.75; Royal and Red Deer Hill, \$65.30; Melfort, \$70; Prince Albert, \$15. Total, \$251.55. The treasurer of this fund for the United States and Canada is Mr. Woodbury G. Langdon, 59 East 59th Street, New York City, U.S.A.

TEACHING SERVICES.

Sir,—Your suggestion in the "Canadian Churchman," of September 13th, of "Teaching Services," is a timely one. I come in touch with numbers of women who have drifted or are drifting away from the Church for lack of this very thing. Some of them go to no place of worship, others go to Nonconformist churches because of the variety in the service. Others, again, regularly attend Christian Science and Theosophical meetings in order to learn, so they tell me. Some of them say that the Anglican service has become dull and uninteresting through too familiar use; others say they do not understand the service and never hear any explanation of it. Yet these women have a real longing to learn more of the spiritual side of life, some of them buy books such as "Esoteric Christianity," that teach about the hidden meanings of the Bible and Church ceremonies. Cannot the clergy seize this time of awakening and teach their people? May I give a few suggestions?

1. Let explanations be given at beginning of each psalm (whether said or sung), such as are found in the People's Prayer Book (Bishop of Edinburgh, 35 cents). I heard this done very effectively in a Yorkshire parish one Sunday.
2. Give pauses for private meditation (sitting or kneeling), such as is done in Quaker and Christian Science meetings.
3. Before and during the Lessons give simple explanations of difficult passages, etc.
4. Give two short addresses at each service, one being an explanation of part of the service, for example, giv-

ing history of Liturgy, even using a blackboard.

5. Have extempore prayers, with intercessions for local and parochial needs, including personal requests.

6. Have a question box in the church, to which all are asked to contribute, answers to be given in one of the addresses on the following Sunday.

7. Have a monthly congregational practice, with teaching by a competent teacher (not necessarily the organist) on the Communion music and chants. By this means the choir could be recruited and interest in this service awakened.

If people will give up one evening a week for a class of instruction on the Prayer Book services, or for a Bible Class, arrange for this. But will they? I once had a class of ladies one afternoon for instruction on the Occasional Offices, and found ignorance, but eagerness to learn—but the ordinary business woman has little time for this, so that Sunday is the only time to teach her.

A Churchwoman.

ARCHBISHOP CRANMER.

Sir,—I have been much interested in reading in the "Canadian Churchman" of the 6th inst., the article on Archbishop Cranmer. It is an article giving some much needed information to many in our grand Dominion.

I am writing with special reference to the parallel noticed between St. Peter's denials of our Lord, and the recantation of Cranmer. As I read it, it reminded me of another case. Many years ago, the present Cardinal of Quebec published a book: "Sur L'Infaillibilité des Papes." A copy was sent to me to read. This I did, and I remember that in one place he was making an excuse for some one who had, like St. Peter and Cranmer, failed or fallen. The book seems to be unpurchasable now. I have for some time tried to get a copy of it, but failed. So I must quote from memory. But I remember the words of the passage to which I refer were: *La frayeur ôte souvent la volonté de sorte que l'on n'est pas coupable.*

I cannot remember for certain who it was for whom this excuse was made, but, as far as I can remember, the recantation began: "Ego Berengarius." When I read this I thought: "The same excuse, even if not a good

one, might be made for Cranmer." It may be that some of your readers can tell who it was that failed in courage and faithfulness.

J. B. D. a B.D.

GREATER ELASTICITY IN THE EVENING SERVICE.

Sir,—“Spectator,” in his telling way, has drawn attention to a difficulty we all feel—namely, the need of greater variety and elasticity in our evening service. I suggest printing in our Prayer Books a Form of Bidding Prayer, after the manner of the 55th Canon (1603). This evidently refers to a still older custom, and it is within the power of our General Synod to amend this canon, if necessary. The point is it authorizes a non-liturgical service with extemporaneous prayer—the minister taking the whole service from the pulpit, and wearing cassock and black gown. In other words, the form of service common in a Presbyterian church is quite permissible in our own Church, provided the other necessary services have been held. Supposing we have Morning Prayer and Holy Communion in the forenoon and Evening Prayer at, say, 3 or 4 in the afternoon—catechising after Second Lesson—what is to hinder the clergy, in city and town churches anyway, holding a “free” service on the lines of Canon LV. (1603)? The printing of the canon, or an amended form, is an answer to the demand for greater elasticity or an alternative form of service.

T. G. Wallace.

20th Sept., 1917.

THE WORD “MASS.”

Sir,—May we ask space in your columns for our reply to the observations made with regard to the use of the term “mass” in our publications for September? One of our subscribers has also taken exception to the lesson in question, and we beg to repeat the explanation made to him.

May we say, first, that we are at one with you in the distinct cleavage that we feel must be drawn between Anglican teaching as such and any Roman doctrine? You will see from all our lessons on the meaning and nature of the Sacrament that this is so. The copy for the November “Assistant” was only yesterday submitted, and we should be glad if you looked for the lesson for November 11th in this connection. The inclusion of the term mass in our lessons of September 16th was in no wise meant to seem to identify us with the Roman Church.

