

August 24, 1916.

ONES & WILLIS

Stical Art Workers
od Carving, Stone, Textile Fab-
Glass Mosaics, Embroideries.
WINDOWS and TABLETS,
s, Marble, Mosaics, etc.
ussell St., London, Eng.
irmingham and Liverpool.

MEMORIAL WINDOWS

AM PAPE
ST. LEEDS, ENGLAND.

WHITNEY
DSLEY, ENGLAND

SURPLICE, STOLE AND CLOTHING MANUFACTURER

ssocks.—Russell Cord,
\$6.70. Serge, \$3.04 to
Silk, \$12.18 to \$30.68.
olices, \$1.09 to \$10.23.
socks.—Boys', \$1.09 to
Men's, \$1.37 to \$4.75.
lices, Linen.—Boys' from
Men's from \$1.34.
Outfits from \$32.08.
PRICE LISTS AND PATTERNS FREE.

Oxford Portable Ck and Surplice

as than ONE QUARTER THE
s, when packed. ABOUT ONE
SIZE of the ordinary Cassock
en specially designed for the
of Missioners and other Cler-
ing away from home, and for
ing at Private Baptisms and
of the Sick, etc., and are em-
le for active service as they
over the uniform.

PRICES
\$3.00
\$7.50
\$5.00
versible, Two Colors
\$5.00
\$5.00
Applied to contain Hood or
lb and Chasuble.

WBRAY & CO. Ltd.
aret St., London, Eng.
9 High St., Oxford.

gnes' School

FOR GIRLS
ville - Ontario.
ord Bishop of Ontario.
1.—The Lord Bishop of Kings-
1. Senator Corby, His Honour
H. F. Ketcheson, Mayor, J.
Mngr. Standard Bank.
1. healthful situation in exten-
All kinds of outdoor sports—
school.
1. Primary to Matriculation
sic and Singing.—Prepared for
servatory A.T.C.M. Examina-
F. CARROLL, Principal.
pectus.

MEMORIALS AND DOMESTIC GLASS
DOMINION STAINED GLASS
Est. 1881
380-ADELAIDEW TORONTO
Booth & Mackey, Props

Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Illustrated Family Newspaper

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

Vol. 43.

THURSDAY, AUGUST 31st, 1916.

No 35.

This Week

The Christian Year—

"Spectator"—

"The Conflagration"—

Sermon by Rev. W. B. Heeney, Winnipeg.

The Church and Social Reform

Rev. Canon Plumtre, Toronto

The Bible Lesson—

Next Week

Sermon—
Rev. Dr. Symonds, Montreal.

System in Religious Life—

Very Rev. H. P. Almon Abbott.

Hamilton Church Organ Works
New and rebuilt pipe organs, tracker and pneu-
matic actions. HAMILTON, Ont.

WANTED—A Nursery Governess—Clergy-
man's family. Apply Mrs.
Owen, 12 Ray Street south, Hamilton, Ont.

WANTED—Curate, accustomed to Sunday
School and Parish work. Apply
stating stipend to Incumbent, Canadian Church-
man Office, Toronto.


Degrees of Mus. Bac. and Mus. Doc.
Theory work may be done by cor-
respondence and Degrees obtained by University
Extension plan at very low cost. Address—
California College, 1232 Alice St., Oakland, Cal.

WANTED—Clergyman as Locum Tenens
for St. Paul's Church, St.
John, N.B. Engagement guaranteed for at
least six months. Apply Vestry Clerk, St. Paul's
Church, St. John, N.B.

GIRL FOR TORONTO

For light house work. Nice comfortable home
and good salary. Heavy washing sent out. Mrs.
J. Brazil, 41 Gormley Avenue, Toronto. Long dis-
tance telephone, Belmont 571, Toronto.

BONDS GOVERNMENT BONDS.
—NEW ISSUE—
Orders filled with no expense to pur-
chasers. Write
FRED J. STEWART,
301 C.P.R. Building
Member Toronto Stock Exchange



Try Rogers' Coal this Winter.
You'll be glad you did.
ELIAS ROGERS CO. LTD.
28 W. King St., Toronto

MAKE THE FUTURE of Your Wife and Family Secure by a Monthly Income Policy

By this Policy the beneficiary is saved the trouble and expense attendant upon the advantageous investment of funds and the danger of loss by unwise ventures.

An Absolutely Secure Income, Payable Every Month

Write to-day for particulars, giving day, month and year of your birth, to any of the Company's representatives, or to the

Continental Life

We have openings for a number of local and District Agents including an Inspector for Eastern Ontario.

Continental Life Building - Toronto, Ont

GEORGE E. WOODS, President
CHARLES H. FULLER, Secretary

"THE COAL OF QUALITY"

Milnes Coal

ORDER NOW—LOWEST PRICE

The MILNES COAL CO. Limited

88 KING ST. E. — PHONE M. 5597

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



BELLS
Memorial Bells a Specialty.
Meneely Bell Foundry Co., Baltimore, Md., U.S.A.



