

# Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Illustrated Family Newspaper

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

Vol. 45.

THURSDAY, AUGUST 29th, 1918.

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## Personal & General

Canon McElheran, the Rector of St. Matthew's, Winnipeg, who has been visiting New York, is returning via Toronto, to attend the General Synod.

\* \* \* \*

Canon Howitt, the Rector of St. George's, Hamilton, preached in the Church of the Epiphany, Parkdale, Toronto, August 25th.

\* \* \* \*

Rev. Henry Daniels, Curate of St. Stephen's Church, Pittsfield, Mass., called at this office during his vacation in Toronto. He graduated from Berkeley Divinity School, Connecticut, last year.

\* \* \* \*

Capt. the Rev. W. J. Taylor writes that most of the men at Valcartier are French-Canadians and French speaking and also Roman Catholics. The number of Protestants is not very large. He is the only Protestant Chaplain in camp.

\* \* \* \*

Matthew Wilson, K.C., D.C.L., who has served the Church with outstanding ability in the General and Huron Diocesan Synods, has been named as a Commissioner from Ontario in the conference of representatives from all Provinces which will meet in September for promoting uniformity of legislation in the Provinces.

\* \* \* \*

The Right Rev. James H. Darlington, D.D., the Bishop of Harrisburg, Pa., and the Right Rev. John McCormick, D.D., the Bishop of Western Michigan, are the two Bishops appointed to represent the American Church at the General Synod of the Church in Canada, which will be held in Toronto in September next.

\* \* \* \*

"The Bible is certainly the best preparation that you can give to an American soldier going into battle, to sustain his magnificent ideals and faith," writes Marshal Foch in a letter to the American Bible Society in appreciation of nearly a quarter of a million copies of the Scriptures distributed among soldiers abroad. The society is also supplying thousands of copies every week to men in the embarkation camps just before they go to the other side.

\* \* \* \*

The problem of sugar saving is largely in the hands of the women, and their utmost co-operation is needed at the present time to supplement the compulsory sugar conservation measures which the Canada Food Board is enforcing in the case of manufacturer, public eating places, and all other licensees. Small amounts in the aggregate represent many thousand tons in a year. If even half a teaspoon of sugar were left undissolved in cups of tea, coffee and cocoa consumed in Canada, the loss would be 120,000 pounds, or 60 tons of sugar daily.

\* \* \* \*

At the lately held meeting of the Synod of the Diocese of Nassau, B.W.I., the Bishop, the Right Rev. W. H. Hornby, D.D., announced that it was his intention to resign the See at Michaelmas. Dr. Hornby has been the Bishop of the diocese for the past 14 years. The Rev. George Herbert Bown, M.A., Principal since 1903 of St. Stephen's House, Oxford, has been asked to allow himself to be nominated for the Bishopric at the Synod which is to be held for an election in the autumn and he has consented to the proposal, and as the clergy are unanimous in their choice, his election is assured.

Professor Walter Rauschenbusch, well known as a writer on sociological subjects, and for twenty years a member of the faculty of the Rochester Theological Seminary, died recently. Dr. Rauschenbusch was a Christian socialist. His pen has always been on the side of the "under-dog." Some of his positions seemed extreme, but his good intentions and zeal were unquestionable. "The Theology of the Social Gospel" was his last book. His father was born in Germany, but Dr. Rauschenbusch was a loyal American. Less than a month before his death he wrote: "A victory for the Central Powers would be a terrible calamity to the world."

\* \* \* \*

The Secretary of the War Office has announced that the Army Council has decided that, in respect of the services to the army, the D.S.O., the Military Cross and the Distinguished Conduct Medal shall be regarded as distinctions awarded for service in action only. Service in action is held to mean service under fire or distinguished individual service in connection with air raids, bombardments and other enemy actions which at the time produced the condition equivalent to service in actual combat and demands the same personal elements of command and control on the part of the individual and in a lesser degree only, possibly, entails the same risks. In no circumstances will any exception to the rule be allowed.

\* \* \* \*

During the General Synod, the Primate, the Archbishop of Rupert's Land, will stay with the Bishop of Toronto, and later with Mr. and Mrs. Acton Burrows; the Archbishop of Nova Scotia with his brother, Chancellor J. A. Worrell; the Archbishop of Algoma with the Bishop of Toronto, and the Archbishop of Caledonia with Mr. Skeans and other members of his old congregation in St. John's, West Toronto. The Bishops of Montreal, Ontario, Niagara, Qu'Appelle and Kootenay will be at Trinity College. The Bishops of Saskatchewan and Huron are to stay with Mr. and Mrs. Peleg Howland; the Bishops of Keewatin and Athabasca with Mrs. J. B. Tyrell; the Bishop of Fredericton with Mrs. Richardson; Bishop of Yukon and Mrs. Stringer and three boys with Mrs. H. D. Warren; the Bishop of New Westminster with Mr. H. H. Williams, and the Bishop of Columbia with Rev. Dr. Cayley.

\* \* \* \*

"This is no time to be hating each other for the love of God," exclaimed a Roman Catholic priest, when a newcomer from the United States remarked about his work in a Y.M.C.A. hut in England. Rev. G. W. Russell, who was assistant pastor of Bethlehem Presbyterian Church, Philadelphia, is in charge of a hut in England. "How many of you are Roman Catholics?" he asked of a crowd of soldiers gathered there one evening. More than half of them raised their hands. "Men, I have arranged for Father Gile, an English Chaplain, to come to-morrow night to receive your confessions. He will use my office. He will celebrate Mass on Sunday morning at 9.30 o'clock in this hut. Won't you come? I am a Protestant, but you men have escaped the perils of the submarine. Attend Mass and then write home to your mothers, or wives, or sweethearts that one of the first things you did upon landing was to make your confession, attend Mass and thank God for your safety. We have a Roman Catholic secretary here. If any of you want to meet him, you may do so by asking for him." Nearly every man attended Mass, and many called on the Rev. Mr. Russell to thank him for giving them the opportunity to do so.

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August 29, 1918.

# Canadian Churchman

Toronto, August 29th, 1918.

## The Christian Year

The 15th Sunday After Trinity, Sept. 8, 1918.

### THE WHOLE ESTATE OF CHRIST'S CHURCH.

The past four years has witnessed throughout the civilized world a growing sense and pride of nationality. In all the Allied countries there have been successive outbursts of patriotism and pride in native land as each unfurled its flag alongside the Union Jack and the Tri-colour—British are "more British" than ever, French "more French," etc. At the same time, it is increasingly felt that a patriotism that is selfish or unsympathetic or which refuses to co-operate with others is a great task for a great ideal, is false and unworthy. Hence the idea of a "league of nations" has grown up, in which the right of all will be safeguarded by all and the individuality of none will be crushed.

Many Christians have been thinking along the same lines with regard to the Church of God. Divided and rent asunder, much of the energy of Christians has been expended in selfish effort or in futile controversy. Any effort of any particular branch or part of the Church of God that is to result in lasting good must be carried out in view of "the whole estate of Christ's Church." The Collect today turns our thoughts away from our personal, national or ecclesiastical needs to the needs of the Church Universal. "Keep, we beseech Thee, *THY Church*." "The church which He purchased with His own Blood." "The Body of Christ" into which we were incorporated at our Baptism.

In the needs of the nation, in the needs of our own beloved part of Christ's Church think of the need and opportunity of "the Holy Church throughout all the world." Let not your sense of membership in the Body of Christ and its obligations be lost in your pride of nationality. Think not that a league of nations is the solution of the troubles of the world. The triumph of "the Kingdom," the church of the living God will be the only ultimate triumph for man and the triumph of each part will be the triumph of the whole. This will be hastened when "they all shall be one."

Pray for the church of which you are a member. Pray in the light of the larger prayer for Thy "Holy Church throughout the world." Pray that now, when men are thinking about unity, each part of the church may act in the light of the larger ideal—the needs and rights and truths of all.

The Church has gone through many trials and crises when the frailty of man looked as if she would be wrecked. God has kept His Church by His perpetual and promised mercy—and we can rely on this in our day. "Let us pray," then, "for the whole estate of Christ's Church."

The Church's triumph lies in her alliance with the grace and will of God. "The frailty of man without Thee cannot but fall." Sometimes the Church seems to have failed. She has not been always as morally courageous as she might or she has relied on her history, wealth, prestige, or political power, or has become morally corrupt—"The frailty of man!" Yet the Church has revived and is to-day stronger in witness and power and opportunity than ever. God has kept His church by His perpetual mercy and has revived her spiritual life again. This is our confidence and hope.

## Editorial

### WAR AS A PRECIPITANT.

WAR is a precipitant. Before the war, many churchmen had some general ideas regarding the absolute necessity for simplicity and reality in our religion. Letters from the front and the experiences of chaplains and men who have come back have precipitated from the solution of general ideas the definite desire and demand for real, vital Christianity.

Our General Synod ought to be possessed of the viewpoint of men who feel the cruciality of the present. MR. JUSTICE HODGINS will move that a day be set apart early in the session to hear from the returned chaplains and laymen regarding the attitude of the men at the front towards the Church and her services, and to learn the lessons of the war. It is good to feel the breeze blowing through the formal business of our Church courts. Well-organized, it should be a profitable day. The profit will depend on entire freedom of speech. It would be nothing short of criminal for any speaker to whitewash the situation. The truth is the only thing worth telling.

The returned men will come with no ready-made expedient to save the Synod trouble. If they tell their story well, they will immeasurably increase the weight of responsibility on the Synod. Their chief contribution will be the outlook and viewpoint of the men over there. Real in its message of the things that count, sacrificial in its spirit of self-forgetful service, and catholic in its comprehensive co-operation, is the best of that viewpoint.

Unique in crucialness is their experience over there. But it is not the first time Christianity has been weighed in the balances with life and death and found not wanting. Churchianity has always been light in the balance. The chaplains whose sermons have been of the "patriotism and pep" variety have never tried Christianity. Those who have seriously preached Christ and tried out Christianity will have something to say worth hearing.

War measures we most emphatically do not want, if they mean shock tactics. We dare not embark on any hasty, ill-considered action inspired by irritation. "We must do something," is a motto which leads to poor strategy. The right thing is the only thing we can afford to do. We are not going to solve our problems in a minute. Serious recognition and consideration of the problems in the light of the neglected factors of the Gospel shown up by the test of experience over there is our first step.

\* \* \* \* \*

REPRESENTATIVE bodies should represent. That is the point of CANON MARSH'S letter in this issue. Increased representation for the more populous dioceses is a matter which ought to be effectively dealt with at this session of the Synod. Inequitable representation affects the real validity of every act of the Synod. We must work with diocesan units. But it has only to be stated to be admitted that the Church population of a diocese should be one of the controlling considerations of representation. It is not right that a few congregations in a young diocese should have a voice in matters at all approaching that of our larger dioceses.

Another matter is the method of election of delegates. That, we imagine, is something for the diocesan synods to discuss. We should get away from the idea that wisdom rests only with seniors and city-dwellers. The rotary system of the Presbyterian method of election to their Assembly has many points in its favour. It tends to bring fresh material and new outlook into each session.

\* \* \* \* \*

THE alien question is touched on in various parts of this issue. DR. CARPENTER states the problem. It is more acute in the West than some of the easterners imagine. Some miles to the west of Moose Jaw, for example, is a solid block of German influence and ideals. An attempt was made to hide the fact by heavy Red Cross contributions but the marvellously rapid growth of the Mennonites in that part shows the shallowness of the professions of British allegiance. It was possible for a man to get a carefully ante-dated certificate of membership in the Mennonite Church for digging two days for the foundations of a new church building. The Mennonites are exempt from military service. The Registration in June nearly stirred up riots out there. The crowd demanded their cards to be returned because the clerk would not enter them as "exempt from military service." The Diocese of Saskatchewan passed a resolution which seems to point to the only solution. Something must be done to check the flagrant abuse of bilingual school privileges out west. Taking advantage of the system, a colony of Germans, Poles, or any of our colonists of foreign nations engage a teacher who does not know English very well, if at all, and so even the elementary teaching is done in the native language instead of English.

No desire is there on anyone's part to perpetrate the mistakes of suppression as in Ireland, but a common language is our only hope for a thoroughly Canadian Canada. It must be brought to pass that every child who goes to school in Canada shall be taught to speak, read and write in English.

While some people are talking, there is one man who has been doing things. DR. G. E. LLOYD started the Maple Leaf Fellowship. He has aroused England. Already seventy men who are exempt from military service in England are waiting the decision of the War Council to allow them to come to Canada to train for the work of school teachers in the prairie schools. With admirable foresight, Dr. Lloyd from his intimate knowledge of prairie conditions increased by the trip he made four years ago down the Saskatchewan, saw the problem and moved towards its solution. His scheme ought to have the hearty support of all who realize the gravity of the situation. It is no use insisting on the teaching of English unless you have English teachers. Fair wages do not take the heroics out of the life of a prairie school teacher. It is a bit of service out at the front and, in fact, if you saw things, you might say it was service in the enemy's country.

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## "We Are Debtors"

By THE BISHOP OF DURHAM

IN the eighth chapter of the Epistle to the Romans, and the twelfth verse—the first verse of the Epistle for this Sunday—it is there written: "Brethren, we are debtors."

I do not read the words which immediately follow, but would rather remind you of the general connection. It is as if the apostle had been about to write (but moves for a moment to another line of thought), "Brethren, we are debtors to live after the Spirit, and by the Spirit to mortify the deeds of the body." The words to be borne in mind are, "We are debtors." The connection that follows will give us the positive aspect of the debt, not only, as it is written, "not to the flesh to live after the flesh," but assuredly "to God, to live after the Spirit."

It is a great context to which these words belong—this great eighth chapter of the great Epistle. How wonderful it is in its width and range, its depths and heights. It is the summing up of all that has gone before, and it lifts it to the heaven of heavens. The Epistle begins, as we know, with a tremendous exposure of human sin, that awful phenomenon without which the Gospel itself loses its tremendous incidence upon the realities of our human need. Someone has said, with an almost crude presentation of the fact, "Christianity can never be proved except to a bad conscience." It is one way of saying that "Christ Jesus came into the world to save sinners," and until the word *sinner* has some concrete meaning to our own consciousness, we shall indeed fail to apprehend all the wonder and glory of our Lord Jesus Christ, our Redeemer, and our Hope.

### HOW THE DEBT IS TO BE PAID.

In the passage before us we are reminded not of transcendental privilege and everlasting hope, but of present duty, of obligation, of a debt, and how that debt is to be paid in the watchful and humble walk in the Christian man or woman who by the Spirit does to death the doings, the practices, the wiles, and machinations of the body; in other words, the motions incident to our present state not yet delivered from the moral burden. It is to this that I ask your sympathetic and reverent attention.

We are here, if we are here for anything, for the strengthening of our faith in the glory of God's will in common life, and in the power of God's grace; that is to say, of the God of grace working in us, to live God's will in the common life we are to lead. And this not only at ordinary times, but at times like that which we are living through now, when we have, in the common duties the ordinary tasks, the homely anxieties and temptations, also, most of us, to bear the added weight, imposed by the sorrows, private or public, of the war. Many and many a heart here is continually wandering away to some battle front or some internment camp, or some hospital crowded with suffering, or to some grave, known or unknown, on the lonely "no man's land," or in the depth of the waters, where seems buried all their heart. We have to live our daily life under the exceptional shadow and burden of a time like this. Well, it is for days like these that we are meant to remember that we are

\*A sermon preached in St. John's Church, Keswick, July 21st.

debtors, and that we have, as we will recollect before we have done, a wonderful means of paying our debt with gladness, willingness, and happy hope all along.