Secondly, though our limited space allowed us little more than an enumeration of the titles that have been applied to the Holy Communion, our reference to St. Ambrose shows that the inclusion of the term mass was not meant to connote the present-day (Roman) associations with the term. The actual word mass is innocent in itself, and its use was allowed to pass from reasons of historical completeness. We agree at the same time that misunderstanding might arise from our inclusion of the term, as we omitted to state definitely that “mass” was no longer an authorized title in the Anglican Church by reason of its Roman associations.

It may be asked whether historical completeness be a sufficient ground for our passing of the lesson. This brings us to the particular reason why the writer desired to include the term objected to. Protestant prejudice against the Roman Church has led in many quarters to an ignorant and superstitious fear of any Roman service or custom. Children brought up

in small Canadian communities sometimes catch the impression that “mass,” “paternosters,” etc., mean wicked and unutterable practices that mark the Roman Church off from all decent humanity. The writer still remembers the relief experienced as a child when it was learned that mass was the rite in the Roman Church which corresponded with our Holy Communion. From that time it has seemed reasonable and desirable to try to remove the veil of fear and misunderstanding from the minds of those who might have had the same misconception. At the same time there has always been the strongest desire to differentiate clearly and finally the difference in the Anglican and Roman positions.

We might say, in conclusion, that somewhat the same outline as that of September 16th was followed in a lesson of some years ago. Canon Powell, whose sound and loyal teaching has always been honoured, then allowed the inclusion of the term mass as not necessarily having a sinister meaning. It is still the aim of our lesson writers (who wrote for several years under his wise guidance) “to present Church doctrine and Bible truth along the lines of the Church Catechism and the Book of Common Prayer.”

With regard to the use of the term Protestant, we recognize the fact that it has an important and valuable application to the Church of England. It is the inculcation of a merely negative Protestantism that we feel should be discouraged. On the other hand, the Church's treasure of positive teaching should not be neglected, and in our emphasis upon this we are not more reactionary than the Anglicans of the seventeenth century (who included some of the soundest and most reverent thinkers in the history of our Church), or than most impartial scholars of the present day.

Thanking you, sir, for your consideration, we are

S.S. Institute Publications.

Sir,—Permit me to emphasize your editorial paragraph on the use of the word “Mass” by Canadian Churchmen. I desire to call attention to some remarkable statements in the “Teachers' Assistant” for September. In the Lesson Notes for the 16th, “Mass” is given as one of the titles of Holy Communion, and it is significant that while the Scriptural title, “The Lord's Supper,” occupies four lines, that of the “Mass” takes up no less than eleven and a half. But, worse than this, the writer actually says that the word “Mass” means “Feast,” and may be taken to signify the spiritual feeding on Christ which takes place in Holy Communion. It would be interesting to learn who is responsible for this, for, of course, the word “Mass” means nothing of the kind. In view of the fact that, as your paragraph rightly says, the term “Mass” was omitted from our present Prayer Book (in 1552), after having appeared as the sub-title of the Communion Office in the Prayer Book of 1549, it is obvious that the use of it to-day by Anglicans is absolutely opposed to true Churchmanship, to say nothing of other considerations equally strong. But as long as such teaching as this is allowed to pass and be given to children the present disunited state of our Canadian Church will continue. I notice that the Advisory Board connected with the “Teachers' Assistant” consists of five representative names. Have they no responsibility for the teaching provided for our scholars? It would also be interesting to know whether any of our Church leaders have protested against the children being given this inaccurate information and doctrinal error. It is simply astounding that anyone writing Sun-

REFINEMENT

In Laundry Work.

The domestic finish given collars and cuffs—the hand laundering given silk shirts and other fine and delicate materials—the shaping of socks—the repairing, ironing and finishing mean the production of the highest refinement in laundry work. This service is yours at ordinary cost—why not avail yourself of it. Telephone us to-day.

NEW METHOD LAUNDRY
The Real White Way. Telephone Main 7486.

day School notes, intended to guide teachers in their work, should be able to say that the Holy Communion has been called a "Mass," or "Feast," because in Holy Communion the souls of those who believe are fed with the Body and Blood of Christ."

Anglicanus.

THE CALL TO THE CHRIST LIFE.

(Continued from page 617.)

Himself sanctify us, and that we having been so sanctified by Him may so ever remain!

The words open out before us, then, a vision of a life of glad and loyal service, a Divine empowering, day by day, to choose and to do the highest and the best, our blessed Master ever present with us both to show us what things we ought to do, and as being, moment by moment, the source of grace and power to do the same.