Write for catalogue of
Clerical Tailoring
HARCOURT & SON
108 King St. West, Toronto.

Harvest Anthems

Morning and Evening Services, Communion Services, Organ Voluntaries, for Pipe or Reed Organ, and
General Musical Supplies
Music sent on Approval to Clergy or Choir Leaders.
Anglo-Canadian Music Co.
144 Victoria Street, Toronto.

Christ and the Future Life.
By R. W. DALE, author of "The Living Christ and the Four Gospels." Price 35c. net.

Nuggets from the Bible Mine.
Extracted by Rev. W. TUCKWELL. Some-
thing new and most attractive in the nature
of Bible interpretations. Price \$1.25 net.

The Work of Christ.
By P. T. FORSYTH, Principal of Hackney
College, Hampstead. Price 50c., or by mail
postage 10c.

The Beliefs of Unbelief.
Studies in the alternatives to faith. By W.
H. FITCHETT. Price 50c. net.

Our Place in Christendom.
Lectures delivered at St Martin-in-the-
fields, in the Autumn of 1915. Preface by the
Bishop of London. Price \$1.25 net.

The Religio-Medical Masquerade.
A complete exposure of Christian Science.
By F. W. PEABODY, of the Boston Bar.
Price \$1.00 net.

A Frenchman's Thoughts on the War.
By PAUL SABATIER. Translated by Ber-
nard Miall. Price \$1.25 net.

Religion in Europe and the World Crisis.
By CHARLES E. OSBORNE, Rector of
Walsand. Price \$2.25 net.

"All's Well!"
Some helpful verse for these dark days of
war. By JOHN OXENHAM, author of
"Bees in Amber," etc. Price 35c. net.

Upper Canada Tract Society
JAMES M. ROBERTSON, Depository
2 Richmond St., East. Toronto

YOUR ENVELOPES SHOULD BE ON ORDER NOW. GET OUR SAMPLES AND PRICES. THE CHURCH ENVELOPE CO., 109 JARVIS ST., TORONTO

Personal & General

Honorary Lieut.-Colonel the Rev. R. H. Steacy has been promoted to the rank of Colonel.

The colours of the 66th Battalion, C.E.F., have been deposited in St. Paul's Cathedral for safe-keeping.

The Canadian headquarters of the Pocket Testament League have been removed to 84 Victoria Street, Toronto.

Hon. Captain the Rev. B. L. Whitaker has been posted as the Chaplain to the 5th Brigade at Caesar's Camp, Folkstone.

It is interesting to note that within the past few weeks three double companies of Indian Christians have been recruited in the Punjab.

Bishop Stringer, who attended the Provincial Synod at Edmonton on August 9th and following days, left Vancouver for Dawson on the 21st.

Six native Indian officers and Sepoys have up to the present time won the Victoria Cross and twenty others have been decorated with the Military Cross.

Just recently Harvard University has conferred the degree of D.D. upon the Rev. George Hodges, D.D., Dean of the Episcopal Theological School at Cambridge, Mass.

The Rev. Canon Davidson, of Peterboro', Canada, Major-Chaplain of the 93rd Battalion, C.E.F., has been attached to the Ontario Hospital, Orpington, Eng.

The late Sir Victor Horsley, the eminent surgeon, who died lately in Mesopotamia from the effects of a heat stroke, was an ardent advocate of the cause of temperance.

The death of Mr. W. T. Boyd, barrister, Toronto, on Wednesday, August 23rd, removes one of the oldest readers of the "Canadian Churchman." We extend to his family our deepest sympathy.

The colours of the 99th (Essex County) Battalion were deposited in the parish church, Windsor, England, for safe-keeping during the war with appropriate ceremony on the 16th inst.

Khaki Testaments, presented by the Canadian Bible Society, were given a few days ago to the men of the 119th Battalion who are at present stationed at Halifax. Rev. L. J. Donaldson made the presentation.

Lieut. Stewart Simpson, 5th Mounted Rifles, second son of Canon Simpson, St. Peter's Cathedral, Charlotte-town, is reported wounded in France, August 14th. Canon Simpson's two other sons are also on active service.

The Federal Government at Ottawa has notified the authorities in England of its intention to contribute the sum of \$25,000 towards the cost of the Imperial memorial which is to be erected in honour of the late Earl Kitchener.

Dean Starr, of Kingston, has once more gone to the front as a Chaplain, this time as a voluntary worker, for at his own request he will receive no remuneration for his services. Prof. Duckworth, of Trinity College, takes his place at Kingston.