Let us, then, first dwell for a few moments upon this conception of debt. It reminds us that holiness is not beauty only, which assuredly it is, in the moral sphere, but *duty*. It is the obligation of the Christian to live the life in which, by the Spirit, we mortify the doings of the flesh. It is not a counsel of perfection for those who are ambitious of a personal fame for sanctity—one of the subtlest of all temptations from which no age of the Church has been exempt. No, that line here drawn leads, indeed, to beauty and to glory, moral and spiritual, but to begin with, it is bent upon *duty*. It presses home the obligation of the Christian.

### "WE ARE DEBTORS."

It is not to the ambitious soul wanting to stand aloof and aloft, but to the soul that is humble at the feet of Christ, the soul that has seen enough of itself to desire to see much of its Saviour, the soul that recognizes it has been saved to serve and please, to the will and wish of the Saviour, that this word is written, "We are debtors."

For such we are. We are debtors to the Father, who has not spared for us His Eternal Beloved; debtors to the Son of God, Who for our sakes has not abhorred the Virgin's womb, the carpenter's cottage, the homeless wandering, the sweat of blood, and the "lama sabachthani"—ah, we owe to Him, indeed, a debt!—and a debt to the Spirit who, being eternal love, in God-revealing action has approached us, has touched us in His own way, deep into consciousness of our need, has taken of the things of our Saviour, and shown them unto us, and made us know something of a vision here below of "the unsearchable riches of Christ." We are debtors, we are under immense obligation. It is an obligation never to be paid off, but always to be delightful in the paying, yet an obligation still. It is an obligation that will never be fully recognized unless by grateful love.

### BOUND WITH THE CHORDS OF LOVE.

But is there anything much more beautiful than a state of things in human life in which deep affection and profound obligation go together? Is there a greater joy than a real consciousness of great love to our Lord Jesus Christ, and a deep desire, whether in great things or in the smallest, to do His will, when the soul has once caught a glimpse of the beauty of the King, when it has seen anything of what He is, in the ineffable fairness which is poured upon His head, and comes to us as the expression of His heart?

What a joy and rest there really is to human hearts, in this pilgrimage of earth, in loving so as to seek to do the will of the Lord Jesus Christ, and of the Father in Him! But let it never be forgotten that this is our *duty*. Will it not, then, be felt that the exercise, the enjoyment of His Divinely given affection—given to us to be really felt by our human hearts, and *humanly* felt, but Divinely given, because the object of it is Divinely revealed—will it not be felt that it is only higher, and deeper, and nobler, and sweeter, and tenderer because we belong to this object of sacred love, because He has not only saved us, but bought us to

be His own, because He loved so that He could not be content to save—He must also have His whole way and will with us because we are so very much to Him? It is *debt*. We are called upon to discharge in God-given love an endless obligation to Him Who loved us so dearly that He must *have* as well as *save*, that He must bind us to Himself with chords of love indeed, but chords which yet and so are bonds of obligating duty to do His will as well as to enjoy His mercy.

Then let us next remember how practical and, in a sense, how simple is the discharge of this beautiful and wonderful obligation. What is holiness? It is here represented as our debt, that which we are bound to render in our lives, as a result, to God. Do not let us mistake the word. Holiness is not a word denoting a merely retired and leisurely goodness; to be relegated, to be shut away within the recesses of hermitages or secret chambers, to be realized only in a life of meditation and rapture. This may come across the path of any Christian. Again, holy duty may involve some tremendous sacrifice, suddenly called for from God, of our will, of our affections, of our interests. It may mean martyrdom. It may mean a call to dreaded work—the call of the prophet to his self-forgetting toil; the call of an Isaiah in the temple; of a Paul, as we have read this morning in the lesson, upon the Damascus road; or in later days, a call, perhaps, through spiritual tribulation, to a Tauler, to a Latimer, to a Welsey. Again, it may be a requisition to meet God's will, in this distressful time, in some tremendous news of death and loss. You may read a stern, short notice in the newspaper, your first intimation of the taking of some life which was everything to you. A letter that reached me not long ago, from a very long way off, spoke of the awful shock of a telegram put into the mother's hands in New Zealand, in the midst of a cheerful company, to say how a doctor's son, around whose dear life the whole family life had been lived, who had volunteered for medical service at the front, and who was thought by them to be tolerably safe, had been killed instantly by a shell that burst in his bedroom. To meet that in a "peace which the world cannot give" is a great act and feat of holiness.

But then, it is not only in the great things, but very much more, as a rule, in the small things that holiness comes out. Holiness, like our lives generally, moves mainly amidst homely things. Those who have to live the greatest and most conspicuous lives—a vast deal of their time is spent, day in, day out, in doing and saying very simple things. Life, in most of its service, is plain and homely. But there is *nothing* of all this in which there is not opportunity to "pay the debt" of walking by the Spirit, and mortifying by the Spirit the deeds of the flesh.

### IN THE WAY OF HOLINESS.

It may mean, as we have said, readiness for martyrdom when the call comes. But it is very much more likely to mean some little self-renunciation in family life, some silent, unnoticed preference of others to self, some small act in which you take care to be sweet at home, in which you live the life which, after all, is the ideal Christian life, the life that puts God first, and other people next, and self nowhere, and this turns "number one" into "number three." That life, by the way, precisely by the humiliation of self-will and self-love, brings surely to our true "self," our personality, a happiness which nothing else can give. For what makes "self," in the high sense of personality, so happy as to make those songs in others' hearts, which are sure to find a reverberation in our own? It is the simple things

(Continued on page 562.)



# The Church in Western Canada

Rev. J. N. CARPENTER, D.D., Emmanuel College, Saskatoon.

AS the great Imperial movement called out by the war has generated two tides—one flowing from all quarters of the globe to the Homeland, the other flowing from Britain to those parts where danger threatens or maintenance and extension call for reinforcements—so a double tide of spiritual force has been set in motion, one impelling the people towards Christ for deeper living and truer loving, the other reflooding outwards from Him for the defence and extension of His Kingdom; and surely Canada needs her full share in this help for Christian life.

The early enlistment of a large proportion of members of the Church of England is a matter approachable from various points of view. It means, among other important things, that the burden of war fell earlier and more heavily on our parishes than on some other congregations. Disruption of membership, loss of contributions, and consequent weakening of Church life soon began to tell on the position of congregations, often numerically weak in proportion to others, and financially already overburdened. The rural congregations have especially suffered. In some cases it has been found impossible to maintain the vestry for want of male members; and where on account of the shortage of mission agents, in addition to these troubles, it has been found necessary to close the services, or to reduce their frequency, the whole effect has been to weaken in a marked degree the Church standing.

The war has largely affected the ministry also. Here in Saskatchewan the latest list shows that thirteen of the diocesan clergy are with the King's Forces, and two Catechists. In addition to this there are thirty men away from Emmanuel College on the same duty. We presented three men for Deacons' Orders on May 5th, but there are fourteen who but for the war either would have been already ordained, or would have been taking their place with these men this year. Last year there were no Deacons presented, and in 1916 only three.

This means more than appears on the surface, for no inconsiderable part of the mission work of this diocese is done by our students in the "Summer Missions," May to September. Where formerly we were supplying about thirty men, this year there are only four. The lack of arrangements for Divine services, when continued over several years, means retrogression on the part of the congregations, and owing to the nature of conditions, much of the ground thus lost cannot be recovered.

## THE ALIEN POPULATION.

The alien population must also be considered. The causes which have tended to lower the denominational standing of the Church of England have acted in just the opposite way in reference to the alien population. Their exemption from military service has not only saved them from the drain on man-power by war causes, but in the great scarcity of labour caused by the war has given them an enormous advantage, so that wealth has poured upon them, and their influence in the social community has been correspondingly increased.

This has led to a revival of the agitation about the language question in the public schools. This is no place to discuss the political aspects of the question, but its religious influence must be noticed. Any lengthened extension of the present condition of "Alienhood" would be a disaster to the Christian Church. The people are now settled on the soil, and it is for the Church to mitigate the feelings of resentment on the one side, and of suspicion on the other, by being a true friend to these communities and helping to bring in the condition when we shall be "All one in Christ Jesus."

The best method of approach, though it is not free from difficulties, is the public school; and if present discussion leads, as it surely will lead, to the more adequate enforcement of existing regulations, then the need for teachers, men, as well as of women, of loyal spirit, nationally, and of Christian life spiritually, will increase by leaps and bounds. The C.C.C.S. might well develop their organization for the supply of

## A HYMN ON UNITY

LANGEMARCK. Six 10's.

Words by Rev. J. W. CHADWICK. Music by Jas. Edmund Jones, 1915.

1. E - ter - nal Rul - er of the cease - less round Of cir - cling  
2. We are of Thee, the chil - dren of Thy love, The bro - thers

pla - nets sing - ing on their way; . . . Guide of the na - tions from the  
of Thy well - be - lov - ed Son; . . . De - scend, O Ho - ly Spi - rit,

night pro - found In - to the glo - ry of the per - fect as  
like a dove In - to our hearts, that we may be as

day: Rule in our hearts, that we may ev - er be  
one: As one with Thee, to whom we ev - er tend;

Guid - ed and strengthened and up - held by Thee. A - men.  
As one with Him, our Broth - er and our Friend.

3 We would be one in hatred of all wrong,  
One in our love of all things sweet and fair,  
One with the joy that breaketh into song,  
One with the grief that trembleth into prayer,  
One in the power that makes the children free  
To follow truth, and thus to follow Thee.

This hymn has been used in Lady Carberry's "Church Hymns for the Christian Year" and will appear in the New Presbyterian Hymn Book in Canada

the Teachers' Hostel with female teachers.

The great increase of juvenile crime has been attributed to lack of parental supervision through the absence of the father at the war, as well as to the heavy burden of work falling on the mother, in addition to the necessary assumption by boys of work belonging to men, thus bringing with it larger freedom and more money, but also readier access to the schools for religious teaching, and lies deeper. It is largely due to the non-religious nature of the teaching in the public [*i.e.*, Government] schools, and if local conditions here are any indication of the general state of affairs, then a grave peril will threaten us at no distant date. To meet this we must use the limited powers of access to the schools for religious teaching, and agitate for an increase of those powers, while at the same time we must use much more vigorously than at present our Church influence in the way of teaching both for the young and for the mature.

For another peril is with us in the attractiveness of various sects, especially Christian Science,

Seventh Day Adventism, Russellism, etc. These seem to obtain a ready hold on minds uninfluenced by the personal rule of Christ, and unversed in the teaching of the Scriptures, even though their mental equipment may be of the highest order.

While illuminating exposition of the false tenets in a non-controversial manner and free from bitterness will be helpful, the only true remedy here will be a more steady teaching concerning the fundamentals of the Truth.

Besides the ordinary needs of the immediate present we shall do well to turn our thoughts to two needs which will soon become pressing. If the magnitude of the present difficulties appals us, we should do well to realize that we shall soon have to face other problems which are overwhelmingly greater.

## RETURNED SOLDIERS.

First, there will come the return of the men in the Forces. Alas! their numbers will be sadly diminished in comparison with those who left our shores, and in many cases the death of the soldier will mean the removal of the family from our parishes to some town centre. But their coming looms out before us as the big factor of the future. The fame of glorious service, together with the reflected glory of the noble dead, will make them the men of influence in the communities where they settle. By organization they will largely affect legislation, both Provincial and Dominion. Hence it is only natural that their attitude towards religion will be a matter of the utmost concern.

Apart from special questions, such as:—"The psychological effect of the return to civilian life," "The effect of Army life on the standard of personal purity," "Recreation against compulsory religion," "The general effect of war on character," "The permanence of religious impressions evolved under unique circumstances," and the like, there remains the more general question, "What effect will the men in the mass have on the religious life of the population to which they are returning?"

From a very limited experience of returned soldiers, and that of men who have come through the discipline of sickness and wounds, one can only judge that the effect will be to deepen the present general indifference. Apart from individual cases, it appears certain that they will increase rather than diminish the forces which have to be overcome before through Christian living becomes characteristic of our communities.

To these men we shall owe much, and not least, the duty of presenting through personal contact the Christ life in such attractive form that superficial nominal Christianity may be exchanged for the living and true.

But there are also indications that the return of the men will be followed by a rush of immigration, and the old familiar problems will have to be faced anew. It will be well to realize the value of an early welcome meeting the new arrival, and of the force of the feelings aroused by finding the old religion in the new land. Any forecast of needs would be futile, but it will be abundantly evident that there will be boundless scope for work among the new settlers.

It is possible that the adoption of a scheme of land settlement in communities may help us towards the solution of some of our problems by the provision of more fully populated centres; but, as far as organization goes, the present system of training students for practical work by the Summer Missions, while the growth of the missions thus tended provides the means for their support after Ordinations, seems to be the best adapted to local conditions.

But we seem to need to learn two lessons from the war. First, united action under central authority in Church life. The Allies have been driven to this in order to make the best use of their available forces in the face of overwhelming difficulties; and if the Church of Christ (not the Church of England) is to overtake the work here she will only do it by the adoption of some such unifying principle. Second, aggressiveness. We must be more concerned with those who are non-Churchgoers, with the careless and indifferent. We shall have to go "over the top" and out into the open, risking the safe certainty of a glorious past, before we can win the splendid victories waiting for us when we come to earnest

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## NEW BOOKS

## Brock.

By Hugh S. Eayrs. Toronto: Macmillan Co. of Canada. For sale by Upper Canada Tract Society. (108 pp.; 50 cents.)

Mr. Eayrs is thoroughly of the mind that we Canadians do not realize the greatness of the heroes of our own past. He proposes a series on "Canadian Men of Action." Brock, "the Hero of Upper Canada," is the subject of his first book. It is an altogether admirable bit of work. In an attractive style Mr. Eayrs has brought in many personal details of Brock which makes the narrative a vivid story. His appraisal of Brock as the saviour of Canada is just. "Wolfe conquered the French; Carleton defended Canada against invasion in 1776, but their work had not the crucial quality of Brock's." In the appendix he has given General Hull's Proclamation to the Canadians on his invasion of Canada, and General Brock's reply. The reply is something which sends the blood tingling through the veins, and makes a Canadian thankful that we had a man who saw and met the crisis.

## Rough Rhymes of a Padre.

By "Woodbine Willie," M.C. (Rev. G. A. Studdert Kennedy, M.C., C.F.), with a preface by Bishop Gwynne, Deputy Chaplain General. Hodder & Stoughton, Ltd., Toronto. (99 pp.; \$1.00.)

Poetry has not a great deal of attraction for some people, but we have no hesitation in saying that those who begin the above book will not put it down without reading the greater part of it. It is written by a man who knows the mind of the average soldier and the religious difficulties facing him, and he answers these in a way that the soldier will understand. The reader may not agree with all the conclusions, but he must admit that the reasoning is very effective. In the main the language used is that of the English Tommy. The first two poems, "Well?" and "The Sorrow of God," are particularly good. The thought of the latter that God suffers with us or, as the writer puts it,

"The beacon light of the sorrow of God  
As been shinin' down the years,  
A flashin' its light through the darkest night  
Of our 'uman blood and tears."

runs through several of the poems. All profits from the sale of the book will be given to St. Dunstan's Hostel for Blind Soldiers, England.

## The Call of a World Task.

By J. Lovell Murray. Student Volunteer Movement, New York. (214 pp.; 60 cents; paper, 40 cents.)