Brethren, your path, too, in becoming messengers of God, is one which will lead you through difficult ways. You have renounced the pursuit of wealth or fame; you will share the homelessness of Christ; you will meet with discouragement and oppo-

sition, and will often serve Him in much weakness and weariness; but in all this you will be supported by the thought that we are called to follow our Lord in the path He trod. It led Him to the Agony of Gethsemane, where loyal acceptance of the Father's will triumphed; to the Cross of Calvary, where the salvation of others was secured through personal sacrifice; to the silent tomb of Golgotha, where His sharing our human nature worked its farthest effects; but it led through to the glory of the Easter morning, which made it possible for those He loved and taught to follow Him, and to live His life; on to the joy of Ascension Day, whose meaning is half-veiled from us, and still before Him waits the day for which all creation yearns, when all His sanctified ones, quick and dead, shall be gathered to Him, and He and they, as Bridegroom and Bride, shall enjoy in eternal fruition the sweetness of the sanctification with which He sanctified Himself that they might be truly sanctified!

FROM WEEK TO WEEK.

(Continued from page 619.)

of time when political decisions will have to be made. Things go swimmingly for a time, but a question of censure or approval of a political party is raised and men and women, even though they be blood relations of our splendid soldiers will disagree. Partisans will impute motives and before it is realized, a political squabble will result. Every one knows that such an issue is the most troublesome and most unsatisfactory thing that could happen in the Church. "Spectator" would beg of the Associated Kin not to press its organization upon the Churches. There are so many civic, benevolent and patriotic organizations in which Churchmen lead, and to which the association can turn, it ought not to be necessary to appeal to the Church as such to commit itself to this work.

"Spectator."

NEW BOOKS.

(Continued from page 618.)

nature. This does not mean that Christianity ignores national distinctions any more than it ignores individual distinctions of capacity and function. It gives them new dignity and importance, but it refuses to regard them as ultimate. This remedy is challenged in two quarters, materialism and nationalism. Materialism disputes the dependence on the spiritual, nationalism, in a far graver error, rejects the end. Not humanity, but the nation, is the final goal, it says.

It is the duty of the Church to remind us of the degree of unity to which we have already attained. The international aspect of Christian effort and accomplishment should be emphasized. Then we are to remember that the present body of public opinion has been educated to its present point by press, lecture-room and even pulpit. Nationalism and militarism have been masquerading in the garments of world-wide brotherhood and peace, stolen from Christianity. There is a tremendous force of public sentiment against war and its causes. Ideals of the right kind must be the Church's insistent message. We must remember that we have as our ally, God Himself.

This is the run of Dr. Brown's argument. It will endure searching examination. He has made another admirable addition to his list of stimulating books. We think he is hardly fair in suggesting that the attitude of all pre-millenarianism is to let the

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
or, Nickel Plated Cyclometer
or, No. 2 Brownie Kodak
or, No. 2A
or, Small Gun Metal Swiss Lever Wrist Watch, with Leather Band
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

world go to the devil. Rather there are many who, although they would not limit the message of Christianity to social things, still feel that Christianity has a mission to preach and live the application of love, even while they are in the house of their pilgrimage. These chapters were given as lectures to audiences of native Christians in Japan. They were delivered before the United States, the native land of Dr. Brown, entered the war. These two circumstances have assisted him in maintaining the discussion with impartiality and even detachment, which is a good thing in essays of this kind.

SYNOD OF CARIBOU.

(Continued from page 619.)

resolution, however, protested against the excision of the commination service.

An interesting feature of the day was the report by the Rev. Leonard Dawson of the work of St. George's Industrial School for Indian Boys at Lytton, of which he is principal, and which is now being extended to include girls as well as boys, new buildings having been erected for the purpose. Apropos of industrial training, Mr. Dawson mentioned that the first Indian to become a member of a trade's union resides in his district, the carpenters having admitted him to membership. Mr. Dawson was also the preacher at the service in the evening.

An excellent luncheon was provided in the schoolroom by the ladies of the parish, who, on the motion of the Archdeacon, received a cordial vote of thanks from those partaking of it. Various members of the congregation extended hospitality to delegates, which was much appreciated.

The parishioners of St. Paul's (Anglican), Kamloops, B.C., are pleased to receive the welcome news of the

early return of the Rev. J. F. Wiseman, the churchwardens having been informed by cable that he has resigned his chaplaincy and will come home about mid-October. This announcement comes at a time when the parish is much in need of the presence of its Rector, whose return will be generally appreciated in Kamloops, where he is personally very popular.

PEACE.

I, a soldier of necessity, live in peace. My days spent in duties military are apart from life. They are days of existence which pass away, and are gone at eventide. Then do I hie away from soldiers to a place of which my heart knows, with joy and thanksgiving. I live here in peace. In the past, in the future, in peace. The place is beautiful. God is here and the sanctity fills my soul. His sun in lovely red bars sheds soft light about me. His birds singing their evening hymns, pour music into my heart. His flowers and His leaves paint before my eyes His heaven. I love this place, for here is that peace which passeth all understanding. In the distance, not so far away is war, strife. Here is peace, sanctity, holiness. My mind, which has thought on war is silent. My soul, which has been waiting for this is exuberant. I fill my being with the air, that is God's spirit. I sing aloud because I am glad. I rest because peace is about me. Towards God's world my soul reaches out in love. I love my brother, every man, I love God. In my happiness I pray and praise and glorify. An ecstasy fills my being that I cannot define. God is in my soul and I live. For this place I live, and then in following days of strife exist that I may live again here. I, a soldier of necessity, live in peace, for in the strife my soul is not.