At a public luncheon, which was given in honour of Bishop Brent, of the Philippines, at the Bankers' Club, New York, lately ex-President Taft was the principal speaker, and he spoke in terms of the highest praise in reference to the Bishop's work, particularly amongst the Moro population in his diocese.

The Rev. Canon Simpson, D.C.L., of St. Peter's Cathedral, Charlotte-town, P.E.I., has supplied a complete outfit for Church of England Communion services for the Nova Scotia Highland Brigade at Aldershot Camp. Canon Simpson is a devoted worker and his kindness in this instance is very much appreciated.

The Right Rev. George Frederick Cecil De Carteret has been elected Archbishop of the West Indies. He was the unanimous choice of the seventy-one clergymen and fifty laymen who attended a special Synod at Kingston, Jamaica. For the last three years he had been assistant Bishop of Jamaica and administrator of the islands.

The Roll of Honour of Cambridge men has been very much lengthened by the toll exacted during the recent fighting in France. Widespread sympathy will be felt for the venerable Master of Trinity College, Dr. Butler, whose second son, Gordon, Scholar of Trinity College, and formerly President of the Union, has been killed in action.

The Rev. George E. Lloyd returned to England from Canada on August 26th, sailing from Montreal on the "Missanabie." Mr. Lloyd attended the meeting of the Synod of the Province of Rupert's Land, held recently in Edmonton, and took an active part in several of the discussions, especially those on Prohibition, Religious Education in Public Schools, and the use of one language.

We are pleased to be able to state that Corporal Allan F. Lynch, of the machine gun section of the 19th Canadian Battalion, who was wounded in Belgium on July 20th, and was removed to a hospital at Brighton for treatment, is now out and about again. Corporal Lynch received his injury, a bullet wound in the shoulder, during a raid on an enemy trench. He is the son of the Rev. F. J. Lynch, Rector of the Church of the Advent, West Toronto.

With the approval of the King the £100,000 which His Majesty presented to the nation some months ago will be devoted to general purposes in connection with the war. King George on placing the £100,000 at the disposal of the treasury last April accompanied the donation with a letter saying: "It is the King's wish that this sum, which he gives in consequence of the war, should be applied in whatever manner is deemed best in the opinion of His Majesty's Government."

Even amidst the clash of war it is impossible to ignore so notable an event as the celebration of a hundredth birthday, which lately fell to the lot of Miss Elizabeth Young, of Richmond, Yorks. The greater part of Miss Young's long life has been spent in the beautiful Yorkshire dales. Her interest has centred round the church she loves. For over half a century she was a teacher and superintendent of the Sunday School in connection with St. Mary's, Richmond, and the various parochial organizations have had in her a generous supporter and a devoted helper.

REED, SHAW & McNAUGHT

INSURANCE
Phone M. 6848 TORONTO

Municipal Debentures

can now be obtained to yield the investor
5% to 7½%
with absolute safety. Write for particulars.
BRENT, NOXON & COMPANY
Dominion Bank Building, Toronto

COMMUNION WINE

ST. AUGUSTINE
(REGISTERED)
\$2.00 per gallon 25c. extra for Containers
\$5.50 per doz. quarts
D. G. STUART
Phone Main 1329 391 Church St., Toronto

Toronto Carpet Cleaning Co.

Main 2686
Carpet cleaning and altering a
specialty.
67 LOMBARD STREET

THE HOME BANK OF CANADA

ORIGINAL CHARTER 1854
Branches and Connections throughout
Canada
EIGHT OFFICES IN TORONTO
8-10 King St. West 78 Church Street
Cor. Queen W. and Bathurst St. Cor. Bloor West and Bathurst St.
Cor. Queen East & 236 Broadview Ave.,
Ontario Sts. cor. Wilton Ave.
1871 Dundas St. cor. 1220 Yonge Street Sub-
High Park Ave. way

Pure ICE Exclusively Highest Grade Coal

**GRENADIER
ICE AND COAL CO.**
CHAPMANS, LIMITED
Head Office:
Confederation Life Bldg.
17 QUEEN ST. EAST
E. W. TRENT, Sec'y-Treas.

CO-OPERATIVE THEOLOGICAL COLLEGES

MONTREAL, QUEBEC.

Session Opens on October 3rd, 1916

The four Theological Colleges (Congregational, Diocesan, Presbyterian and Wesleyan), affiliated to MCGILL UNIVERSITY, offer the following ADVANTAGES to STUDENTS for the CHRISTIAN MINISTRY:—

FOR BEGINNERS—a Matriculation Class in which no tuition fees are charged.
FOR UNDERGRADUATES in Arts and Theology—a large number of University and Theological Scholarships offered in competition.

Also in competition for members of the SECOND and THIRD YEARS in DIVINITY—a travelling fellowship of \$300.00 a year for two years.

A STAFF of twelve Professors provided by the four co-operating faculties.
INTER-COLLEGIATE COURSES from which students may make selections, subject to the approval of the Faculty of their own College.