This book was prepared in response to a demand for a missionary text book dealing with the present world situation. It consists of six chapters each dealing with a special call of the present day, as, "The Call for Reality in Religious Life," "The Call for a Christian Internationalism." The book is well written, in spite of the fact that it was written hurriedly, and should be found useful for Senior Study Groups. The main criticism we have to offer is that, in his general condemnation of war, he does not always bring out clearly that fact that the motive behind the entry of a nation into such a war is a very important consideration. While we feel certain that Mr. Murray did not mean to class England with Germany in being responsible for the present war, still he has not, with few exceptions, made the distinction clear. The book ought to be read by every missionary worker, as it certainly stimulates thought regarding the future of our missionary work.

## Guiding Boys Over Fool Hill.

By A. H. McKinney, D.D. Fleming H. Revell Co., Toronto. (228 pp.; \$1.25 net.)

Dr. McKinney does not profess to lay down cut and dried rules to be applied to any and every case. He has given us a book full of useful hints in dealing with the most difficult period in a boy's life, which he aptly calls "Fool Hill." There is, as he says, "No stereotyped way of dealing with boys," but there has been sufficient experience gleaned by those who are interested in the future welfare of our boys of the boy-man stage to help others avoid many of the common mistakes. This book is one of the few that deals with concrete experience rather than with abstract theories, and every parent, as well as every teacher and leader of boys, who secures and studies the book, will not regret it.

## The Bible Lesson

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

Fifteenth Sunday after Trinity, Sept. 8th, 1918.

Subject:—Abram Helping Lot.—Gen. 13:5-11,  
14:14-16.

**A**BRAM and his nephew, Lot, greatly increased in wealth after they came into the land of Canaan. The twelfth chapter of Genesis tells of a journey into Egypt on account of famine in the land of Canaan. Abram's experiences in Egypt were very unhappy—largely owing to his own fault—and he was practically banished from Egypt and came back into Canaan. Whatever spiritual lapses and loss he experienced in Egypt Abram seems to have continued to prosper in worldly things and, after his return to Canaan, his flocks and herds increased so greatly that it was a serious problem to find pasturage for them.

**1. The moral aspect of wealth.** The possession of wealth is neither moral nor immoral. One's character is a separate thing from one's possessions. Abram's wealth had been honestly gained, and the fact that he was rich is nothing to his discredit. It is true that wealth brings its own peculiar temptations. Each condition of life has temptations related to that condition. But wealth also gives opportunity and capacity for service which, if rightly used, may be a great blessing to many. It all depends upon the character of the man who is in possession. He may resist wealth's special temptations and take advantage of the opportunities it gives for large and beneficent service. A rich man who loves God and has a generous spirit has open to him a field of service in which opportunities are great and competitors are few.

**2. Abram's generous spirit.** There is no indication that either Abram or Lot shared the feelings of their herdsmen who quarrelled about the pasture lands for their respective herds. There was, however, a difficult problem to solve. If Abram and Lot remained together as heretofore, there would be a cramped condition constantly becoming worse. If they separated each could find room, but there would be the breaking up of old associations. Abram decided that the latter was the only practicable course to follow. He, therefore, made the generous proposal to Lot which is recorded in verse nine. Abram, without injustice, might have requested Lot to remove his flocks. Abram was the head of the family, the land had been promised him as a possession, he had already provided for the beginning of Lot's fortune on which Lot had been independently building, and Abram might have felt that he had done enough for Lot. His generous spirit showed itself in the way he put aside his own rights and gave all freedom of choice to Lot. It is true that he could afford to do it, but not many men in such a position would have given up the power of judgment and choice.

**3. Lot's choice.** To Lot as well as to Abram is due the credit of bearing the difficulties of the situation without strife. But when it came to the point of settlement Lot did not show the same generosity of spirit. He chose simply and bluntly that which seemed to him best for his material advantage. It is strange that he was not ashamed to do it in the face of Abram's generosity. He might have refused to choose and then have requested Abram to assign him any place which in the judgment of the older man seemed right. He, also, might have trusted Abram for this, but selfish men are strangely blind, and selfishness and worldliness were just as characteristic of Lot as faith and generosity were characteristic of Abram.

**4. Lot's misfortunes.** Lot made a worldly choice and he met worldly misfortunes. Perhaps these were the only kind of misfortunes that would impress him. He does not seem to have found the spiritual barrenness of his new home at all unsatisfactory. Then came the war. Five confederate kings fought against the kings of the country in which Lot dwelt, and Lot and his possessions were carried away.

**5. Abram to the rescue.** On learning of Lot's captivity Abram armed his servants and, with the assistance of neighbouring Chiefs, went to the rescue of Lot. He was as successful in war as he had been in days of peace. He had the qualities of decision, determination and courage which made success. Above all, he made a supreme trust in God and did all things under the sense of Divine guidance and protection.

## FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

**T**HE organization of the Chaplains' Service in Canada is now under way, with Lieut.-Col. Beattie as the Canadian head. The supreme command rests with Colonel Almond, of London, but it is not likely that the details of organization can receive much attention from him under the circumstances. It is to be hoped that the senior Anglican Chaplain in Canada will take an active and decisive part in perfecting the organization which will mean so much for the welfare of our troops in Canada, not only now, but in the years that will follow peace. The standing and influence of all Chaplains in the army will largely depend upon the vision and sanity of the men who lay the foundation for this work. There should be no uncertainty as to the place and functions of the Chaplain in the army, and no break in the chain of authority from the director at headquarters to the latest addition to the service. In the past there was some difficulty regarding the authorized parade services. That is a question that ought to be settled at once, and settled on comprehensive lines. An attempt to squeeze the form of worship into a stereotyped form that is supposed to be "undenominational," and to prescribe the forms for the celebration of the Holy Communion, so as to suit everybody, would be a fatal mistake. The Anglican representative ought to insist upon his rights in these matters before it is too late. The real edification of our men in the army is the true objective, and one has to be specially on the lookout for expedients that are unsound and without genuine appeal.

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The writer's observations in the army led him to the conclusion that one of the first requisites of the Chaplains' Service is a Chaplains' Training Course. A clergyman stepping into the army, enters an entirely new environment. The experience and knowledge of successful men ought to be placed at his disposal at once. A training course, such as is suggested, should include spiritual and social work as applied to the army, military law, military etiquette, principles of military discipline and service. "Spectator" advocated this course in a correspondence with the Militia Department two years ago, and it is interesting to note that the Americans claim that they have a Chaplains' Training Course—the first to be instituted in any army in the world. It is to be hoped that in the organization and operation of this most important department of the army, Anglican sanity will have due weight.

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Is it not time that the people of Canada should have some authoritative direction from our government upon certain points of doubt effecting all good citizens. Canadians want to do the right thing and if a rule were laid down, by authority, it is quite certain that the vast majority of our people would loyally observe it. Let me illustrate what I mean by two instances. First, what is the land flag of Canada? Probably nine people out of ten will answer that it is the Union Jack on a red field with the Canadian arms affixed to the field. Is this correct? "Spectator" understands that the only land flag of the Empire is the Union Jack alone. The flag that is so largely claimed by the Canadian people is a sea flag, the ensign of the merchant marine. The Union Jack on a white field covers the Royal Navy. Is world commerce the ideal that we desire to hold up before the youth and citizens of Canada, rather than unity of purpose within the British Commonwealth of nations in advancing and protecting international liberty and justice? Is there any governmental authority for accepting the merchant marine flag as the flag of Canada? Again, should there not be some restrictions regarding the use of the flag. Should merchants use the flag to call attention to their wares in a newspaper advertisement, or in decorating shops for a special sale? Some general principle might be enunciated for the public and private display of the flag that would make for decency, respect and patriotism. It would probably be impossible to go into details, and undesirable to attach penalties, but a standard of propriety and loyalty would be welcomed and honoured.

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Again, authoritative direction, or, perhaps, it would be better to say the expression of an authoritative wish, in regard to the singing or playing of the National Anthem, would help many



WEEK

cs of Interest

ains' Service in with Lieut.-Col. The supreme nd, of London, of organization him under the that the senior take an active he organization the welfare of our out in the years nding and influ- will largely de- of the men who There should e and functions no break in the or at headquart- service. In the regarding the it is a question and settled on t to squeeze the ed form that is al," and to pre- of the Holy ody, would be e representative ough e matters before n of our men in d one has to be edicents that are ppeal.

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of Canada should n from our gov- loubt effecting all to do the right wn, by authority, t majority of our t. Let me illus- nces. First, what bably nine people s the Union Jack n arms affixed to Spectator" under- of the Empire is that is so largely is a sea flag, the The Union Jack l Navy. Is world ire to hold up be- anada, rather than ish commonwealth rotecting interna- there any govern- he merchant mar- ? Again, should regarding the use s use the flag to a newspaper ad- hops for a special ight be enuncia- display of the flag espect and patriot- possible to go into ach penalties, but alty would be wel-

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thousands of Canadians of good will. What should be the attitude of the people when this anthem is rendered? Is there to be any limit in propriety to the frequency of its rendering? Is it to be accepted as a convenient way of dismissing the audience at the theatre, "movie" show, dance or any other place where people foregather? If the government, after careful counsel with those who have considered these matters, would express the standard of propriety, it would put good citizens in the right and the might of public opinion would soon convince the thoughtless or contemptuous.

The Revision of the Prayer Book, if accomplished in a thorough and scientific manner, requires far more public discussion than it has hitherto received. It requires that kind of discussion that goes to the fundamental principles involved. It isn't merely a question of expediency as to the changing of this phrase, or the altering of that rubric, but a question of the reasoned justification of each service as a whole and each part in particular. The day has come, when we, as a Church, should seriously discuss the wisdom of having one identical service throughout the year, and for that matter, for generations. The conclusion arrived at might justify the present law, but the consideration would rationalize our action. The more thorough understanding of our services, their purpose and justification, would, at least, be something. In the consideration of revision, can it be assumed without discussion that a general confession and a declaration of absolution must necessarily take the exact form that we now possess. Are these the perfection of edification from which no conceivable departure can be made? Is it absolutely essential to adequate worship that the Creed should be recited at every service? Is the compulsory singing or saying of the *Te Deum* in the highest interest of devotion? The place of the Psalms, the lections and the Athanasian Creed have been considered from many points of view, but the points referred to have not so far been up for that discussion that brings forth light from many quarters. And yet, how can we justify our revision in future, if all these things have not been examined in the light of a full philosophy of life and of faith? The time has fully come when we should cease pretending to be shocked, when the basis of our faith and worship is passed in review. It is not the soldiers alone who demand "reality."

**"THE FOURTEENTH SUNDAY AFTER TRINITY."**

What piteous call, what warning racks the air?  
Afar off stand, apart, with stricken mein,  
In mourners' garb, clothes rent, dishevelled hair,  
The Lepers. 'Tis their cry, "Unclean, unclean!"

Whose noble form is this? Springs in each soul  
The hope, that faith-inspired, enkindles high.  
'Tis He, the Saviour. "Would He make us whole!"  
And "Jesu, Master, Mercy," is their cry.

O wondrous Love! O healing Power Divine!  
Cleansed of their sore disease, their way pursue,  
Heedless of gratitude, the unthankful nine—  
But one to God gives praise and glory due.

Alike we stand, with malady of sin,  
And "Jesús, Master, Mercy" is our cry.  
Would we be His, His Fellowship to win,  
The Cross is ours, the flesh to crucify.

O make us love, dear Master, each behest  
Of Thine. For our hearts' healing grant increase  
Of graces from the Holy Spirit blest.  
So may we win Thy joys which never cease.  
Georgina Cornwall Counsell.

How can men judge rightly of our actions, appearing as they do but singly or in fragments to them?—Goethe.

**The Meaning of Service**  
*A New Testament Study*  
Rev. Prof. A. HAIRE FORSTER, B.A., B.D.

IN the New Testament, there are four Greek words which have been translated by the English word "serve." Each of these four words contains a distinct idea. Complete "service" would be the fulfilment of the four ideas which the words express. The first is used (St. Mark 1:31) of a sick woman who, when restored to health, rose and ministered to or *served* those present. The same word is found in the parable of the last judgment (St. Matthew 25:44), "Lord, when saw we thee hungry or thirsty or a stranger or naked or sick or in prison and did not minister to or *serve* thee." The idea in this word is plain; it is that of practical helpfulness, of waiting on the needs of others, it is the banishment of selfishness and sentimentalism; the servants of God must be helpers of men. It is the *service* given by the Good Samaritan of the famous parable, or of "the one who was called Help" in the Pilgrim's Progress. It is practical, intelligent help, such as Christ gave continually, for it is the word found the saying (St. Mark 10:45), "The Son of Man came to *serve*." The second word is used often by St. Paul of himself, and means slave as well as servant, "Paul a *servant* or slave of Christ Jesus" is the beginning of the Epistle to the Romans. The word is also found in St. Matthew 6:24, "Ye cannot *serve* or be the slave of God and mammon."

A slave has no will of his own, he has only to carry out his master's will, that is what this word suggests. It reminds us that the idea of Christianity is to do the will of God, that Christianity is an adventure, it is something to be *done*. Christ is again the best illustration of this word. "My meat," He said, "is to do the will of Him that sent me." Christ, St. Paul wrote, "took the form of a servant or slave" (Philippians 2:7).

The third word is curious in its original meaning. It is used of David in Acts 13:36, "David, having served his generation by the will of God fell asleep." It means literally "to be an under-rower in a boat," and suggests *regulated service*, each one in his own place, fulfilling his vocation, each one playing the part assigned to him on the world's stage. Christ fulfilled the idea of this word by dying, that was His great part. This is the *service* which those who have died to save the world from German or any other mean and unjust rule have given to their generation. The fourth word is used (Acts 27:23) in St. Paul's speech during the storm at sea, "The God, whose I am and whom I *serve*." This is the *service* sometimes called worship. The word is used in the Epistle to the Hebrews of the worshippers in the temple. This is the kind of service through which the other "services" should get their inspiration. Without this service of worship, they are likely to become spiritless and inane. These are the four types of service suggested by four New Testament words. These make up that "true and laudable service" of the collect for the 13th Sunday after Trinity, that service of God which, according to another collect, is "perfect freedom."

**THE WAY OF VICTORY.**

Dr. Reuben Sailleus, representative of the French Protestants, in addressing a convention at Atlantic City, recently said:—  
"Let me ask you to pray for French Protestants and Christians in a way you have not done before. Pray for France with your whole heart. She needs your prayers. Let France be the sister of your heart. In the same breath when you pray for your own boys pray for ours. Finally, the great thing that you can do for us is to get Christ yourselves in the great masses of your churches. Let it be known all throughout the world that America is waking up, that Christian America is on her knees. You have a power that you have perhaps a bit forgotten, yet it is your greatest asset—that Plymouth Rock in Massachusetts Bay. Come back to the spirit of the Pilgrims. Come back to the Bible, back to the Cross, confessing your sins. Let us win the victory, not by pride, but by humility, at the feet of Jesus Christ."

"Laws mean nothing until they are obeyed and an enlightened public sentiment is worth more than all the offices of the law."—Life and Labour.

**On Active Service**

News has been received of the death in action in France on August 11th of Lieut. W. G. R. McGreer, of Napanee. Lieut. McGreer is a brother of Lieut.-Col. the Rev. A. H. McGreer, M.C., formerly on the staff of Christ Church Cathedral, Montreal.