Stanley Gilbey.

Rheumatism
A Home Cure Given by One Who had It
In the spring of 1898 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case. I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay Write today.
Mark H. Jackson, No. 619 Durney Bldg., Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true - Pub.

ACCIDENT SICKNESS INSURANCE
THE Dominion of Canada Guarantee and Accident Insurance Co. TORONTO

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

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 70. Est'd. 1888. BELLS for Churches are DUTY FREE. The C.S. Bell Company, Hillsboro, Ohio, U.S.A.

PEACE MORRIS AND BURNE-JONES MEMORIAL WINDOWS THE MOST BEAUTIFUL STAINED GLASS IN THE WORLD VICTOR MORRIS & COMPANY, 449 OXFORD STREET LONDON ENGLAND

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



Clean to handle. Sold by all Drug-gists, Grocers and General Stores.

PHILIP DYKES
Special Agent
Mutual Life of Canada
Plans and Figures willingly given.
307 Lumsden Bldg., M. 6154

The Bluebird

The Bluebird has for ages been the symbol of happiness.

How to attain this ever-elusive state has been the study of men and women from the beginning of time.

Centuries of experience have shown that contentment is the one thing needful to secure happiness.

Contentment is possible only where food, clothing and shelter are assured from year to year.

In other words, poverty makes happiness or contentment impossible in a world such as the one in which we are living.

Life insurance is the great enemy of poverty and therefore conduces much to the happiness of our people.

But far greater in importance than our own happiness, is the happiness of those dependent upon us.

The Life Policy captures the elusive Bluebird of Happiness, and keeps it a captive in the home.

Write for Booklet entitled "Ideal Policies."

The Mutual Life Assurance Company of Canada
Waterloo-Ontario

ROSE ISLAND

By Lilian Leveridge

CHAPTER XII. (Continued.)

He knew how to manage the fly paper, for he had seen Aunt Hilda do it; so, without a minute's hesitation, he untied the package and placed a double sheet upon the stove. In a few moments he was able to pull the sheets apart beautifully, and with one in each hand he sauntered off into the parlour. There was room for lots of sheets there, on chairs and sofas and things. Brownie was not one to weary in well-doing, and he did not rest from his labours till the last of the twelve sheets reposed on the fancy crocheted tidy that adorned the organ stool.

Brownie was very well satisfied with himself, and felt that he had more than made up for that unfortunate little mistake about the churning. He wandered about outdoors for a while, then went up to his sister's room, where he and June entertained themselves with stories until dinner was well under way. Then from the window he spied something his eyes had missed before. Out near the road a good, strong plank had been pivoted to a post, making a beautiful teeter. He went out quickly to investigate, and was delighted to find that one end was low enough for him to reach. He seated himself, but, alas! as there was no weight to balance the other end, it would not work.

Brownie considered the difficulty a while. How inconvenient it was that Robin had to burn himself and get lame! At last he went in and told his trouble to Mrs. Thompson. That kind-hearted lady had quite forgiven him for the accident of the morning, and, as the table was set and everything cooking nicely, she thought she could afford a few minutes to amuse the dear child. Really, he had been wonderfully good.

"I'm afraid my teeterin' days are over," she said, "but may be I can get hold o' the other end and give ye a h'ist."

But, unlike Mrs. Thompson, who was short of stature, the post was very high, and she could not reach the plank, even by standing on tip-toe.

Brownie soon discovered an old chair in the grass nearby, which Sammy and Ike had doubtless used to overcome the difficulty. Mrs. Thompson stood it up, and very carefully mounted it. But just as she had grasped the end of the plank the chair tipped, precipitating her two hundred or more pounds with unpremeditated suddenness upon the end of the teeter. The inevitable laws of force and gravity were responsible for the rest. Mrs. Thompson dropped earthward, and Brownie flew skyward with such velocity that he bounced from the teeter like a rubber ball struck from a bat, and landed, fair and square, on that good lady's prostrate form. The eggs in his pockets had escaped injury until now, when two little, yellow streams began to trickle over her palpitating bosom.

In that unfortunate minute there came a rattle of wheels in the lane. Mrs. Thompson struggled frantically to regain her feet, but Brownie's weight pinned her down. "Mercy!" she gasped, "if it ain't the minister a-drivin' the teacher home to dinner! And me in this pickle. Oh, laws!"

Brownie, with one glance at the approaching vehicle, took to his heels.

By this time the minister was pulling up with a loud "Whoa!" just the other side of the fence. Handing the reins to his companion, he sprang out and took the low rail at a leap. "You seem to be in difficulties, Mrs. Thompson," he said, courteously. "Can I be of any assistance?"