BOARD and LODGING and other privileges of residence in any of the four Colleges at moderate rates.

SPECIAL lectures by distinguished visitors and peculiar opportunities of studying Canadian Social questions in a cosmopolitan city.

For CALENDARS of the individual colleges apply to the respective principals as follows—

Rev. W. H. WARRINER, D.D., The Congregational College, Montreal. Rev. D. J. FRASER, D.D., Presbyterian College, Montreal.

Rev. ELSON I. REXFORD, LL.D., Diocesan College, Montreal. Rev. JAMES SMYTH, LL.D., Wesleyan College, Montreal.

For the joint calendar and any more detailed information apply to the Dean of the Faculty—
REV. PRINCIPAL ELSON I. REXFORD, LL.D., 734 University Street, Montreal.

THE QUICKEST ASSET

in the world is Life Insurance—and that when MOST NEEDED. Protect your other interests by adequate Life Insurance.

Obtain that Insurance where it costs least and returns highest profits—that is, with

The Great-West Life Assurance Company

DEPARTMENT "C."

Head Office WINNIPEG
Over \$125,000,000 in force.

You be the judge

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

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

The Standard Fuel Co. of Toronto Limited

Tel. M. 4103.

ST. AUGUSTINE

(Registered)

The Perfect Communion and Invalid's Wine
Prices F.O.B. Brantford, cases (qts.), \$5.50;
Montreal, \$6.00; Halifax and St. John,
N.B., \$6.50; Winnipeg to Victoria,
\$6.50, pints \$1.00 extra.
List of agents from Halifax to Victoria
and Booklets on application.

J. S. HAMILTON & CO.
Manufacturers and Proprietors
BRANTFORD AND PEELE ISLAND, ONT.

Canadian Churchman

Toronto, August 31st, 1916

The Christian Year

The Twelfth Sunday After Trinity, Sept. 10.

"And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened." Biblical students have suggested various reasons for this sigh of Christ. Perhaps He sighed because this particular case of suffering brought vividly before His mind that great burden of pain which mankind is heir to. Or He sighed because He foresaw the sad use to which the restored senses would be put by the man who had been deaf and dumb. But the important point is not the reason for this sigh of the Master, but rather the remarkable fact that He, Son of God as well as Son of Man, actually did sigh. It is from this divine sigh that we may learn a lesson of profound significance.

A sigh of God! And a sigh betokens labour, sorrow, disappointment. And yet men generally think of God as lifted far above these pangs of earth. He still dwells, to the minds of most of us, like the Epicurean gods of old, in the "lucid interspace of world and world," where no trouble ever rises to mar His "sacred everlasting calm." He is Almighty, and so can do what He wills. He is without passions, and so controls, in an eternal serenity, the Universe which He has made.

But against this common, yet heartless view, we have to place the startling fact of our "Gospel"—a sigh of God. And as we meditate, it dawns upon us that this sigh of God, with all the bitterness of its burden, is entirely in line with what Scripture, from its first book to its last, reveals to us as to the character of God. God is there portrayed as grieved and vexed by the foolish and obstinate sin of man. But more than that—He suffers in intensest sympathy with the sufferings of His people. Whosoever touches them touches also "the apple of His eye." And when we cross from the Old Testament to the pages of the New, we find the Incarnate Christ, not only sighing, but weeping tears of poignant grief at the spiritual blindness of His nation; and finally passing, by an inscrutable, but compelling, necessity, to the Agony of Gethsemane and the Dereliction of Calvary. Even when, in later years, the Beloved Disciple saw in vision the Son of Man in His glory, He still appeared, amid the heavenly hosts, as a "Lamb that had been slain."

A sigh of God! Scripture portrays God as suffering. Scripture also uniformly assigns one cause for that suffering, and one cause only—sin. God limited His own omnipotence by the grant of free will to His creatures. The abuse of that gift of free will brings suffering to the great Heart of God. Did God send the War? Must we throw up our faith and become atheists? Man's sin brought the War, and God suffers, for "in all their afflictions He was afflicted."

Our materialism, our selfishness, our worship of mammon, our worldliness, our refusal to surrender ourselves wholly to the Spirit of Jesus—these have been the fruitful cause of this inconceivable burden of pain.

Can we also bring joy to the Heart of the Father? It is written, "There is joy in the presence of the angels of God over one sinner that repenteth."

Editorial Notes

The War and Pauperism.