Word was received last week by his family of the wounding in action of Lieut. Orrin Bain Rexford. It is believed that the wounds are not dangerous. Lieut. Rexford is the youngest son of Rev. Principal E. I. Rexford, 745 University St., Montreal. He graduated from McGill in Arts, 1915, and immediately enlisted for overseas as private; receiving promotion to rank of sergeant shortly afterwards in recognition of his soldierly qualities. He was invalided out of France in 1916 with trench fever, and was given convalescent leave to Canada. Later in 1916 he was granted a commission and was officer in charge of a reinforcing company for some time, returning to his battalion in the spring of 1917. Only a few days ago he cabled that he had come through the first "show" of the big Canadian "push" O.K., but in the more recent fighting he has evidently not been so fortunate. Lieut. Rexford's two brothers have both seen service in France. Lieut.-Col. I. P. Rexford, with the 87th Battalion Canadian Grenadier Guards, and Lieut. V. S. Rexford, with the 14th Battalion.

Lieut. Alexander George Trees, son of the late Samuel Trees, and a former member of All Saints' Church, Toronto, has been seriously wounded in the left thigh during the recent activities. He is an officer in the Canadian Buffs (198th). He is a graduate of Upper Canada College, and of S.P.S., University of Toronto. He enlisted two years ago. Lieut. C. F. Trees, his brother, is in the same battalion.

Senator G. G. Foster, a member of Christ Church Cathedral, Montreal, received a cable message on August 23rd, announcing that his son, Lieut. George Buchanan Foster, of the Royal Air Force, has been awarded the new decoration of the Distinguished Flying Cross, the highest honour to be awarded any officer of the air service of gallant conduct in action and ranking next to the Victoria Cross.

Nursing Sister Mary F. Bliss, R.R.C., daughter of Rev. Canon Bliss, Smith's Falls, is home on furlough, having served four years in France in No. 2 Canadian General Hospital, McGill unit. She was mentioned in despatches and awarded the Royal Red Cross. Her brother, Capt. Hamilton Bliss, who went over at the same time as a private in the 21st Battalion, is now acting Major and was recently mentioned in General Haig's despatches.

Captain the Rev. Gerald Bullock, formerly of Halifax, was recently presented to his Majesty the King and received the Military Cross. Captain Bullock, who is a graduate of King's College, Windsor, has seen much service in France. He was twice wounded and twice mentioned in despatches by Sir Douglas Haig. Captain Bullock is now in France.

Mrs. Hugh Hoyles, the wife of Lieut. Hoyles, whose death was mentioned in this column last week, is in England with her two children. She crossed two years ago, and under the system of occasional leave for those on front-line work, her husband was able to spend several short leaves with his family. Elsewhere we print in this issue a significant extract from the last letter Lieut. Hoyles sent to his parents.

A splendid testimony comes to hand regarding Capt. the Rev. W. A. Davis, M.C., whose death was mentioned last week. The Chaplain-in-Chief of C.E.F. forces in France, replying to Bishop Gray's request for Capt. Davis' return to take up parish work, wrote: "I cannot send him back to you as he is second to none among the Chaplains of the expeditionary forces in France."



## The Church and the Labour Problem

REV. R. C. BLAGRAVE, D.D., Toronto

(Concluded from last week.)

The Church must be careful to appraise the value of fiery watchwords that are adopted by labour and socialist parties, such as that all men are born free and equal. As a matter of fact it is not true. The principle of democracy is to recognize the equality of persons in the eyes of the state, politically, for in no other way could abuses and injustice be avoided. So also the Church recognizes the equality of all souls in her eyes, and in the eyes of the One Who sees what is in all of us. But that does not reverse the very obvious and plain facts of life and experience that men are born entirely unequal. So much so that no two even are born exactly alike. There are differences in gifts, in genius, in industry, in thrift, in ambition, in health. These differences none can easily account for, nor can they be removed. Why should it be thought wrong to inherit wealth if it is by Divine decree ordained that we inherit disease, debility and moral weaknesses? What are we going to do with the justice of the Second Commandment which but makes articulate what experience proves as to the visitation of the Father's sins unto the third and fourth generation of those that hate Him? The human race involves an inherent continuity and solidarity. Posterity is tied to antecedents. Christ can break the moral fetters of heredity, but the law, as law remains. We are born with the advantages or handicaps our forefathers bequeath to us. So men are not born equal, and we are not justified, from either the moral or economic standpoint, in presuming that they are, or in legislating the inviolable laws of nature out of existence. Our puny legislation can not "budge" either the laws or the facts.

The question of the morality of ownership of property is much to the fore to-day. The community life of the early Church is sometimes cited as an instance of the mind of Christ. But it must be remembered that the policy, if it can be called a policy, was voluntary in the Apostolic Church. They sold their property and returned the proceeds, who wished to do so. Ananias was not rebuked for not selling but for deceiving. He was distinctly told that it was his own, and might have remained so. The method of voluntary contributions was really the one that maintained in the first century, as is evident from the help sent from Antioch to Jerusalem through the hands of Barnabas and Saul, and from the collections taken up by Paul in the Gentile churches for the use of the central administration at Jerusalem. If private ownership were declared immoral economic chaos would inevitably ensue. There are drones and laggards in every line of occupation, and the penalty of laziness is the only incentive, to a great extent, to industry.

The Church must bear in mind when advocating high wages as adequate remuneration that there is a relation between wages and prices, and while high wages do not always go before high prices, but sometimes follow them, it is reasonable that they bear to one another the relation of cause and consequence. It is quite possible, therefore, beyond a certain point for high wages to be only illusory camouflage. The vicious circle may possibly involve disaster in its progressive revolution. Adequate remuneration must be advocated by all means, but let it be a real thing and not a deception. Investment must not be discouraged else the last state will be worse than the first. There are, on the other hand, certain things which the Church must emphasize in her teaching if she is to properly influence public opinion.

(a) She must discourage ostentation. The lavish display of wealth has done more to incite labour unrest and disaffection than any other single cause. It will be more so after the war. Men who have suffered to keep our heritage will feel that they have right over those who have fortunes, and they will resent more keenly than ever the opulent equipage of capital. Life must be simpler, more real, less gaudy and imposing than it has been, if capital is not to pay the penalty in disaster. Let this be stressed by the Church and the pulpit as one of the cardinal factors in the social situation.

(b) The place of trades unions as an important asset in social righteousness and justice must be recognized by the Church. They are not to be

denied, but to be directed, instructed, and disciplined. There can be no doubt that without organization labour would suffer in the highly organized industrial life of to-day. Capital is greedy and selfish—not capital but human nature—often the capitalist commenced as a poor man. Was he not as greedy then? Has he changed in the process? If he has, so would anyone. We are no better than he. All of which goes to show that it is the heart of him that needs to be changed; not the heart of the capitalist, but the heart of man. In the meantime trades unions are dealing with a very real and very deadly thing which must, until it does change, be met by combat; and organization is the means. The Church must effect the necessary change. That is her mission.

(c) There must be variety of occupation in our social life. All cannot be capitalists, nor labourers, nor professionals, nor clerks. There must be division of labour and variety of occupation. The social body is in that regard like the human body which is in turn the pattern of the body of the Church. Let this be emphasized in our teaching. And let the importance of each occupation be given genuine recognition. The clerk is a labourer, so is the professional man, so is the manager. Let each be given due regard. The man who works with his hands is no less, nor more important than the man who works with his brains. Let the Church emphasize this, and so abolish that obnoxious line of cleavage which the man who works with his hands feels to have been placed between him and the one who works with his brains. There are good and bad men, industrious and indolent men in both lines of occupation. Give credit to the good man and let the useless one know and feel the need for improvement if he is to measure up to any standard. It is between the men or women themselves, not between their occupations, that the line should be drawn.

(d) A very important step in the direction of reconciling the interests of capital and labour by giving the latter not only a voice in industrial management, but a share in its success is being given special recognition of late. A helpful and illuminating article by Lord Leverhulme, in a recent issue of the "Hibbert Journal" strongly advocates the adoption of this principle in after-the-war readjustment. This proposition might well be taken up by the Church and urged with persistence. It touches human interest on all sides, and seems to offer the best solution, as far as any such schemes can, to the social problem. The key-note of the scheme, as indeed of all sane attempts to improve conditions between capital and labour is well expressed by Sir Hugh Bell, "Commerce—the economic intercourse of man with his fellows, is not conflict but co-operation."

(e) The Church must, at this time, urge that the brotherly relations which have existed, and still exist, between officers and men, rich and poor, learned and unlearned, on the frontier battle line of civilization, in the trenches of Flanders and France, shall and can be maintained and continued in the more peaceful avocations of industrial life at home. Jesus stood for the minimum of privilege and the maximum of service. Let that be our watchword with regard to industrial questions. Let it be inculcated as a moral dynamic into the hearts and minds of our people. We must have a new heart for the new age that is coming, and the Church is the Divine exponent of the new life. The Bishop of Norwich said at the recent convocation that he was anxious to have the Church always point out that the solution of social problems would not be found in schemes of reconstruction alone. "The first aim in those who are interested in Christian reconstruction of old things must be to bring men back to Christ, and to one another in Him." Religion is the final solvent. We, have it in our hands.

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Every day we are becoming more like our thoughts. If they are mean and selfish, we cannot prevent ourselves from becoming so. If they are unclean and evil, our character and conduct will inevitably be shaped by them. It is true that "as a man thinketh in his heart so is he." As Charles Kingsley says: "Think about yourself; about what you want, what you like, what respect people ought to pay you, and then to you nothing will be pure. You will spoil everything you touch; you make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose; on earth or in heaven, either." And, on the other hand, loving thoughts will produce loving acts; and a generous kindly way of regarding others in our own minds will bring us to a generous, kindly treatment of them in daily life.

## The Sermon at Evening Prayer

Captain the Rev. T. G. WALLACE, M.A.,  
Rector of St. Stephen's Church, Toronto.

IN one of the early criticisms of the revised Canadian Prayer Book by the "Guardian," there was a little touch of sarcasm in the reference to our rubric at the end of Morning and Evening Prayer, in which rubric we are told that here a sermon may be preached. Such a criticism could not but start in one's mind the question, What is the place of the sermon at Evensong?

The Church, I take it, provides for the morning sermon in the Office of Holy Communion; but with regard to evening service, this new rubric is not as innocent as it seems. It tends to stereotype a doubtful custom, and whilst it gives permission for a sermon after Evensong, it implies that a sermon may not be preached at any other place during that service.

The real liturgical place for the sermon at Evensong is after the Second Lesson, because the sermon takes the place of the old custom of catechising which is ordered (by the first rubric following the Catechism) to be done after the Second Lesson. Is not this the most fitting place? Our present custom does not improve on this, and it is not wise to fasten it upon the Church for ever. When the reading of the Holy Scriptures is fresh in the minds of the congregation, that is surely the very best time to expound them. And note that whenever a sermon is ordered in our Prayer Book Services it comes, never at the end of the service when the attention of the people is liable to flag, but always early in the service. In the Ordination Office the sermon is at the very beginning. In the Holy Communion Office the sermon falls within the first fifteen or twenty minutes; it is in close contact with the Epistle, Gospel and Creed. In Evensong it is likewise intended to be in close connection with the Scripture Lessons, and the Creed; and it is evidently meant to be a break in the sequence of the liturgical form.

The rubrics seem to imply that any break or interruption in the service must be made immediately after the Second Lesson—for instance, it is so ordered with regard to Baptisms, Publication of Banns (and presumably other announcements), as well as Catechising or Instruction. To my mind, therefore, the present rubric in our revised edition of the Prayer Book is unnecessary and unliturgical. More might be said,—for instance, how far the liturgical balance is upset by the introduction of metrical hymns along with the canticles;—if we add in one direction should we not take off in another? I cannot help thinking the liturgical instincts of the earlier translators and compilers of our Prayer Book were, as a rule, fewer than ours, and mostly justified by good common sense.

Dr. Mahaffy in his "Decay of Modern Preaching" has long ago drawn attention to the difficulty of getting people's attention at the end of a long service. This is specially true of children, and our present custom has been one of the things responsible for that dislike of church-going among the rising generation. What a terrible imposition to lay upon an innocent babe—"Ye shall call upon him to hear sermons"—perhaps it is the Prayer Book's one attempt at humour! Think of what it has meant, a long sermon following a long service. But that was never the intention of the framers of our services.

Many clergymen, to escape this difficulty, have been introducing the Evening Sermon after the Third Collect, leaving the collection and state prayers to the end. Those who are familiar with the Irish Prayer Book will remember that it authorizes this custom. Worshippers often overlook the fact that in Morning Prayer there are two rubrics following the Third Collect: (1) "In choirs and places where they sing," etc.; (2) "Then these five prayers following," etc. In Evening Prayer only the first of these rubrics is inserted. Is not this deliberate? One would expect both or neither. The use of the Litany in the morning, no doubt, has something to do with it, but we should bear in mind the service used to end at the Third Collect; and that all that follows is largely repetition or expansion; the versicles include the King, Clergy and People, Wellbeing of the State, etc. Up to that point it is all bright, terse, popular. The true liturgical instinct does not encourage longwindedness, or too much detail, and that accords with the spirit of modern as well as ancient times. The New Prayer Book must not rob us of some of the freedom we already have.



**Canadian Churchman**  
(Established 1871.)

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**BOYS' MISSIONARY ORGANIZATION.**

Sir,—May I call the attention of your readers, especially those interested in Missionary Organization for Boys, to the fact that full information regarding plans for such organization can be obtained from the Sunday School Commission, 133-4 Confederation Life Building, Toronto, on application? The plan outlined by the Commission has been approved by the M.S.C.C. and is the recognized method for promoting missionary interest amongst our boys.

R. A. Hiltz.

**REPRESENTATION AT GENERAL SYNOD.**

Sir,—In a short time the meeting of the General Synod of Canada will (D.V.) be held, and it seems to me that one of the important things to be considered is increased representation. Take, for instance, the diocese of Toronto. There is not a representative from outside the city (except perhaps one, who has both a town and country home); and what is more, I think, since we have had a General Synod, there has never been, with perhaps one exception, a delegate elected (except as a substitute) from outside the city.

I am not saying that the representation of the city is too large, with two divinity colleges and over 30 churches—I do not think it is; but what about the rest of the diocese? There is the city of Peterboro, some ten towns with between two and ten thousand inhabitants each, seven rich and populous counties, and part of Haliburton. Within this area there have been senators, members of parliament, judges, mayors, Reeves, officers, and men of influence in nearly every walk of life, communicants of our Church, (to say nothing of the clergy), but none of them have been elected members of the General Synod. This is the case in Toronto, and probably it is much the same in other dioceses, to the great injury of the Church, I believe.

What part or lot have congregations in these large areas in the matters that come before the General Synod? 'Tis true they helped to elect the delegates; but if Great Britain had every member of parliament, by united voting, elected from England, what would Scotland and Wales say?

There are, I believe, some 1,700 or 1,800 clergy in Canada. If one in ten were elected to the General Synod that would give, say, 175 clergy, with an equal number of laymen, in addition to the Bishops, a Synod still numbering 150 members less than that of the diocese of Toronto, which is not an unwieldy body.

Who can estimate the influence of a clergyman or godly layman, coming back, say, from a meeting of the Synod in the West, in stirring up the people of his locality to do their part to meet the needs of the West, and the regions beyond?

The Presbyterians send one minister out of six, and an equal number of laymen, to their General Assembly, and see how their congregations have risen to meet the missionary needs of their Church.

We have been reading a good deal lately about "Prayers for the Dead." What we need is justice to, and prayers for, the living. We can safely leave our departed ones in the hands of a Loving Father, but He, through His Son Jesus Christ, has told us to work and pray for the extension of His Kingdom here below, and the more our people see and know of the need the more they will help.

C. H. Marsh.

Lindsay.

**THE CANADIAN CATHOLIC CHURCH.**

Sir,—May one be permitted to question the dictum of Mr. Lansing Lewis that "Anglican" and "Episcopal" "sound well" as names for the Canadian Church, that they are "dignified" and "well understood," are "non-controversial" and "time-honoured"?