Mrs. Thompson was mortified beyond expression, for the tall, spectacled, young Anglican clergyman, the Reverend St. Bartholomew Scripture, though a past-master in athletics, was considered to be the most dignified man in the township. Yet there was nothing for it but to permit him to raise her to her feet, which Good Samaritan office he performed with the utmost gravity of countenance. "I have observed that it is somewhat risky," he remarked, "for a woman of your—ahem!—generous proportions and—ahem!—years of discretion to indulge in such juvenile pastimes."

"Oh, Mr. Scripture!" Mrs. Thompson panted, with flaming face, "I didn't mean—I didn't know—"

"Never mind; let it pass," he said, magnanimously waving her apology. "I picked up Miss Cameron on my way from Hillsdale, and I have taken the liberty to drive her over."

"I'm—I'm—very pleased to see you, Mr. Scripture," she responded, almost choking over the hugeness of the lie. "Put up your horse and stay to dinner."

"Thanks. I shall be most happy." Thereupon Mr. Scripture had the grace to join Miss Cameron and leave his too juvenile hostess to hurry to the friendly refuge of the kitchen and swallow her mortification as best she might.

Ruth was trying, with indifferent success, to look sympathetically solemn when she entered Mrs. Thompson's heated domain, and found her sweating over the dinner preparations.

"Oh, Miss Ruth!" the latter panted, "wasn't it awful? I never was so upset in all my born days."

"I should imagine not," laughed the teacher, "or you wouldn't have tried it again."

"If you was in my shoes you wouldn't find it any laughin' matter," Mrs. Thompson retorted, a trifle nettled. "If that boy ain't a imp o' Satan, well, I never sot eyes on one."

"Why, I thought he was an angel, Mrs. Thompson."

"Well, there's angels and angels. Some comes from the good place, and some doesn't. But, say, I'd be most mighty thankful if you'd bile the eggs while I put a clean dress on. I'm fair ashamed to look a civilized human in the eye. There ain't nothin' else to do; everything is ready to dish up."

"All right, Mrs. Thompson. I'll tend to the eggs, and entertain the minister when he comes in."

When Ruth Cameron heard the minister's step at the front door she took a hurried glance in the looking-glass, and was not ill-pleased to note that her face had acquired a becoming flush from her culinary exertions; so, with an equally becoming little smile, she conducted the reverend guest to the parlour. The room was in semi-twilight from half-drawn blinds, for Mrs. Thompson was just through house-cleaning, and was afraid to admit the sunlight lest it should fade the poppy-besprinkled wallpaper and the gay, new carpet.

"Miss Ruth," said the minister, as he sank into a cushioned easy chair, "you have the Church Hymnal, have you not? Now that we have a few minutes before dinner, would you mind playing over the third tune of 525 for me, please? My choir at Hillsdale have chosen that for next Sunday, and I am not quite familiar with it."

"Why, certainly," consented Ruth, seating herself at the organ. "The third tune—I'm not sure that I know that, but I'll try it."

A slight nervousness heightened her flush as she played, for she was not exactly a finished musician, and she knew Mr. Scripture's critically sensitive ear would detect the slightest error; but, however, she managed it admirably.

"Thank you," said Mr. Scripture. "I wonder if we have time to sing it through."

"Plenty of time, I'm sure," responded Ruth, judging that Mrs. Thompson would be glad of a few extra minutes for her toilet.

The minister rose from his seat, and immediately uttered a startled exclamation. "What in Christendom have I got into?" he cried.

Ruth twirled quickly around, and before she was able to control her too keen sense of the ridiculous, burst into a fit of merry, girlish laughter. Mr. Scripture, a scarlet flush upon his usually pale face, was frantically clutching at a sheet of tanglefoot that adhered to the seat of his broadcloth trousers with a tenacity that would have delighted the heart of the owner of the patent. Another sheet hung from his hair like the curtain of a sunbonnet.

The harder Ruth laughed, the more furiously the minister blushed. "Heavens!" he exploded at length, "can't you restrain your levity for a more fitting occasion?"

Ruth made a violent effort at self-control, and arose to offer assistance; but when she found herself in a similar predicament, the fit of "levity" returned with redoubled force.

Mrs. Thompson, who had made a hasty toilet, was passing the parlour door at that moment, and, wondering much to hear such mirth following the playing of a hymn in the minister's presence, peeped in to see what could be the cause.

Only to her dearest friend and confidante did Mrs. Thompson ever acknowledge, in relating that episode, that never in all her born days had she felt such solid satisfaction as she did at that moment in seeing the dignity of the minister, who had so recently witnessed her own humiliation, "taken down a peg or two." She dropped into the nearest chair and gave way to her own mirth. Only for a moment, however, did she forget her duty as hostess. "Well, shame on me, laughin' like this!" she cried, springing quickly up. "Oh, laws!"