The war is upsetting many a fine theory. Among them is the idea that has prevailed that there were large numbers of men who would not work even when there were opportunities for doing so. There are doubtless some of this kind, but the fact that pauperism is at present almost non-existent in England is abundant proof that many a man has been a pauper in the past through no fault of his own. In February, 1913, the number of homeless people sleeping out in London was 431. In March, 1916, it was 44. Of the 537,000 paupers in England to-day, over half are invalids and nearly all the others are children or old people. The labour problem has for the present been solved, and this must have a great effect on this question after the war is over. A proper distribution of work, an adequate return for work done, and a proper distribution of the workers will not only do away with the greater part of the pauperism that has disgraced so-called Christian lands in the past but will elevate the whole moral and intellectual condition of the labouring classes. The war is bringing the different classes of society together in a common cause and paving the way for a solution of many a past problem. The Church holds in trust the ultimate solution of all these problems and its power in the future will depend largely, humanly speaking, on her attitude towards these questions now.

M.S.C.C. Finances.

Seven months of the present M.S.C.C. year have passed by but on enquiry a few days ago we were informed that up to the middle of August less than \$45,000 had been received on a total apportionment of \$188,535, or less than 24 per cent., as compared with some \$49,000 on a total apportionment of \$177,892, or nearly 28 per cent. during the same period in 1915. The fact that so large a number of our active young clergy, the majority of whom were warm supporters of the M.S.C.C., have gone to the front as chaplains, makes it all the more important that those who remain at home should see that extra efforts are put forth to avoid a falling off in our missionary funds. Our loyalty to Christ is being tested at the present time and we need to ask ourselves if we can expect God to bless our cause in Europe if we neglect the work of extending Christ's Kingdom in our own land and across the seas. Loyalty, moreover, to the men and women who have answered the call and gone to the front in the Church's mission fields should spur on those of us at home to see that their support and that of the work they are sent to do is adequately provided for. The money is doubtless in different pockets in many cases to-day, but there is plenty of it in Canada for the work of the Church in addition to that of the other war.

Our Department Secretaries.

The two departments of work in the Church in Canada that have secretaries placed in charge are the M.S.C.C. and Sunday School Commission. Both these organizations will be meeting in a little over a month's time in the city of Montreal, when the work of the past year will be reviewed and provision be made

for the future. As one who has been "through the mill" and has worked in the closest possible touch with the secretaries of both these organizations, the Editor of the Churchman is in a position to speak regarding their work and responsibilities. It is unnecessary to say anything regarding their qualifications or ability, and it would be presumption to do so. These are fully recognized. Each of these officials is, however, expected to do the work of practically two men. Thousands of miles must be travelled each year. Scores of sermons and addresses must be given. In addition to these they are rightly regarded as experts in their respective departments and as such are being called upon incessantly for advice and information, and are expected to be always up-to-date and inspiring. Each has, moreover, a burden of responsibility to carry that is in itself enough for the average man without the road work. It is an endless process of giving out with little opportunity for renewing their energy and fund of information. Both these officials are too valuable for the Church to lose, and they should both be relieved almost entirely of the road work that they are doing. Unless this is done, and we know whereof we speak, it will be necessary before many years for the Church to train new men for the work. Moreover, steps should be taken without delay to prepare for a vigorous advance as soon as peace is assured. "Penny wise and pound foolish" has been the history of the Church in too many cases. We trust it will not be the case here.

City Mission Churches.

There is probably no portion of the Church that has been affected so severely by the war as the new congregations on the outskirts of our cities. During recent years large numbers of Church people from the Motherland settled in these districts and were busily engaged in building homes for themselves when the war broke out. New missions were established and although helped to some extent by outside funds were struggling to make ends meet. On the declaration of war a very large percentage of the able-bodied men, married or unmarried, volunteered at once. Much of the money received by their families has had to be used in paying interest, or instalments on principal, of mortgages, and while some have been better off financially than before the war, this is not saying much, and many are much worse off. The work of the clergy in these missions has, moreover, been very much more difficult, not merely on account of the financial conditions, but also on account of the demands made upon their time, and their sympathies. Anxious wives and mothers seeking advice on financial matters or comfort in anxiety or sorrow, government officials or employers seeking information regarding the men who have gone and the financial conditions of the families left behind, have all turned to the clergy for assistance. A hundred and one things have had to be done that were unnecessary in times of peace. It is a most important work, and every clergyman engaged in it is in a very real sense "doing his bit." Many of the men will, we hope, return, and the extent to which their families have been cared for and the work of the Church maintained, will decide in great measure their future attitude towards the Church. The clergy in charge of these centres have, therefore, a right to look to more fortunate parishes for assistance and encouragement, and it ought to be given willingly and unstintingly.

CHEAPEST
GET

the world is Life Insurance—and that when MOST NEEDED. Protect your other interests with adequate Life Insurance. Obtain that Insurance where it costs least and returns highest profits—this is, with

Great-West Life Insurance Company DEPARTMENT "C." WINNIPEG \$125,000,000 in force.

you be the judge

OPLE of good judgment—shrewd buyers—are our oldest and best customers. The evidence—the facts in case carefully weighed that we have satisfied, and deliver it just wanted.