We want a name that shall in a few words express clearly and concisely what the Church is. If by "Anglican" is meant "English," what is to be gained by changing from good English into a hybrid term, which is neither one language nor the other? English we know, Canadian we know, and Roman we know, but what is "Anglican"? The term has perhaps a recognized but very limited use in conjunction with the word "Communion," to designate collectively certain particular or National branches of the Catholic Church which are in communion with the See of Canterbury; but we cannot so limit the meaning of the word as to apply it exclusively to the Canadian branch of the Holy Catholic Church. However "time-honoured" "Anglican" may be in its proper place, no stretching imagination could so call it in its application to the Canadian Church. As regards the term "Episcopal," the sister American Church is making intermittent efforts to rid herself of the term as being redundant. The same objection would prevent its use by the Church in Canada.

In the new Canadian Prayer Book that is being produced, why should we not keep to the form used by the Church in England when she reformed her Prayer Book? The title page of that book speaks of the "Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England," i.e., as every Churchman knows, the Sacraments, Rites and Ceremonies of the Holy Catholic Church, "according to the use," as the Canadian book would say, "of the Church of Canada," a name good for the future as for the present, and one that would appeal to all the varying nationalities that are included in this Dominion. If we wish to be precisely correct, and are not afraid of the words of our own Prayer Book, why should we not use the name which correctly states our character according to that book, and call it the Canadian Catholic Church? Catholic through the Orders, the Faith and the Sacra-

ments, Canadian as designating the local habitation of this branch of the Church. We have just heard a report of the meeting of the General Synod of the "Chinese Holy Catholic Church," spoken of familiarly as the "Chinese Church," why should not the Canadian Church have the courage to describe herself in a like correct way? For Churchmen the term Catholic is certainly "non-controversial"; it is part of the Church's Creed, which is happily past the stage of controversy; it was a term largely adopted by the bodies, Methodist, Presbyterian and Congregational in their Basis of Union, and as in its original meaning it implies Universality and Orthodoxy, it provides the only true basis on which religious unity can be founded.

R. H. Archer.

**PRAYERS FOR THE DEPARTED.**

[Abridged.]

Sir,—Doubtless a number of the readers of the "Canadian Churchman" besides myself have been cheered, stimulated and refreshed through reading the pamphlet, "Vital Questions for Canadian Churchmen" (No. 2) on the subject of "Prayers for the Departed." Please permit some quotations from that most admirable setting forth of the argument against the practice in order that others may have some idea of its content.

It is most clearly proven in this pamphlet (1) that "there was no such practice in the Old Testament Church, and no such practice in the New Testament Church, and no such practice in the Primitive Church," (2) and that "The earliest trace is in the writings of Tertullian, and in connection with teaching directly opposed to New Testament principles, namely, the Montanist error, which he accepted, that it was unlawful for a Christian to marry again. "The origin of prayers for the dead is not in the Bible, nor amongst the Fathers of the Primitive Church, but is to be traced to Montanus, in Phrygia, a man who, if not absolutely insane, laboured under the most terrible hallucinations; and to Tertullian, who was led astray by the prophecies of his (Montanus') followers and who attempted to add to the faith as first given by inspiration of God."

"Not in the Bible." What has this pamphlet to say upon the case of Onesiphorus? (2 Tim. 1: 16-18.) The assumption clearly is that he was away from home. . . . St. Chrysostom states that Onesiphorus was then at Rome. Fabricius notes a tradition that, long years after this, Onesiphorus was a Bishop of Corone, in Messenia. All available evidence is that Onesiphorus was living at the time. It is remarkable also that there is but one analogous or parallel case in the New Testament of the use of the term "household," that of Stephanas, in 1 Cor. 1: 16, where it is clear that Stephanas was included under the term "House," and where it is just as clear that Stephanas was alive and with St. Paul (1 Cor. 16: 17). There is, therefore, not a scintilla of evidence that the prayer for Onesiphorus was a prayer for the dead.

Regarding the quotation from the Apocrypha, it is shown that the second book of Maccabees was the compilation of an Egyptian schismatic Jew, and that it was "Among the Jews . . . never received as canonical."

In a letter, published in the July 4th paper, Wm. Bevan refers to the case of Brecks v. Woolfrey. Of this the pamphlet says: "They quote the judgment of Sir H. Jenner, Dean of the Arches, in the case of Brecks v. Woolfrey (1838). Their argument shows to what straits they are

**Progress of the War**

**Tuesday.—August 20th**—The French, attacking on a fifteen-mile front between the Oise and the Aisne, took 8,000 prisoners. The British advanced on a ten-mile front in the Lys River area.

**Wednesday.—August 21st**—French take Lassigny, capturing 2,000 prisoners. British attack from the Ancre to Moyenneville. The battle-line, which was 250 miles long a month ago, has been shortened to 200.

**Thursday.—August 22nd**—British take Prince Albert and 5,000 prisoners. This makes a total of 100,000 prisoners since July 18th.

**Friday.—August 23rd**—British advance on a thirty-mile front. The entire Arras-Albert road has been crossed.

driven. Mrs. Woolfrey was a Roman Catholic widow. The judgment given in the case stated that, while the Church of England 'disapproves' of, and 'discourages' prayers for the dead, that the practice is not so necessarily connected with the doctrine of Purgatory that a Roman Catholic widow could be compelled to remove a tombstone from her husband's grave because it bore an inscription soliciting such prayers." I leave it to the reader to make his own comments.

It is also shown that the Reformers rejected prayers for the dead not only because it was connected with the doctrine of Purgatory. Nevertheless, "The most cursory study of Church history ought to be sufficient to warn the Church of the inherent dangers which lurk in any attempt to revive in the Anglican Communion the old superstition of prayers for the dead and all the attendant evils which follow in its train. It was this practice which enabled self-seeking men to foist upon an ignorant age the pagan theory of Purgatory, a falsehood which has caused more mental anguish and distress than perhaps any other in the history of the world."

Therefore, in the words of the authorized homily, "Let us not dream either of Purgatory or of prayer for the souls of them that be dead."

A. H. Rhodes.

Point Edward, Ont.

**A HERO OF THE MISSION FIELD.**

Sir,—In your issue of July 25th there appeared an article entitled, "A Hero of the Mission Field." This was the late Rev. Alfred J. Hall, B.D., of the North British Columbia Mission, formerly known as the North Pacific Mission.

Evidently the writer of this article could not have been familiar with the history of the Mission, as several very important mistakes have been made. The first is the statement that "for thirty-seven years he and his devoted wife laboured among the natives of Queen Charlotte Island," whereas Mr. and Mrs. Hall not only never laboured amongst these Indians, known as the Haidas, but they never even visited the Queen Charlotte Islands. The writer further states, "Their names will always be linked with Massett and Alert Bay."

Massett is the name of the Haida encampment when I was led to open the first Mission on the Islands in 1876. This was prior to the arrival of Mr. Hall on the coast. Nearly two years afterwards he arrived at Metlakahla, from which he was sent to commence the Mission to the Quagult tribes at Fort Rupert and Alert



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Bay, but he never visited Massett. If the writer had made this statement in connection with Mr. and Mrs. Hall's work in regard to Fort Rupert and Alert Bay and vicinity it would have been correct. There are other mistakes, which I need not refer to, as they are unimportant, so far as Mr. and Mrs. Hall's missionary work is concerned. The noble work they did during the many years they laboured among the Quagult tribes has been referred to in my book entitled, "In the Wake of the War Canoe," published by Messrs. Seely, Service and Company, of London, whose agents in Canada are the Musson Book Company, of Toronto.

The Rev. A. J. Corker and his devoted wife, who had laboured for several years with Mr. Hall at Aiert Bay, still continue to carry on the work there, and have been especially successful in the training of Indian boys and girls in the industrial schools, where they are assisted by a faithful staff of workers. Thus the work which was begun and built up by Mr. and Mrs. Hall is being continued, by their successors, and, though heathenism has not yet been fully overcome, yet, both by translation and education, the light of the Gospel is shining in their midst and the good seed of the Word has been sown, and, we trust, will yet result in an abundant harvest to the glory of God.

W. H. Collison,  
Archdeacon.

Kincolith, B.C.

### Lieut. Hoyles' Tribute to the Y.M.C.A.

The last letter received from Lieut. Hoyles (42nd Battalion, Canadians), killed in action on 12th August inst., strongly deprecates the criticism of the overseas work of the Y.M.C.A. which has appeared in Toronto papers, and continues:

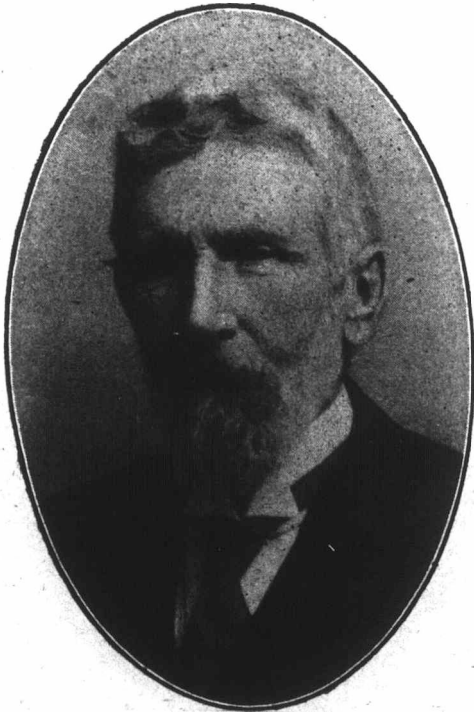
"But take it from me that whatever may have been our individual opinion of the Y.M.C.A. when we were in civil life in Canada, any man, from colonel to private, who has put in any length of time with the fighting forces in France will tell you without hesitation that the 'Y.' over here is doing an invaluable work. Its huts, canteens and entertainments mean a tremendous amount to both officers and men in the forward area, and there are very few things more welcome than their free issues of tea and cocoa, etc., to men moving to and from the trenches. Their places are dotted everywhere, from rest billets to immediate support trenches. On our present battalion front, for instance, the 'Y.' is right on the line of resistance; that is, forward of battalion headquarters, with only the outpost line between them and Fritz. This is not exceptional. Afraid I have dwelt on this question rather at length, but it does make men over here hot to hear the 'Y.' criticized. Don't withhold your subscription pending further investigation, and thereby injure us, but double it if you can, and do it right away."

During the year 1918 the revised and enlarged pamphlet, "How to Tithe and Why," will be sent gratis, post-paid, to all ministers who ask for it, in sufficient quantities to supply one copy to every family in their churches and congregations, by the Layman Co., of 143 North Wabash Ave., Chicago, Ill.

## The Late Hon. Henry Aylmer

The death took place on Sunday, July 28th, 1918, at Athaldene, Lennoxville, P.Q., of the Hon. Henry Aylmer, who for the past twenty years has been sheriff of the district of St. Francis, and who had reached the age of seventy-four years. He was in apparently fair health, and the news of his death came as a surprise and shock to his many friends.

The Hon. Henry Aylmer was the second son of the seventh Baron Aylmer, and was born at Melbourne, Que., in 1843. He was educated at the High School, Montreal, and at the Royal Naval College, Portsmouth, England. He served in the Canadian militia during the Fenian Raid, and was a lieutenant with the Royal Marine Artillery for twelve years. Qualifying for the Bar in 1882, he successfully practised at Richmond, Que., for some years. In 1898 he became joint prothonotary for the district of St. Francis, and was appointed sheriff in 1900. He was superintendent of the Petawawa training camp for several years, and organized and commanded the Richmond Field Battery, retiring from this command with the rank of lieutenant-colonel in 1887. Ten years previously he com-



manded the Canadian Wimbledon rifle team. In 1902 he received the long service medal.

The Hon. Henry Aylmer married in 1870 Louise Blanche Fannie, daughter of the late Dr. H. A. Howe, of Montreal. In politics the Hon. Mr. Aylmer was a Liberal, and was a member of Parliament for Richmond and Wolfe in 1874-78. The Hon. Henry Aylmer was always a loyal and devout member of the Church of England. His great regret in late years was his inability to attend the services of his church, and he appreciated most highly the ministrations that were regularly brought to him by his clergyman.

He was a man of high Christian ideals, and tried in his life to live up to those ideals and to influence others to do the same. For many years he was churchwarden of his parish, and also represented the parish at the Diocesan Synod, and was a delegate to the General Synod, where his wise counsels were always listened to with attention and respect. He also took a great interest in the Church education in the diocese, and was for years a member of the Corporation of the University of Bishop's College, Lennoxville, and a trustee of King's Hall, Compton, Que. The Hon. Mr. Aylmer was a younger brother of Major-General the Right Hon. Lord Aylmer, the eighth baron, who is a resident at Queen's Bay, Kootenay, B.C.

## Church News

### Preferments, Appointments and Inductions.

**Elliott**, Rev. H. M., Diocese of Saskatchewan, Incumbent of New Germany. (Diocese of Nova Scotia.)

**Gillies**, Rev. H. H., Los Gatos, Cal., Rector of Cambridge and Waterford.

**Davis**, Rev. W., recently on leave, to be Rector of Greenwich.

**Holmes**, Rev. J. H. A. L., inducted Rector of St. Jude's, St. John, N.B., by the Bishop of Fredericton.

**Buckland**, Rev. H. T., instituted Rector of Gagetown. (Diocese of Fredericton.)

### A New Casavant Organ for Kingston.

St. Paul's, Kingston, has now a beautiful new organ made by Casavant Brothers. It was used for the first time on Sunday, August 18th. Dean Starr preached in the morning and Canon Fitzgerald, Rector, in the evening. In the evening, Professor Milner conducted an organ recital after the sermon, which was much appreciated. Sgt.-Major Hill, organist of St. Paul's, played in the morning, and Mrs. Hill contributed ably two solos in the evening. The organ will be paid for in full chiefly through a generous legacy of the late Miss A. J. Kelly, who, through her lawyer, Mr. W. Mundell, left a handsome sum as a token of respect for the Rector, Canon Fitzgerald and because he would not allow his name mentioned in her will, nor accept any donation for himself. The organ will be dedicated by the Bishop of Ontario on occasion of Harvest Festival at Morning Prayer, September 29th. The Bishop of Montreal will preach at evensong on the same day.

### The Fellowship of the Maple Leaf.

The Fellowship of the Maple Leaf, the creation of Dr. G. E. Lloyd, has won the support of many prominent educationalists in England, and is likely to become an important factor in preserving and strengthening British sentiment in our common schools in Western Canada. The advent of a considerable number of British teachers in Saskatchewan, Manitoba, Alberta and British Columbia, will make it easier for the educational authorities to provide for the imparting of a sound knowledge of the English language to each and every child entering our schools, and also ensure a sympathetic treatment of all subjects that concern the freedom and stability of the British Commonwealth. From its inception the Bishop of Calgary has taken a deep interest in this movement and rejoices in the knowledge of its growth under the nursing care of Dr. Lloyd. At the present time there are over 70 names in hand, and, providing the National Service authorities in England grant permission, some candidates may be expected to arrive in Regina for the second class normal school in August. The diocese of Calgary is taking the movement up with vigour. A gathering of a few teachers in Regina at the Bishop's residence for the purpose of forming themselves into an advisory committee to assist and welcome those who come to the city from the motherland, with the intention of profiting by the normal course and giving themselves to the profession and calling of teachers, was interesting and encouraging in the extreme. The annual meeting of the Fellowship of the Maple Leaf was held in the Church House, Westminster, on Dominion Day, July 1. The Bishop of Norwich took the chair, and Dr. David, of Rupley, was the speaker of the day. The Bishop sent the following message by cable to be read at the meeting: "British teachers mean the preservation and strengthening of British and

Canadian institutions." The order in which the different centres may be formed are: Regina, Vancouver, Winnipeg, Fort William.