The minister turned at the exclamation, and the sight of a third victim of this huge practical joke was like oil on the ruffled waters of his temper. For the space of a minute or two the three of them laughed at each other, then went each to the other's assistance.

Mrs. Thompson went round to the windows and drew up every blind—a proceeding which brought forth a sigh of relief from Ruth, who was a lover of light and air. Then, after the minister's clerical cloth had been carefully rubbed off, Mrs. Thompson led her somewhat discomfited guest to dinner.

"Now, Mr. Scripture," said the hostess affably when grace had been said, "help yourself, and do try to make out a dinner. I'm awful sorry we have no butter, but—"

"Why, Marthy, I thought you was goin' to churn this mornin'," said her husband.

Mrs. Thompson glanced at the downcast eyes of her littlest guest, and answered simply, "Well, I didn't. I'm sorry we have no meat," she went on, apologetically, "but take an egg, Mr. Scripture. I can recommend 'em, 'cause Miss Cameron biled 'em. She always gets 'em just right."

Mr. Scripture took an egg and passed on the dish down the table. "Thank you, Mrs. Thompson," he said. "I prefer eggs to meat any day."

As he spoke he cut the top off his egg, then suddenly laid down his knife and leaned back with an extremely nauseated expression on his face.

Simultaneously, Mrs. Thompson and Ruth looked toward his plate and gasped. The head of a tiny dead chicken protruded from the shell!

Boys and Girls

"Well, Mr., I guess you've got meat after all," remarked Mr. Thompson, with a chuckle, while Sammy and Ike smothered a giggle.

"Amos!" cried the horrified hostess in a tone that effectually silenced any tendency to mirth. "Where did you get them eggs, Miss Ruth?"

"Out of the bucket on the pantry shelf," answered the girl, with crimsoning face.

"They ought to have been good. How in sense did that one get in? Try another, Mr. Scripture."

Mr. Scripture did not think he cared for eggs to-day, but, being closely pressed, he did try another—with the same result. He leaned back in unconcealed disgust, while the rest hastened to test what manner of meat was in their eggs. Everybody found a chicken!

Meanwhile, Brownie stuffed Johnnie cake into his mouth as if it were a matter of life or death that he must demolish so much in a given time.

"Brownie," said Robin in a low, ominous tone as soon as that unhappy meal was over, "did you get them eggs?"

Brownie nodded. "Well, I jest want to tell you that we're goin' home right straight. We'd go if I had to walk ten miles with my sore feet and carry you every step."

It was with a long, deep sigh of relief that Mrs. Thompson saw the two boys beside Amos on the high seat of the wagon and headed for home.

(To be continued).

FOR OUR MEN AT THE FRONT.

Bishop Reeve's Alteration.

God save our valiant men;
Bring them safe home again;
God save our men.

Grant power and victory,
Patience and chivalry;
In air, on land and sea,
God save our men.

SIGNOR MARCONI.

Guglielmo Marconi, whose name will for ever be associated with the wonderful invention of wireless telegraphy, was born in 1874, near Bologna, Italy. He is now an officer of the Italian army, with whose present valorous struggle for Italian rights he is in deepest sympathy.

Signor Marconi's father was an Italian and his mother was Irish. The great inventor's wife is also Irish.

He is a member of the Waldensian Church of Italy, and has the reputation of being a devout and earnest Protestant. About eight years ago the Rev. G. Quattrini, who had been young Marconi's pastor at Leghorn, wrote of a visit he had paid to the distinguished electrician in Pisa, where he was most cordially received by Signor Marconi and his wife. Both of them spoke to him of their deep interest in the Waldensian Church and its mission work in Italy. Signor Marconi expressed his sorrow at the Romeward tendency of so many of the clergy of the Church of England, and also at the increasing atheism of France and Italy. He added that the Vatican had made something in the shape of overtures to himself, not only in Rome, but also when he was in Canada, but he stated that he would always remain a devoted son of the Waldensian Church.—Bulwark, October, 1915.

MENEELY & CO. WATERLIET
(West Troy, N. Y.)
THE OLD CHURCH
MENEELY CHIME
FOUNDRY & OTHER **BELLS**

Dear Cousins,—I did think that after all this long time I would find myself setting you a competition this week-end, but the unexpected has happened, and I have a cold! A most unusual thing, and also most unpleasant, as I have to stay in the house, while everybody comes in, says how sorry they are, and immediately begin to tell me how beautiful it is outside and what perfect weather I am missing! I can't bear to stay in, especially after being outside all summer, and I am hoping I'll be able to be outside to-morrow. It seems such a long time since I saw a lake of any description. I was busy planning a return to the farm yesterday, for the grapes will be ripe all over the countryside now, and I am so anxious to see what those vines look like, loaded down with purple clusters. And I am very anxious to see those two little dogs again. I told you I'd met one called Mike, didn't I? And the week after I knew him, I met another Mike—a black Pom, who was very pretty, but not very friendly, except to his master. He did love him, and whenever he stood still in the field where he was watching us work, the little dog used to give him no peace till he'd been picked up and tucked away under his arm. Then he was happy, and content to be carried round like a baby.