The Standard Fuel of Toronto Limited 4103.

AUGUSTINE (Registered) at Communion and Invalids' Wine B. Brantford, cases (qts.), \$5.00; \$6.00; Halifax and St. John, \$6.50; Winnipeg to Victoria, \$6.50, pints \$1.00 extra. Agents from Halifax to Victoria. Booklets on application. HAMILTON & CO. Manufacturers and Proprietors BRANTFORD AND PELEE ISLAND, ONT.

AL COLLEGES

3rd, 1916 Presbyterian and Wesleyan, following ADVANTAGES—tuition fees are charged. Large number of University and 3RD YEARS in DIVINITY—years. Operating faculties. may make selections, subject in any of the four Colleges at opportunities of studying Canada.pective principals as follows—FRASER, D.D., Presbyterian, Montreal. SMYTH, LL.D., Wesleyan Col., Montreal. Apply to the Dean of the Faculty—University Street, Montreal.

Thoughts for the Thoughtful

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side.—Lowell.

* * * * *

You're beaten to earth—well, well, what of that!

Come up with a smiling face:
'Tis nothing against you to fall down flat,
But to lie there—that's disgrace.

* * * * *

Forever round the Mercy-Seat
That guiding lights of Love shall burn;
But what if habit-bound, thy feet
Shall lack the will to turn?

—Whittier.

* * * * *

A gospel that is after men will be welcomed by men; but it needs a divine operation upon the heart and mind to make a man willing to receive into his inmost soul the distasteful gospel of the grace of God.—Spurgeon.

* * * * *

When a man who has accepted a nomination for office suddenly rises above or falls below his previous record with regard to religious matters, it is only what might be expected when he is made the subject of remarks bristling with interrogation points and uncomplimentary allusion.

* * * * *

Love cannot remain silent. It is an active principle as well as a passion. It finds expression in life. It sympathizes, sacrifices, serves. It is benevolent, neighbourly, pure, holy. Envy and hatred and vanity are foreign to its nature. It is hopeful and rejoiceth in the truth.—J. C. Villiers.

* * * * *

Little self-denials, little honesties, little passing-words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

* * * * *

Doing nothing for others is the undoing of ourselves. We must be purposely kind and generous or we miss the best part of existence. The heart that goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good by doing something for others.—Horace Mann.

* * * * *

He who is diligent in business will not always become famous; but the conscientiously industrious soul will at least enjoy the blessedness of knowing that by labour the Lord can be served as well as by prayer and song and meditation, and that "work done for God, it dieth not."—C. A. Dwight.

* * * * *

What the particular thoughts or temptations are that disquiet you, I know not; but whatever they are, look above them, and labour to fix your eye on that infinite goodness which never faileth them that by faith do absolutely rely upon it and patiently wait upon Him who hath pronounced them all, without exception, blessed that do so.—Robert Leighton.

* * * * *

"There is a difference between tithing and systematic giving. The latter is a definite sum given regularly, the former a definite per cent. of the income." The two can be well combined.

"Nowhere in the Word do we find reference made to 'tithes or offerings'—but always 'tithes and offerings'—thus indicating the offering as something additional and distinctly apart from the tithe."

Spectator

Comments on Matters of Interest from Week to Week.

Spectator would very humbly but very urgently request the Primate of All Canada and for the matter of that any and all of the Bishops in Canada to get in touch with the Dominion Government to see if a more adequate representation of Anglicans cannot be secured for the chaplain staff of the overseas forces of this country. It would appear to be self-evident that those communions that have developed the spirit of service and sacrifice in the time of their country's need, would in all probability be better spiritual guides in the stress of conflict and the temptations of camp life than the representatives of a communion which, having saved their own souls, are now engaged in saving their bodies by an apparently incurable distaste for enlistment. One wonders on what basis of ethics the men of a communion that is offering her sons freely and even generously, should be placed under the spiritual instruction of those who have failed to develop the kind of patriotism that steps to the front in the hour of our Empire's danger. The situation as it appears to the writer—he has not the means of getting the exact figures—would indicate that our Church authorities have been too modest, that the government has not been duly and officially informed upon the subject, or else the fullest justice would be done. If the Church keeps silent it will very naturally be taken for acquiescence in the present arrangements. Take, for example, the situation in Valcartier Camp to-day. In the seventeen or eighteen battalions under canvas there are eight Roman Catholic and seven overseas "protestant" chaplains. Of the latter seven, only one is an Anglican. It is true that the Anglican priest in whose parish the camp is situated is a camp chaplain, but it is overseas chaplains we are thinking of. Does any one for a moment suppose that one Anglican out of fifteen is a just or reasonable proportion of the staff charged with the spiritual guidance of soldiers who up to a short time ago claimed the Anglican Church as their mother to the extent of nearly fifty per cent. of all who had enlisted since the war began? It seems to the writer that situations like these need only be definitely and reasonably presented to the government to be corrected. A government naturally wants to do the right thing and those who clamour loudest for appointment just as naturally do not feel the need of pleading the cause of less energetic communions. If Anglicans are unable to guide in spiritual things the men of her communion who have entered the King's service, then by all means let the work pass into worthier hands. Spectator is not yet either humble enough or hopeless enough to think anything of the sort. He trusts that neither his good friend the Primate nor yet any of the Bishops, all of whom have his most profound respect, will think that he is unduly persistent when he again asks them to take up this matter either individually or collectively, so long as it is taken up immediately. The fault for the present unhappy situation doesn't lie with the government, nor yet with our energetic neighbours, but with ourselves. The point of Spectator's plea, be it well understood, is not that a few more Anglican priests may bear the office of chaplain in His Majesty's army, but that the fine fellows who have enlisted in such splendid numbers out of our communion should not be obliged to seek spiritual guidance in