### Presentation to St. John's, London.

The congregation of St. John's Church, London Township, are justly proud of their beautiful church, to which so many improvements have been made during the rectorship of Archdeacon Richardson. St. John's Guild has just made another presentation of two handsome hymnboards of heavy polished black oak, with enameled headlines. The enameled and figures are a contribution from Edgar Chamberlain. Mrs. George McComb is president of the guild.

### Presentation to Canon and Mrs. Rix.

The fifth anniversary of the coming of Canon and Mrs. Rix to Prince Rupert, was made the occasion of a very pleasant and successful event in St. Andrew's Church recently. A reception was accorded Canon and Mrs. Rix and presentations made to them. The programme was conducted under the auspices of the W.A. A substantial purse (\$200), the gift of the congregation, was presented to Canon Rix by Mrs. R. L. McIntosh, first president of the W.A., in a few well-chosen words. To Mrs. Rix, a beautiful cluster of roses was given, the one making the presentation being little Miss Constance McMullin. A brief address was given by Bishop DuVernet, in which reference was made to Canon Rix's devoted labours and to the pleasure all must feel in honouring him and Mrs. Rix.

Canon Rix leaves in the near future to attend the General Synod and Wycliffe College Alumni Conference in Toronto.

### A Purse for Archdeacon Howcroft.

The parishioners of St. Paul's sprang a pleasant surprise on Archdeacon Howcroft on August 15th, when they presented him with an address and a purse in honour of his appointment as Archdeacon of the Edmonton diocese and as tokens of their high esteem. The ceremony took place in the S. Paul's Church schoolroom, and there was a large and representative attendance. Alderman McCoppen presided. The address was read by James Gee, churchwarden, and the purse was presented by the little daughter of A. E. Bellamy, Rector's warden. There was an enjoyable musical programme, and refreshments were served by the W.A.

### Girl Guide Camp of Christ Church, Stellarton, N.S.

The Christ Church, Stellarton, N.S., Girl Guide Camp, held a successful camp for a fortnight in July. For 13 days the rates were \$7, including railway fare. On Sundays service and Bible Class were held. Twenty-four girl guides, the captain, two lady assistants and the Chaplain, Rev. E. Morris, made up the camp. Each morning the order of Morning Prayer was repeating of "Three Fold Promise" while standing at salute, company prayer and Lord's Prayer, followed by roll call led by captain, hymn, short Scripture lesson and address, followed by prayer led by Rev. E. Morris. Instruction was given in first aid, nature, table of drill and pioneering by the captains, second class work including guide laws, semaphore, health exercises and knots. The captain writes that the general success of the camp was largely due to Mr. Morris' ready interest and help in every detail which was for the benefit or pleasure of the girls.



**A Soldiers' Chapel.**

The soldiers' chapel in St. Luke's Church house, Winnipeg, is a feature other parishes would do well to copy. It is a little gem of a chapel. The sacrament of Holy Communion for the soldiers is celebrated every Thursday morning. Every Tuesday evening a small congregation assembles for prayers for our armies overseas and our navy. Many sacred memories cluster around the little chapel. On its walls are many pictures of the men and boys of St. Luke's, who have gone with Canada's army, and some have made the last great sacrifice in the cause. The children of St. Luke's Sunday School have just about collected enough money to put in two windows in the soldiers' chapel in memory of those boys of the school who have fallen in battle and in honour of all who have gone to war.

It is a frequent saying of Rev. Canon Bertal Heeney, Rector of St. Luke's, Winnipeg, that Christianity and good citizenship go hand in hand, and that good citizenship demands that we add beauty to the city in which we live. St. Luke's Church grounds illustrate this. Large flower beds have been planted on all sides of the church, and vines cover part of the building, so that St. Luke's is really a beauty spot in Fort Rouge.

**Archdeaconry of Assiniboia.**

Meetings of the Archdeaconry of Assiniboia, in the diocese of Calgary, will be held as follows: September, Deaneries of Alsask and Rosetown at Rosetown. Deaneries of Assiniboia and Shaunavon at Assiniboia. October, Deaneries of Medicine Hat and Swift Current at Maple Creek. The proceedings in each case will be as follows: Morning, corporate Communion with short address, mattins and address with prayer and meditation until noon. Afternoon, address by Ven. Archdeacon Burgett, followed by discussion on the advancement of the spiritual work in the two Deaneries concerned. Evening, social gathering of clergy and laity.

**A Peel River Indian Ordained at Moosehide.**

On Sunday, July 28th, 1918, the Right Rev. I. O. Stringer, Bishop of Yukon, held an impressive service in the Bishop Bombas Memorial Church at Moosehide, when he ordained Julius Kendi, a member of the Peel River tribe, to the office of deacon. The candidate was presented by the Rev. W. W. Williams. Rev. Julius Kendi has been ministering to the Indians at Mayo for some time, and has so won their affection and appreciation of his services, that they sent a deputation to the Bishop asking that Julius be left in charge of the work for another year. After the ordination about 60 Indians partook of the Holy Communion. Ninety attended service.

**Cree Indians Loyal.**

The spirit of the Cree Indians is shown by the following extract taken from their address to the Bishop of Saskatchewan recently: "We take great pleasure, we who are Indians, in adding ours to the congratulations that are being offered to you on the completion of the twenty-fifth year of your holding the office of Bishop. It is in order that we show our congratulations. You took an Indian name for your title when you were first appointed a Bishop. Moosehide was the name of your first diocese and your people were nearly all Indians. When you were removed the diocese to which you were appointed also had an Indian name. This river that flows by us here, which the Indians named Kisiskatchewan, is the

original of the name of your diocese. When the first Bishop was appointed, other names were suggested for this diocese and one Indian chief being asked what he thought, said: "Let it be named Kisiskatchewan, that, as the waters flow rapidly down the river, so the work of the Church may progress steadily and rapidly. At that time most of the people in this country were Indians. Now there are many white people and we are comparatively few, but we hope to fill our place in this our land in future generations, and it is with this hope that, in the war that is now raging not a few have been found ready to stand shoulder to shoulder with the white men, to fight for the flag that gives liberty and good government wherever it waves. We are ready to stand by our country and also our religion."

**The Bishop of Newfoundland at Grand Falls.**

Bishop White, accompanied by his Chaplain, Rev. A. G. Bayly, and Rev. M. H. Gardner, incumbent of Botwood, recently visited Grand Falls. Grand Falls had united to pay respect to the distinguished visitor, and a principal feature of the decorations was an electric device, "W. N. F. L. D.," near the church, which, at night, could be seen all over the town. He was met at the train by the Rector, Rev. H. V. Whitehouse, and the representatives of the congregation where an address of welcome was read and presented to him. Two very impressive and dignified services were held in the tastefully decorated church, the chancel and transepts being consecrated, and the sacred rite of Confirmation administered to thirty-five candidates. In the afternoon a reception was held in the town hall, an opportunity being afforded the citizens of meeting the Bishop. The building had been artistically arranged and beautified, and a handsomely coloured electric device expressed the hearts of the people, "Welcome to Our Bishop." At the end of the reception he expressed his appreciation of the kindness and courtesy of Grand Falls in a few well-chosen words.

**Prayers in India for the Reunion of Christendom.**

In June, 1917, the Commission of the American Episcopal Church on the World Conference on Faith and Order, requested the whole Christian world to observe January 18-25, 1918,

as a season of special prayer for the reunion of Christendom and for the guidance of the preparations for the World Conference. It is believed that the week was observed by more Christians of more Communion and in more parts of the world than had ever been the case with any such observance. The commission is now asking for the observance of the same period next January for the same purpose. One of the countries where the observance was most general and earnest was India, where, through the efforts of the National Missionary Council, different arrangements were made in each representative council area for the observance of the week according to the different conditions prevailing. In Bombay each congregation was urged to meet every day of the week for meditation and prayer, and a general meeting of the clergy in the city arranged the plans. The Church of the United Free Church of Scotland and the Hume Memorial Church of the American Marathi Mission were each open for an hour on each day throughout the week, as places where Christians of every Communion could meet for silent prayer and meditation. The Bishop of Madras, at the request of the National Missionary Council, prepared "Outlines of Meditation and Prayer" for use during the week. These were adapted and amplified and widely circulated and used in Bombay and in other parts of the Province by Christians of every denomination. A joint meeting for prayer in the Anglican Cathedral was held on Saturday, the day after the close of the octave, because that afternoon was considered to be the best time for such a gathering. A small committee, with the Bishop of Bombay as chairman, was appointed by the Bombay representative Council of Missions to draw up the form of service, which was printed in English, Marathi, Gujarati and Urdu, the four languages representing the chief Christian communities of Bombay. It had not been possible to print also in Tamil, but many of the Tamil-speaking Christians in Bombay understand either English or Urdu; and many of the rest were able to bring their Bibles and hymn books and so join in the service. The passages from Scripture were read first in English by the Bishop of Bombay, then in Marathi by the Rev. John Malelu, of the American Marathi Mission, and then in Gujarati. The hymns chosen were those of which translations existed in all four of the Indian languages, so that each could join in his own tongue. The Cathedral was filled with between seven and eight hundred people of various Com-

munities and races. The request for the observance of the same octave January 18-25, 1919, for special prayer for the reunion of Christendom has again been sent to Christians in every part of the world. It is hoped that they will begin at once to plan for the observance of the octave, putting their whole soul into this outpouring of prayer by every Communion, every race and in every tongue, that, the unity of Christians being made visible to the world, it may believe that the Father sent the Son as its Redeemer.

**Holiday Preachers.**

The churches of the Mission of Sharbot Lake benefited by a fortunate chance. Rev. G. Scantlebury, Rector of Holy Trinity, Ottawa, and Rev. A. E. Smart, incumbent of Tweed, were both here over the weekend and accepted the incumbent's invitation to assist in the services. Mr. Scantlebury preached at St. Andrew's Church, and Mr. Smart at Christ Church, Oso.

**People Must Have Clean Amusement**

**United States Council of Defence Rules That Entertainment Is Essential in War Time.**

England long ago decided that amusement of the wholesome kind was absolutely essential for the people in war time, while the Council for National Defence in the United States recently ruled that entertainment must be continued for its psychological effect upon the public. Without it under the strain of war they feared the people might develop a "frame of mind" that might affect the morale of the nation. The Canadian National Exhibition took a similar stand four years ago, and this year the management will furnish entertainment on an even more elaborate scale than before, turning its diversions wherever possible to patriotic ends. A Model Camp on the largest scale yet attempted, where extraordinarily vivid impressions of the realities of service abroad will be a feature, while among the lighter diversions will be an entirely new Midway, a world congress of entertainers in front of the grand stand and a host of special attractions throughout the grounds.

- P** is the parish which uses the Practical.
- R** is its rector, with ability tactical,
- A** who allowed his people to buy it,
- C** that the children and teachers might try it.
- T** is the testimony, often rehearsed,
- I** that the interest held from the first.
- C** is the change that it wrought in the school,
- A** by attention to system and rule,
- L** by the lessons now taught in that school.

**Extract from a Letter from a Canon of the Canadian Church:**

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## The Saskatchewan Synod

### A Memorable Session.

The Saskatchewan Synod week was a week to be long remembered for the enthusiasm of its services and its joyful congratulations. Almost all the clergy were present and a large representation of the laity when the opening service was held in St. Alban's. There was a celebration of the Holy Communion with the special Collect and other lections appointed for the day of the Transfiguration from the draft revised Prayer Book. The sermon was preached by Canon Heeney, of Winnipeg, on "After that the kindness and love of God appeared."

The sessions were held in the large hall of St. Alban's College by the kind permission of the directors. At the first, besides the usual members, there were the visiting Bishops of Keewatin and Qu'Appelle, representatives of the Bible Society, also the diocesan officers of the W.A. After routine business the Bishop delivered his charge, which was reported in last week's "Canadian Churchman." He closed with a very grateful acknowledgment of all the work done and the encouragement received regarding the debt fund and a slight sketch of the work accomplished during the past two years.

#### Presentations.

At this stage Canon Strong asked the Bishop to vacate the chair to allow Archdeacon Dewdney to occupy it. The Archdeacon, in taking the chair, explained that this change was to give recognition to the special character of the day, the twenty-fifth anniversary of the Bishop's consecration. The first address of congratulation was read by Canon McLennan in the enforced and unexpected absence of the veteran Archdeacon Mackay, owing to sudden shortage of help at the Mackay School. His absence was the only shadow cast on the anniversary gathering, but his voice was heard as the address was read in Cree and then interpreted—words of loving appreciation of the Bishop, and breathing loyalty to him and the work of the Church. The historical references were interesting, especially when it was explained that a chief had asked that the diocese should receive its name from the swiftly-rolling river in the hope that the work of the Church might also be swiftly rolling. More interesting still was the fact that the old chief himself was present as a member of the Synod.

The next address was from the Diocesan Branch of the W.A., and was read by Mrs. E. Matheson, president, who was accompanied to the platform by Mrs. Dewdney, first vice-president, Rev. E. Salter and Rev. I. B. Taylor, representing the Bible Society, presented the Bishop with a beautifully-bound copy of the Bible, and also of the New Testament. Mr. Taylor, reading the address after Mr. Salter, in a few words had expressed the pleasure he has always felt in the sympathetic attitude of the Bishop. Canon Strong read the address from the clergy and laity, the house standing during the reading,

and made the presentation of a set of robes from the clergy and laity.

His Grace the Archbishop of Rupert's Land had written, offering his sincere congratulations, and expressing his regret at being unable to attend. The Bishops of Edmonton and Calgary were also prevented from coming. The Bishop of Qu'Appelle had cancelled various engagements in order to be present, as he felt deeply the importance of showing his sympathy with this diocese. He joined with all in the congratulations of the day, and spoke words of encouragement in view of God's past help as regarding the future up-building of the diocesan work. The Bishop of Keewatin was particularly glad to be with the Synod that day, as he could claim the Bishop as his own Bishop, having been a missionary so many years in Moosonee with him. It was largely due to Bishop Newnham that the Diocese of Keewatin had been separated from that of Moosonee and he himself chosen as first Bishop.

Bishop Newnham, in his reply, included the members of the various bodies who had addressed him. He thanked them all for their kindness, and felt humbled by their words of appreciation. He would not make a formal speech, as he could not express what he really felt. He recognized that all the kind things said centred round the goodness of God to him during the past twenty-five years. He feared at times that his method with his workers was like that of the British press with the British navy and army. They took the best and noblest for granted and said nothing, but, though he had not spoken at length of them, he fully appreciated all their loyal and loving service.