I suppose you all started school in the beginning of September and are feeling as if you never were out of it: did you find it had to begin, or were you glad to be back? Once you get in to the swing of it, it is rather nice to be back, knowing that you have a steady winter's work ahead of you. Have you made any plans for the winter? Are you going to be Boy Scouts, or if you're a girl-cousin, are you going to learn to bake or sew, or make clothes or anything? It's an excellent thing to plan out something definite for the winter and work steadily at it; then you can give yourself a surprise when the summer comes round again and you see how much more you can do than you could the year before. Why, I've got something new all planned out for this winter. I can't tell you what it is, but I can scarcely wait to begin it. I have to wait for a few days though, for I have a good deal to do first, before I can call much time my own, but when I do start—why, I'll never be able to stop!

Now, goodbye for the present, and I really will try to get a competition ready for next week.

Your affectionate Cousin,

Mike.

PUZZLING.

It's a most remarkable thing to me, How good little children used to be! Now father says that when he was young, When lessons were over, then hymns were sung,

And that little boys never made any noise,

Never slammed doors or broke up their toys,

But when I slam doors in grandma's house,

Or creep up to frighten her, sly as a mouse,

She scolds, then smiles and says, "Why, Ben,

You're your own dear father right over again."

—Exchange.

WHY MINNIE COULDN'T SLEEP.

She sat up in bed. The curtain was drawn up and she saw the moon; and it looked as if it were laughing at her.

"You need not look at me, moon," she said. "You don't know about it; you can't see in the daytime. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "tick-tock, tick-tock." She generally liked to hear it, but to-night it sounded just as if it said: "I know, I know, I know."

"You don't know, either," said Minnie, opening her eyes wide. "You weren't there, you old thing; you were upstairs."

Her loud noise awoke the parrot. He took his head from under his wing and cried: "Polly did."

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room, so now."

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't!"

Pretty soon there came a very soft patter of four little feet, and her pussy jumped on the bed, kissed Minnie's cheek, and then began to "purr-r-r, purr-r-r." It was very queer, but that, too, sounded as if pussy said: "I know, I know."

"Yes, you do know, kitty," said Minnie. And then she threw her arms around kitty's neck and cried bitterly. "And—I guess—I want—to see—my—mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"It was awfully naughty, mamma, but I did want the custard pie so bad, and so I ate it up—most a whole pie; and then—I—I—oh, I don't want to tell, but I spect I must—I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it, but she had hoped that the little daughter would be brave enough to tell all about it herself.

"But, mamma," she asked, "how did you know it wasn't, kitty?"

"Because kitty would never have left a spoon in the pie," replied mamma, smiling.—Little Men and Women.

A DUTCH KITTEN.

I have a little kitten gray;
She's just a ball of fluff,
Without a name to answer to—
She doesn't know enough.

Her nose is kind of wobbly pink,
Her eyes look greenish, but
It's hard to tell their colour, 'cause
She keeps 'em mostly shut.

My auntie brought her 'cross the sea
More'n a thousand miles,
From some warm Holland fireplace
All shiny round with tiles.

I sometimes ask my kitty gray,
"Say, do you love me, dear?"
And then I blow real gently in
Her tiny tufted ear.

And when she shakes her head for
"no"
I do not mind it much,
'Cause o' course she doesn't know a
word
Of anything but Dutch!

—Selected.

Pains Over Left Kidney

Warned This Captain That the Kidneys Were Responsible for His Pains and Aches—Freed of Pain and Suffering by a Well-known Medicine.

Hereford, Que., Sept. 27th, 1917.—Captain Peabody is well known all through this section, and his cure by use of Dr. Chase's Kidney-Liver Pills has aroused great interest in this great medicine.

The Captain had been suffering for a long time, and could never get any treatment to afford lasting relief until he began using Dr. Chase's Kidney-Liver Pills.

Captain A. Peabody, Hereford, Que., writes:—"For years I suffered from indigestion, rheumatism and neuralgia. Lightning-like pains would shoot all through my body, and I also had severe pains over my left kidney and through the hips. I doctored for years and tried all kinds of remedies, but the only result was money spent without relief. At last I read in Dr. Chase's Almanac of his Kidney-Liver Pills and decided to try them. One box made such a change that I sent for five more. Before I had finished them the pains in my kidneys and hips had disappeared, and I was clear of those sharp, shooting pains through the body. I still take these Pills occasionally to keep my bowels regular, and would not be without them, as I have them to thank for my cure.

"I can also speak highly of Dr. Chase's Catarrh Powder and Linseed and Turpentine. The former cured me of catarrh in the head, which caused frequent headaches. I am completely cured of this now, and breathe freely as when a boy. The Linseed and Turpentine proved of great benefit for a bad cough which bothered me continually for three winters. Last winter I took one bottle of the Linseed and Turpentine, and have not been bothered with a cough since."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, all dealers or Edmanson, Bates & Co., Limited, Toronto. Don't be talked into accepting anything said to be just as good. Imitations and substitutes only disappoint.