communions that have been singularly barren in applied patriotism.

* * * * *

Spectator would like to call the attention of his more wealthy readers to a type of service that may be most useful and can readily be rendered by those who are unable to enlist. He refers to the provision of every chaplain of our Church in overseas service with what may be described as a chaplain's "Emergency Fund." This simply means that the chaplain shall have at his disposal out of the abundance and generosity of men and women of means, who, spared the necessity of a soldier's life, will place a few hundred dollars at his disposal which may be used absolutely "at discretion" for the pleasure and comfort of the men to whom he ministers. Almost every day there are situations arising that call for the expenditure of money which are quite beyond the resources of a chaplain on a captain's pay. Many of these claims that appeal to the chaplain might not be passed by a cold-blooded committee of laymen, but nine times out of ten he will be right. Let us take a few examples of the way in which such a fund might become very useful on this side of the Atlantic, and we can easily imagine how very much more useful it is likely to be on the field of action. It is true that a Canadian soldier is well paid, well clothed and well fed, but despite all this, men will get into difficulties and it is important that some one should be able to extend a helping hand. For instance, in a military field hospital both the attendance and food is liable to be rough and unattractive. For a chaplain to be able to bring unsolicited and unexpected some relish or fruit, and perhaps, in the later stages of convalescence, the "smokes," it immediately opens a new relationship and has a most beneficial effect upon the patient's recovery. For a chaplain to be tied down largely to prayers and "kind words" on his rounds of the military hospital is to be seriously hampered in his work. It is all very well to say that a soldier can buy his own requirements of food, etc. The same may be said of your neighbour across the street who has fallen ill. But the cup of jelly made by your own hands and the offering of flowers from your own conservatory are sent nevertheless and you know the response that comes from the sick room. It is these "unnecessary" things of life that have the greatest influence. Again, there are certain fellows who are nearly always in trouble in the army, and are either going in or coming out of the "clink." The man in detention forfeits his pay and when he is "broke" the general sentiment is that it serves him right. But even a scoundrel has to have some consideration sometimes, and if the chaplain has only sympathy to pour out upon him the hope of ever getting near him is very slim indeed. Once more the chaplain girds under the unseemly music that his regimental or bugle band plays on its way to and from the Church military service. He cannot be persuaded that it is edifying to march to divine worship to the tune of "The Girl I Left Behind Me," or "I'll Bet My Money on the Bob-tailed Nag," and when he asks for sacred music he is informed that the band is not supplied with such. When regimental and headquarters authorities have been appealed to with no avail and tiresome procrastination, he gets desperate and puts his hand in his pocket and orders the blessed thing himself. Of course, the government should supply it, etc., etc., but when a thing is to be done a man ought to have the wherewithal to do it. These and a hundred other things are all in furtherance of the one big thing we are all interested in. It is for the comfort and edification and efficiency of the Canadian soldiers and for the protection and safety of those who go not to the battle.

THE CONFLAGRATION

A Sermon by Rev. WM. BERTAL HEENEY, Rector, St. Luke's Church, Winnipeg, Man.

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."—PHIL. III.; 10.

CARLYLE has said, "Man walks by the light of conflagrations." This is true of the present titanic struggle. Long after the War is over, men will continue to search for its lessons. It has revealed many things hitherto wholly unseen or only discerned with indistinctness.

It has made clear the destroying power of one man's sin; how the hateful ambition of a single ruler may tear open the side of a neighbouring nation and slaughter those who trusted and followed in his train! The exceeding cruelty and injustice of sin has not been made more clearly visible since it slew the innocent and beneficent Christ, torturing Him to death upon the cross.