#### Thanksgiving Service.

The special thanksgiving service was held in St. Alban's, the building being well filled, local friends attending as well as the large number of delegates. It was a memorable occasion, and, as the long procession filed into the church, thoughts went swiftly back to fourteen years ago, when the diocese was mostly Indian and the clergy were so few. To-day the number is again reduced, nearly a third being at the front. While over fifty students are gone, those left behind are more than willing to "carry on," and are doing grand and intense work. The musical part of the service was most inspiring, reverent and uplifting, whilst the beautiful anthem, "The Lord is My Shepherd," stirred to thoughts of praise and acknowledgment of God's goodness during the collection of the great thankoffering to be used for wiping out the diocesan debt. The Bishops of Keewatin, Qu'Appelle, Dr. Carpenter and Canon Strong took part in the service. The Bishop of Saskatchewan preached, taking for his subject, "Lord, it is good for us to be here." The Bishop reminded

his hearers that the Lord, knowing what was ahead of His disciples, allowed them this glimpse of His glory to strengthen them. The Bishop gave warning of the danger to-day of trying to avoid self-denial and cross-bearing because of the discouragements of life. It is wiser to ask, "What wilt Thou have me to do?" The Bishop then gave a sketch of the past twenty-five years of his life, showing how, when asked, this question had always been clearly answered and the promise made sure, "In all thy ways acknowledge Him and He shall direct thy paths," so that after these many years he could truly say, "Goodness and mercy have followed me all the days of my life." After a short review of the thirteen years spent round Hudson's Bay, the Bishop expressed his satisfaction that it was during his service there the vast diocese had been divided and the new diocese of Keewatin formed, so that on August 17th, 1902, Bishop Lofthouse had been consecrated first Bishop. "I thank God that He allowed me to see this accomplished, and to hand over that portion of the diocese which included Crees, Chippewyans and Eskimos to one who had proved himself such a faithful, self-sacrificing and capable missionary, whom no hardship or difficulty daunted, and who has so thoroughly justified the Church's choice of him." The Bishop told how plainly it was shown to him that he was called to leave the work in the North, where he had been so happy, to begin afresh in the West, and of the warm-hearted greeting and promise of welcome which was sent to him from the St. Alban's people, as well as from diocesan officials, and spoke shortly of the growth in the last fourteen years. He referred gratefully to the revival and great usefulness of Emmanuel College and to the establishment of St. Alban's Ladies' College, to the immense help the Diocesan Branch of the W.A. had been to him and the diocese generally. He spoke of the Mission of Repentance and Hope in 1912, which had been followed by smaller efforts in various Missions since then, and to the two memorable Quiet Days in 1916 and 1917, when much earnest prayer was made and answered, and when the gracious influence of the Holy Spirit was vouchsafed. "A great future is possible for this western land if we are faithful to God and each other. May we have grace and wisdom to use the opportunity that He has given us, so may our beloved Church, in ever closer union within itself and in unity with the non-Episcopal Churches, be a light to guide the wanderers into the haven of God's love in Christ Jesus."

#### Thankoffering.

The Bishop thanked his friends very heartily, expressing his deep gratitude to them for having so cheerfully given up their desire of presenting a personal gift "You

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could not have chosen a token of your goodwill to me and your gratitude to God that would give me such joy or touch me so deeply as the thank-offering which we present this evening to be used for God's glory and the welfare of His Church in this diocese by the liquidation of the debt which is crippling progress." The amount of the offertory in cash and promises was nearly \$2,000, which, with the money already paid in, reached over \$11,000.

During Synod the Bishop made special mention of members who had been called to rest. Rev. J. R. Matheson, after so many years of faithful work at Onion Lake; Rev. C. L. Mortimer, with only a few years of work, but with the promise of so many more; Rev. R. Inkster, in his eighty-second year, who had served ever since entering Emmanuel College in 1879; Mr. Wm. Traill, faithful Synod delegate and earnest Church worker, and Mr. Nathan Setlee, the result of an accident whilst out with his dog train, a devoted lay reader at Grand Rapids.

After the opening business of the Synod the next day, Canon Heeney addressed it on the "Centenary of the Founding of the Church in Western Canada." Beginning with a graceful felicitation of the Bishop and the diocese on the occasion of the anniversary, the Canon said that he was present at the request of the Primate and as a labour of love. He counted it a privilege to be able to serve the Church to which he owed so much. The centenary celebration is planned to take place in October, 1920, and he solicited our co-operation from the outset of the period of preparation, earnestly entreating that the whole effort should be as wide as the province of Rupert's Land. It is not intended to raise a cathedral, but to raise a temple to God in the hearts of His people. The opportunity is unusual, and opportunity is always wedded to responsibility. The business as a whole was marked with the spirit of optimism, although there is great need, yet the signs of past blessing have been so great that there is cause to thank God and take courage. Every member felt cheered by the willing response financially, and especial congratulations were offered to Archdeacon Dewdney, who was largely responsible for the scheme by which so much had been raised, and to Rev. E. Sherston, the financial Missioner of the diocese, whose unremitting work in visiting so many Missions during the year brought such a large number into touch.

The Sunday School Committee report excited much interest, and a very spirited discussion as to the best way of increasing and strengthening the work. After very careful consideration it was decided to affiliate with the Provincial Sunday School Federation. It was hoped that there might be a Sunday School Prayer Union, so that weekly all might pray for all. It was also decided that the Synod should meet bi-annually, and that a Diocesan Conference should be held the alternate years, and some arrangement be made to reach girls and boys at the most every student has enlisted, the C.C.C.S. have thought it best to close Emmanuel College temporarily, but it is hoped to make some arrangement whereby there should be a short course for the few Catechists now at work. Sympathetic reference was made to those at the front. From among the enlisted students 13 had earned commissions,

## Who Will Inherit!

The laws of succession become operative when an estate is left intestate. To make certain that your estate is distributed according to your wishes it is necessary to make the provisions in an accurately drawn up will. The time to make your Will is NOW. In appointing an executor, let us suggest the experience and reliability of this Corporation as evidenced by its 36 years of successful service and satisfaction. The charges are no more than the courts allow a private individual executor.

Pleased to confer with any who are interested in fuller information.

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ally wished to use their own languages, yet that for the better up-building of our Dominion and Empire, the use of the English language only should be allowed in all schools.

A resolution that women should be eligible for election on vestries could not be taken up for want of a quorum, many delegates having been obliged to leave for their distant homes. It is hoped to bring the question up earlier at the next Synod.

The business being very heavy, there was not much time for the social side, which really means so much to the lonely workers. The Bishop and Mrs. Newnham entertained all the delegates and visiting W.A. officers to a war-time lunch, when considerably over 100 sat down together, and again, all delegates and local friends were asked to a war-time social evening at Bishopthorpe, when over 250 turned up. This is an occasion that the Indian delegates greatly appreciate. They were all present at the lunch as well. The weather was all that could be desired, and it was possible to enjoy the fresh air in the garden whilst strolling round with friends. A cup of tea with two home-made oatmeal cookies provided the stimulus to talk. All agreed that the Synod was the best ever held here. The spirit of praise was the predominant note which enabled the sadness of war problems to be better faced.

# Yes, there is a difference between "SALADA" TEA

## and ordinary tea. Just as there is a difference between fresh strawberries and the canned variety!

two had won the D.C.M., one had the M.C. and one the M.M.; five had laid down their lives. This does not include the many clergy who are acting as Chaplains, ambulance men or fighting in the ranks.

### Prosperous Indian Work.

The report of Indian work was most encouraging. Onion Lake, with its forty boarders, under its new principal, Mr. H. Ellis, is making satisfactory progress. Lac la Rouge and the Mackay Schools are doing well. The former of these is needing more help. It is the furthest removed from the rest of the world, but its advantages are great in other ways. Its supply of purest water, abundance of fish, its sawmill, capable of turning out all lumber needed, its fine church, with the large congregation of 300, and the very healthy condition of its people, make it desirable as a field of work in many ways. A new Mission has been taken over at Mistawasis, as the Presbyterian one was closed. The Indians are purposing to build a new church, as they have done at Montreal Lake. There are six improved and nine ordinary schools on the reserves, but more are needed. The response of all the Indians to the anniversary fund has been very generous and willing. Two reserves are fully organized, having churchwardens, vestry and Synod delegates. Three have native lay readers, and are visited by the Rural Dean on occasions. There are six W.A. Branches, all quite enthusiastic about the pledges. Mrs. Brown, field matron at Thunderchild's, conducts service every Sunday and forwards the work in every possible way.

Archdeacon Dewdney in his report, though very grateful for all work done and the signs of blessing, showed how much was left undone through the great shortage of men. Missions had been rearranged and motor cars had been introduced into various immense districts to enable as much ground as possible to be covered, yet there were still unoccupied places, whilst in others Church services were fortnightly or monthly. He paid high tribute to the great zeal and devotion of the workers.

### Alien Immigrants.

The Synod put itself on record that, though alien immigrants natu-

ally wished to use their own languages, yet that for the better up-building of our Dominion and Empire, the use of the English language only should be allowed in all schools.

A resolution that women should be eligible for election on vestries could not be taken up for want of a quorum, many delegates having been obliged to leave for their distant homes. It is hoped to bring the question up earlier at the next Synod. The business being very heavy, there was not much time for the social side, which really means so much to the lonely workers. The Bishop and Mrs. Newnham entertained all the delegates and visiting W.A. officers to a war-time lunch, when considerably over 100 sat down together, and again, all delegates and local friends were asked to a war-time social evening at Bishopthorpe, when over 250 turned up. This is an occasion that the Indian delegates greatly appreciate. They were all present at the lunch as well. The weather was all that could be desired, and it was possible to enjoy the fresh air in the garden whilst strolling round with friends. A cup of tea with two home-made oatmeal cookies provided the stimulus to talk. All agreed that the Synod was the best ever held here. The spirit of praise was the predominant note which enabled the sadness of war problems to be better faced.

### Bible Society War Service

Rev. Jesse Gibson.

It is a marvellous statement of fact to be able to announce that the British and Foreign Bible Society and its Auxiliaries have distributed among the soldiers and sailors of the far-reaching British Empire and her Allies and assistants in all parts of the world, and also among all her foes, over eight million copies of the Scriptures in some seventy-five languages, and there are fresh supplies needed every day. How these Testaments are appreciated by the soldiers may be seen from the following testimonies:—  
Major (Rev.) C. W. Gordon, D.D., (Ralph Connor), says: "The Bible Society is doing a work whose value

it is impossible to estimate, for it is summed up only in the arithmetic of Eternity, by its gifts of Bibles and Testaments to the men going to the Front. May God bless the work of the Bible Society throughout our Army as throughout the whole world."

When our secretary was speaking in one of our Ontario towns, a woman in humble circumstances gave him \$2, saying as she did so: "My husband writes to me to get him another Testament. The one your Society gave him is worn out through use and the mud of the trenches. He has found great comfort and help through reading the Testament. Please send him another one, and use the remainder of the money to buy copies for some soldiers who are yet to go."

In another Ontario town a woman gave \$5 for the Testaments. She said "that her son, brought up in Christian surroundings, had come to live a careless, Godless life. He enlisted and went to the trenches. When the order came to go 'over the top' he dashed forward, and a German bullet took off a piece of his index finger, and would have entered his breast but for the Khaki Testament in his tunic pocket. When he was in the hospital he read the Testament, and feeling the burden of his sin, his attention was attracted to 1st John 2:1, which verse led him to come to Christ as a penitent sinner and to trust Him."

In the audience on one occasion was a returned soldier who had been wounded and gassed, and feared that he would not be able to return to the front. He came to the secretary after the service, and said to him: "When I heard you reading the letters from the soldiers, I wished I could get up there, and tell of what I had seen myself, soldiers, by the dozens, while waiting orders to advance, and not knowing what would happen, reading their Testaments eagerly by the light of the bursting shells, and bowing in prayer."

On another occasion when the secretary had finished preaching in one of the Toronto churches, three Highlanders came up and spoke to him. All had been severely wounded at the front. They said they could endorse every word he said about how the little Khaki Testament was appreciated by the soldiers, and they wanted to add their testimony as to how they had been helped and comforted, not only when in the trenches, but when confined to the hospital, and they had heard men again and again say the same thing concerning the Testament presented by the Bible Society.

A Canadian soldier in France had to lie out, badly wounded, between the British and German lines; but, as he said afterwards: "It was all right though, for, thanks to the silent influence of this little book (pulling a Testament out of his pocket) I was able to make my peace with my Maker."

A wounded Italian soldier writes: "The Gospel is for me the only consolation. In certain sad moments I open the golden booklet, and set myself to read some of the words—gracious, sublime, full of the Holy Spirit. The Gospel has given peace to my heart. I was weak as a reed, but it has made me strong like a tower."

A French soldier on leave, who was offered a Gospel, told our colporteur that he had one already: "Many a time under shell-fire it has braced my courage. I have read it again and again, and I never grow weary of the reading."

Such examples—and they are only a few specimens—will serve to illustrate the service which our Society is rendering amid this great tribulation.

The war brings us many urgent appeals for help; but what better war contribution can any Church, Sunday



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School or individual make than a gift to the Bible Society? Address all gifts to the secretary, Upper Canada Bible Society, Bible House, 14 College St., Toronto, Ont.

The total number of the C.M.S. missionaries who have undertaken war service is 102. These include 28 Chaplains, 26 doctors, 15 Labour Corps officers, 8 combatants, 5 on special war service in India or Ceylon, 10 Y.M.C.A. workers, etc., and 10 nurses. Of these 102 missionaries, 2 have been killed and 3 have died, while 62 are still serving the Empire.

### Had Piles For Ten Years

And Tried Nearly Everything Except a Surgical Operation Without Obtaining Relief—Tells How Complete Cure Was Effected.

There are reported here three cures of chronic cases of piles. In all three cases many treatments were tried before it was discovered that Dr. Chase's Ointment is about the only real cure for this distressing ailment.

Mrs. A. Oates, 22 Gilkinson Street, Brantford, Ont., writes: "I have used Dr. Chase's Ointment as a household remedy for ever so long, and am particularly indebted to it for a cure from piles. I had suffered from this annoying trouble for ten years, and tried nearly everything I heard of. After using Dr. Chase's Ointment a short while I was completely cured."

Mrs. Wm. Shantz, 155 Albert Street, Kitchener, Ont., writes: "For several years I was troubled with bleeding piles. I tried different remedies for relief without success. I read in Dr. Chase's Almanac of the benefits other people were receiving from Dr. Chase's Ointment, so I sent to your office for a sample box. I found it gave me such relief that I went to a drug store and purchased a full-sized box. I have used several boxes since, and have derived more benefit from its use than any remedy I have ever used."

Mrs. F. Cussons, Victoria Street, Ingersoll, Ont., writes: "About two years and a half ago I was suffering from piles. I had tried many different remedies for this distressing trouble, but nothing helped me. Finally I got a box of Dr. Chase's Ointment, and after using it found that I was completely cured and have not been bothered in this way since. I can cheerfully recommend Dr. Chase's Ointment to anyone suffering as I did."


Dr. Chase's Ointment, 60 cents a box, at all dealers or Edmanson, Bates & Co., Limited, Toronto. There are no rivals to Dr. Chase's Ointment as a treatment for piles.

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**The Jolly Animals' Club**  
 By LILIAN LEVERIDGE

VII.

**WHAT MR. MOCKINGBIRD SAW.**

"KEEP your eye on him and see what you will see." These words of Professor Owl's occurred to Mr. Mockingbird again and again. They were very puzzling, and having his share of curiosity—perhaps a little more—Mr. Mockingbird determined to find out what they meant.

For a few weeks he made it a point to visit the milkweed patch every day and see how Greenie was getting along. The no-account little worm was evidently taking his advice and not troubling himself about doing great things. In fact he seemed not to care for a solitary thing but eating; and if satisfying a very hearty appetite meant enjoyment, he was certainly enjoying himself. He ate green leaves for breakfast, green leaves for dinner, and green leaves for supper, and very often took a piece between meals. When he wasn't eating he just rested and slept.

Most people like to have their advice followed, and Mr. Mockingbird ought to have been satisfied; but he wasn't. He felt a little disappointed in his new friend. Those high aims and noble ambitions which had made Greenie willing to give up his little life for the sake of doing one good deed seemed to be entirely lost. Sometimes Mr. Mockingbird tried to arouse his better spirit. He pointed out to him the beauty of the flowers, the blue sky, the sunset and the stars. But Greenie only asked stupidly: "Are they good to eat?"