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

St. Agnes' School

FOR GIRLS
Belleville - Ontario

Patron—The Lord Bishop of Ontario.
Advisory Board—His Honour Judge Willis,
H. F. Ketcheson, Esq., Mayor, J. Elliott,
Esq., Manager 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.

The Bishop Strachan School

ESTABLISHED OVER FIFTY YEARS
College Heights, Toronto

A Church Residential and Day School for Girls. The most complete school buildings in Canada. Erected 1915.

Healthy situation in Residential Section of Toronto, with Seven Acres of Playing Fields.
Complete Courses from KINDERGARTEN to MATRICULATION. Special Departments for HOUSEHOLD SCIENCE—MUSIC—TEACHING—ART.
Pres. The Lord Bishop of Toronto. Prin., Miss Walsh, M.A. (Dublin)
Head Mistress, Junior School, Miss A.M.V. Rescator, (Higher Certificate National Froebel Union), Late of Cheltenham Ladies' College. For Calendar apply to the Bursar.

Reopens Friday, September 14th.

Boarders enter Thursday, September 13th.



Branksome Hall

10 Elm Ave. Rosedale, Toronto
A Residential & Day School for Girls

Hon. Principal, Miss M. T. Scott.

Principal, Miss Edith M. Read, M.A.

New French House opened September 13th. Special Course in Dietetics. Pass and Honour Matriculation, Art, Music, Domestic Science. Large play-grounds, Outdoor Games.

For Prospectus apply to the Principal.

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.

Church Brass Work
MEMORIAL BRASSES.
RAILS, VASES.

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

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

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 25th.

179 Gerrard St. E., Toronto

Principal, MISS T. A. CONNELL

"EDGEHILL"

CHURCH SCHOOL FOR GIRLS :: WINDSOR, N.S.

The Bishops of Nova Scotia and New Brunswick, Patrons.
Miss Gena Smith, Lady Principal. Eleven English Mistresses.
Music; French and German; Art; Domestic Science; Drill.
Preparation for the Universities.

Perfect Sanitation; Trained Nurse; Dairy; Laundry, etc.

Three Terms: Michaelmas, Sept. 12/17;

Lent, Jan, 17/18; Easter, April 2/18

For Calendar apply to REV. H. A. HARLEY, M.A., Sec.

HAVERGAL COLLEGE

Main School
354 JARVIS ST.

Honor, Matriculation, Art, Music

TERM OPENS
September 13th

Coverley House
372 JARVIS ST.

Domestic Science
Gymnastic Training
Course
Home Nursing

MISS KNOX, PRINCIPAL, TORONTO

The Hill School
51 ST. CLAIR AVE.
WEST

Boarding and Day School
Large Grounds
Games

Junior School
278 BLOOR ST. W.
(Late Westbourne)

Preparatory and Kindergarten
for Boys and Girls

TERM OPENS
September 12th

HURON COLLEGE, LONDON

AFFILIATED TO THE WESTERN UNIVERSITY.

Prepares men for the Ministry of the Church of England.

Courses leading to B.A., B.D., and L.Th., Huron.

Next Term Reopens October 1st.

FOR TERMS, ETC.:

Apply to REV. CAMERON WALLER, D.D., Principal.

King's College

WINDSOR - NOVA SCOTIA

THE CHURCH UNIVERSITY OF THE MARITIME PROVINCES.

THE RECOGNIZED DIVINITY SCHOOL OF THE DIOCESES OF FREDERICTON AND NOVA SCOTIA

General Courses in Arts and Science for B.A. and B.Sc., and higher degrees. Collegiate Residences for Men and Women. General and Special courses in Divinity. Provides a University training at moderate cost amidst the best moral and social surroundings.

For Calendar apply to:

DR. T. STANNAGE BOYLE, President, Windsor, N.S.

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.

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

JONES AND WILLIS

Ecclesiastical Art Workers

Wood & Stone Carving, Metal Work, Stained Glass, Mosaics, & Paintings, Embroideries.

MEMORIAL WINDOWS AND TABLETS.
Write for Illustrations.

43 Great Russell St., London, Eng.

Also at Birmingham and Liverpool.

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.

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

"ST. AUGUSTINE"

REGISTERED

The Perfect Communion Wine

Cases 12 Reputed Qts. \$5.50
Per Gallon \$1.50

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

DO NOT FORGET

OUR ADDRESS IS

62 Church St., Toronto

COR. OF COURT STREET.

OUR PHONE IS MAIN 7406

We are prepared to execute large or small orders efficiently, promptly, and at reasonable prices. A trial will convince you.

The Monetary Times Printing Co. of Canada, Limited.

MEMORIALS AND DOMESTIC GLASS
DOMINION STAINED GLASS
EST. 1887
380-ADELAIDE W. TORONTO
Booth & Mackey, Props.