"Good morning, Greenie. How do you find yourself to-day?" Mr. Mockingbird asked one morning when they met.

"Hungry, awfully hungry," Greenie answered, and continued to eat as if he were half starved.

The bird sat on a spray and watched him silently for a while. That hungry creature didn't seem to know when he'd had enough, for he actually ate till he split his coat all the way down the middle. Mr. Mockingbird was shocked, but was much surprised to see a nice new suit under the old one. Greenie had grown, and was really handsome now. His pale green coat trimmed with black and orange was certainly becoming. But his manners were not very gentlemanly, and when he turned around and ate his old cast-off garment, Mr. Mockingbird was too disgusted to say another word.

One day when he went to visit his little friend, Greenie was too busy eating even to notice him. Mr. Mockingbird sat down and watched, wondering what would be the end of it all. When at last he could not swallow another bite, Greenie hurried away and climbed up a hazel bush. Then he spun a silken rope and fastened himself to a twig. Mr. Mockingbird left him there swinging in his little cradle, sound asleep. "Greenie is a queer creature. I can't make him out at all," he said as he flew away.

When Mr. Mockingbird came again, Greenie was nowhere to be seen. But in the silken rope hung a strange thing that somehow reminded Mr. Mockingbird of his old friend. It was a hard, queer-shaped little case, pale green with silver bars. As he looked wonderingly at it, Mr. Mockingbird saw it move slightly. It was alive, then. But it had neither eyes, mouth, feet nor wings. How strange! Mr. Mockingbird spoke to it, but it did not seem to hear. Then close beside

it he noticed an old faded coat belonging to his little friend. He felt certain now that inside of that queer little case was Greenie himself. But it was very, very strange, and the more he thought about it the more puzzled he grew.

Weeks passed away, the summer blossoms faded, and still no word of Greenie. The queer thing swinging in its silken rope, however, turned from green to yellow and from yellow to brown. There was never the slightest sign of life in it now, and Mr. Mockingbird began to look upon it as a tomb. How sad that the poor little creature with such longings for better things should come to such an end!

One day Mr. Mockingbird sat upon the hazel spray filled with wonder and sadness over the fate of his friend, when suddenly he noticed the little brown tomb tremble. In a few minutes it split right open, and slowly, slowly, out crawled a queer creature with damp, crumpled wings. Mr. Mockingbird watched with wondering eyes while they unfolded, and before he could realize what had happened, there stood before him a most beautiful butterfly. With a pair of wonderful wings, orange and golden and black, and all glistening in the sunshine, it gently fanned the air.

A moment this lovely new-born creature rested there and looked around at the wide, wonderful world. Then it flew lightly and gracefully away in a sunbeam, and resting a moment on a spray of goldenrod sipped the sweet nectar from the flowers.

For a little while Mr. Mockingbird could scarcely speak for surprise. Then he went up to the butterfly and said: "Are you my little friend, Greenie?"

"No, I never heard of him," the butterfly answered. "My name is Heart's-Delight."

All memory of that old life had passed away in that long, long sleep, and little Heart's-Delight was henceforth to be a creature of sunshine, of flowers, of sweetness and of joy.

Mr. Mockingbird never ceased to wonder at the change, but many earnest thoughts guided him to the reason of it. "I think it was his noble spirit," he said to Professor Owl one day, "growing and growing in him all the time, that has changed Greenie, the no account little worm, to Heart's-Delight, the beautiful butterfly."

"You are perfectly right," said Professor Owl. "It is only the bad and the ugly that ever really die. Beauty and goodness somehow, sometime, somewhere, live forever."

Mr. Mockingbird went away with a sweet thought in his heart that grew into the most beautiful song he had ever sung.

**THE CHURCH IN WESTERN CANADA.**

(Continued from page 553.)

and purposeful grapple with the entrenched foes of righteousness.

**FINANCES.**

The chief problem hitherto has been the rural communities, but the wave of prosperity which is coming to farmers through the high prices of grain is strengthening Church work by pushing on the missions, which have so long been in need of help, into a condition in which they are not only able to approximate to self-support, but also to increase considerably the stipends paid to the clergy in such parishes.

These conditions will last long enough to get our work established on a sound basis before more ordinary conditions return. This is a natural law of growth, but with it will come the need for help in new settlements, so that relief on the one side will only be compensated by great and crying needs in another direction.—Greater Britain Messenger.



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"WE ARE DEBTORS."

(Continued from page 552.)

at home, it is the acts and ways in the daily occupation, it is the things in which the character comes out, as touched from above with the Lord's finders of loving-kindness and self-forgotten goodness, that make ninety-nine hundredths of the path of opportunity to be holy.

Holiness is right character and right doing because of the Holy One who loved us, and has given Himself for us. It is virtue glorified by the obedient believer's recollection of purchase of the blood of the Cross; of the love which spared not itself for thee; of all that it means to thee to have found, and to be found by, the Lord Jesus Christ. When day and night, Sunday and week, year by year, the life is gently and mightily ruled by the sense of the obligation of the love of Christ—that is holiness.

**ETERNITY'S GREAT THEME.**

Let us remember, as we close, one bright fact about this great debt. I have said—and you know it—that it can never be paid. Shall we ever in eternity come to the end of obligation? Will there ever be a day in heaven when the redeemed will feel that they have now lived out their debt with thanksgiving? Will the song of their happy life, "Worthy is the Lamb that was slain," ever be exchanged for another theme? No, everything that is possessed and enjoyed in that land of light will always be the result of the Sacrifice of the Cross, and will only deepen the sense of the unpayable debt. Yes, but then it will always be being paid, and the blessed One who laid us under the obligation will always be getting the joy of the willing paying by the loving soul of itself to Him. And we have the means to do it. How? Because He hath given us of His Spirit, aye, and hath given to us Himself. We are rich in Christ our Lord. Having Him we have "the unsearchable riches"; we have the fulness of the resources of God for the life which I have feebly tried to describe, in which virtue is gently glorified by grace, by Christ, by the man's manifest recognition that he is not his own, that he has been saved to love and to serve.



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### Boys and Girls

#### THE QUARREL.

The sun and rain, one April day,  
Began to quarrel while at play.  
The sun, with haughty air, declared  
His playmate could quite well be spared,  
Since he alone made day and night  
And gave the whole world life and light.

The rain replied, with darkening brow,  
She guessed he'd soon find out, so now!

And bursting into tears, she cried,  
No longer near him would she bide:  
No longer together should they play;  
She'd go her own and he his way.

And so the sun sped to the South  
And shone so fierce there came a drouth;

All plant life withered as if cursed,  
The animals soon fled from thirst;  
And then at last the sun, amazed,  
Only on death and desert gazed.

The rain sped North with bitter tears,  
Which fell upon the land so fierce  
The verdant plain became a flood,  
The grass roots buried under mud;

And all the land, ill-smelling, spread  
A stagnant graveyard of the dead.  
Then nature called the erring two,  
And where they kissed a rainbow grew;

She sang to them a loving tune,  
Then took them out to play in June,  
And showed them how the two together  
It always took to make fair weather.

—Ex.

#### THE SHABBY PICNIC.

"Didn't you have a good time at the picnic?" asked Aunt Mary when Gertrude came home very quiet and thoughtful. I heard the children laughing and thought they were enjoying themselves as I drove past the grove, but you do not look very happy."

"There were only three girls there in black shoes and I was one of them," burst out Gertrude. "All the rest looked lovely with white slippers, and I couldn't play at all because my black shoes showed so much. I just despise black shoes," and she looked scornfully at the shining slippers tied with pretty bows.

"But, my dear, your mamma thought she could not afford to buy you a pair of white ones this summer. The ones you are wearing will do till late in the fall, while white ones are only for very warm weather or parties. You are wrong to let the thought of what you wore keep you from having a good time. Lots of children would enjoy a picnic where they could wear their old clothes."

"I wouldn't," said Gertrude, decidedly. "I don't believe anybody would come if you wanted them where they could wear their old clothes."

Just then some little girls came to see Gertrude, so no more was said about the picnic at that time. When the next picnic was given Gertrude begged to stay at home; but when grandma found out the reason she gave her grand-daughter a pair of lovely white slippers, so the despised black ones had to remain in the closet at home while the new ones went to the party.

"Are you going to the picnic next Saturday afternoon, Gertrude?" asked a new scholar after the children had all started to school and vacation was over. "Mrs. Reeder asked me this morning, and I think it will be such fun."

"Of course she's going," laughed the other girls. "Mrs. Reeder is her Aunt Mary."

"She won't tell where the picnic is to be, and all I can find out is that we are to wear our oldest things," said Gertrude. "I am afraid we won't have a good time after all the nice picnics we had in the grove this summer."

But when Saturday came all the boys and girls Aunt Mary had asked were in the front at 1 o'clock, and that lady came out to inspect them.

"Freddy, you will have to run home for older shoes," she said, "and Mattie must leave that nice white apron at home."

"My old shoes have the toes out," said Freddy, "and I had to wear my new ones."

"We can't have anyone in new shoes," said Mrs. Reeder, quickly. "This is to be a shabby picnic."

Away Freddy scampered, and presently a big hay wagon drove up and took all the children out to the country, where there were lots of hickory and walnut trees. There were old hats and dresses, torn shoes, patched trousers, and old jackets, instead of lovely party dresses and new suits but everyone was as jolly as possible long before the big trees were reached.

"My! but I'm glad Mrs. Reeder made me put on these shoes," said Freddy, as they scrambled under the trees for the clean, white nuts, or pounded off the thick skin of the walnut. "I wouldn't have had a good time at all in my new ones."

"Look at my dress!" said Gertrude, showing two brown spots where she had knelt on the soft soil. "I'm glad mamma wouldn't let me wear my school dress."

They worked very hard to fill the baskets and pails and sacks Aunt Mary had brought, and it was late before they could be persuaded to stop for lunch. The jays and squirrels scolded overhead, but the merry children rattled the pails and called to the squirrels that they would have to hunt other trees to lay in their supplies for the winter. Then they washed their hands in the brook and ate the good things out of the big hamper.

"Isn't it lovely to sit right on the ground and not to worry about your clothes?" said one little girl as she ate chicken and bread and butter. "We never can have anything but sandwiches when we wear our good clothes for fear something spills. I'm tired of just sandwiches and cake, and I think this supper is too lovely for anything."

"It's lovely because nobody's telling you to be careful all the time," said a boy. "This is the best picnic I ever went to."

"We can all say that," said a little girl, soberly. "I always have to be so careful of my white shoes that it's fun just to have on your very oldest ones and have a good time."

"Well, what do you think of the shabby picnic, Gertrude?" asked Aunt Mary when the big wagon rattled away from the gate and all the children started home in the twilight with brown hands carrying baskets of nuts.


"It was the very best we ever had, and all winter we'll think of it when we crack the nuts. I'm sorry I said I couldn't have a good time in old clothes, for it has been perfectly splendid," said Gertrude. "Let's have a shabby picnic every year."—Intelligencer.

#### BIRTH


RENISON—At the Rectory, Church of the Ascension, Hamilton, on Sunday, August 26th, to Rev. Dr. R. J. and Mrs. Renison, a Son.

#### MARRIAGE

FRICKER—SHIELDS—On August 7th, at Asheville, N. C., Margaret, daughter of J. W. Shields, to Rev. Herbert Victor Fricker, Curate of St. Augustine's Church, Toronto, Ont.



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and ways in the s the things in comes out, as with the Lord's dness and self- hat make ninety- e path of oppor-

character and right Holy One who ven Himself for glorified by the recollection of od of the Cross; spared not it- that it means to and to be found rist. When day nd week, year by tly and mightily the obligation of hat is holiness.

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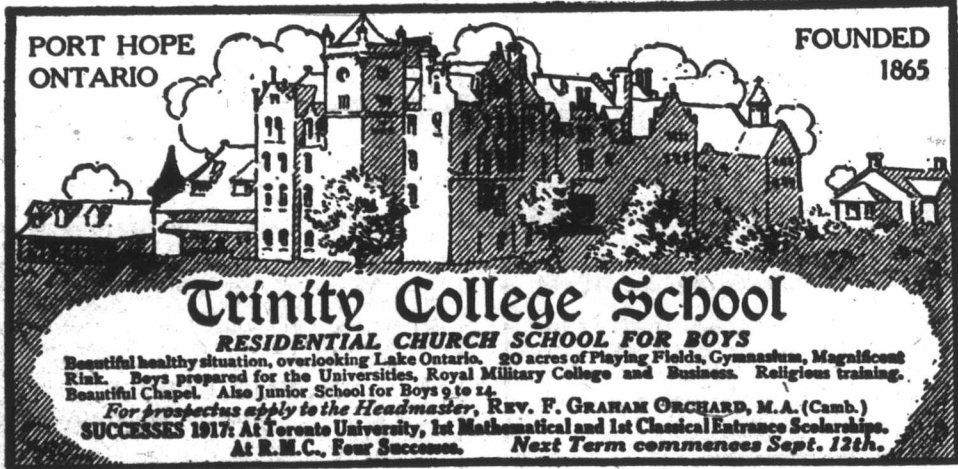
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**England's Kindly King**

Many stories have been told of the kindly, considerate nature of King George, but the following touching episode particularly emphasizes that sympathetic feeling which His Majesty has for every subject. A short time ago a widow living at Forest Gate, London, who has four soldier sons, was seized with a dangerous illness and craved for the sight of her boy, Cecil, who was a corporal in the Second East Anglian brigade, R.F.A., in France for some months.

Believing his mother to be dying, his sister wrote to Cecil, asking him to apply for leave and come home if he wished to see his mother alive. The corporal presented the communication to his captain who told him that there was no chance to leave, as he could not be spared.

The sister then made a direct appeal to the captain, but again the message came through: "Sorry he cannot be spared." In the meantime the stricken mother was calling for her boy, and her grief so affected the daughter that she suddenly decided to appeal to the King.

To her great joy she received the following letter in a day or two:—

"Madam,—In reply to your petition to this department, I am commanded by the Army Council to acquaint you that a telegram has been sent to military authorities overseas, asking that leave be granted to your brother, Corporal C. Thuey, R.F.A., as an exceptional case. I am your obedient servant. B. B. Cubitt."

And thus it came about that one night, when the corporal was sitting on a bundle of hay, depressed and downhearted at the thought that he might never see his mother alive again, he was told that the captain wanted him. Then he learned that leave had been granted him. He was told to saddle up at once and a guide would take him ten miles across country to the railway, where he would catch a coast-bound train, and thus home. Needless to say, the corporal wasted no time, and a few hours later he was kneeling by his mother's bedside. The sight of her soldier son had a most beneficial effect on the old lady, who, although still very ill, has made a marvellous rally, thanks to the King, who heeded her cries.

**Birmingham a Vast Arsenal**

Before the war Birmingham was proud to be known as "the workshop of the world," but since the war it has become one vast arsenal. All her multitudinous industries were "scrapped" for the one supreme object of turning out war materials.

In the process of the evolution, which has marked these years, nothing is more remarkable than the dominant part women are playing. It is estimated that, in these Birmingham factories, out of every 100 operatives 80 are women and girls. They are engaged in almost every conceivable kind of work—heavy and laborious, as well as that requiring the most delicate touch.

Old and young are side by side doing their "bit." Whole families are at the same bench, from the grandmother to the grandchild, and all social grades are engaged in the common task. Not only English, Irish, Scotch and Welsh "lassies," but Belgian, French and other women-kind of the Allied nations are working together.

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