And the conflagration has likewise revealed the persistent and deadly power of National vice. France has come to see herself in this struggle. She has not only found her soul, France has been brought face to face with her past—it stands out in torturing clearness. The thousands of unborn children who to-day might be defending their motherland are rising up in judgment against her. The very Churches which she refused to enter when they stood in all their glory, are sought to-day in their ruins, and the Virgin and her Holy Son who in the past looked down from niche and fashed, offering blessings to a land unwilling to receive them, are to-day picked up from the dust as precious relics and suggestions of holy hope.

And the great conflagration throws its lurid lights over our Motherland and her Dominions as well—revealing ourselves to ourselves. We slumbered in security, we bought, we sold, we ate—we drank—we said, "all is well." But the light has revealed us to ourselves. We see that not only a man's foes are they of his own household but a Nation's foes as well. Lloyd George said: "We fight Germany, Austria and drink." Here is one foe revealed in all his giant strength, one that is devouring ever more and more—increasing its rapacity as the war proceeds—squandering half as much every day as is spent per diem by the Nation to defend herself against foes beyond her borders. . . .

And here in Canada the very sun is darkened with the clouds which rise from commercial, political and social immorality. These are our real enemies. A truth which was constantly on the lips of the Hebrew Prophet and which in some instances formed the burden of the prophecy itself was, "that Israel did not need to look abroad for enemies—Egypt, Babylon and Syria, menacing though they appeared, were not enemies; they were instruments of Judgment—the rod of God's anger—the axe lifted against His people unless they turned from their sins." And if the Prophets made it clear, Jesus made it clearer still to the Jews of His day, that the "fate of a Nation is contingent upon its own behaviour."

And the glare of the burning cities lights up also the City of God as it exists in this world. I do not know that any revelation made is clearer than that of the powerlessness of the Christian Church to exercise any directing influence upon the Belligerent Nations, or to deeply impress its own members. It stands revealed as incapable of united effort though it bears the one name of Christ. It is not only incapable of united effort, but it seems incapable

of the desire to be united. Certainly there is no fervent longing and throbbing throughout all its parts to unite and co-operate for the common cause of humanity. Even he who fain would make himself the Vicar of Christ on earth, has been devoid of the courage to raise his voice in protest against the crushing of Belgium and Serbia.

But the Church of Christ finds herself robbed of power not only because she is rent asunder by contending factions, but because men do not take her seriously. There has been an uncertainty about her message in many quarters.



Right Rev. DAVID WILLIAMS,
Bishop of Huron, and
SIR ADAM BECK,
watching review of troops at London, Ont.

She has all but failed in her obligations to the Heathen world. She has winked at wrongdoing in society and in the Nation. She has even formed unholy alliances with evil. She has not lifted up the standard of the Master's moral excellence as their ideal for the individual, the home and the nation. The net consequence of which is that men do not heed her voice to-day, for it is feeble—it is uncertain—it speaks not with the convincing power of authority.

Looking to the future, what is to be our message and our attitude? There is a new demand for realism in the pulpit. The day of the catchy gospel is over—the gospel of ease and the avoidance of pain and sacrifice can fill no place. Even the gospel of peace without the corresponding gospel of strife is found out of harmony with the truth of things. The gospel of the human Jesus, with his ideal philanthropy, with his ultimate standard of ethics, is shown to be weak and powerless. Only the gospel of the bleeding Christ will meet the need of the bleeding world, only the gospel of the Resurrection from the dead has power to stay the pangs of the human heart

and to keep hope springing anew in the soul of man,—in a word, the Gospel of the Living Christ is what we need, preached by men who live it, and lived by men who profess it.

But if the new order calls loudly to the Clergy of the Church to prove their Gospel to themselves, that they may be able to prove it to other men, it calls no less imperatively to the people of the pews. The great bulk of our laymen are no use to the Church—they are a dead weight about her neck. They have not even conceived the idea that Jesus demands spiritual and moral services of every one who names His name. They are no more soldiers and servants, as they promised in their Baptism to be, than the mailed Knights of the Museum are fighting men in battle. Therefore the call is loud to both clergy and laity. The history of the Church of England in Canada is strewn with the wrecks of lost opportunities. Many of the Clergy knew not the day of their visitation and the laymen held back the sacrifice that was necessary. In the words of Earl Grey, "there was a time when the Church of England in this country had the ball at its feet and was too smitten with inertia to kick it."

In the mercy of God another opportunity has come and with it a responsibility of the most inspiring kind. What we do in the next ten years will prove whether or not the Church of England has a message for Canada, and whether or not she has the power to deliver and impress it.

And the Church must take a strong and manly stand, through her Deaneries and Synods, against the intolerable vices of society and of public life. We must place ourselves on record as in opposition to everything in our national life which conflicts with the ideals of Jesus our Lord. We have been so afraid of being wrong, that we have lost the courage to stand firm for what is right. We have been so afraid of alienating men from the Church, that we have failed to draw them to Christ the Saviour of the world. It is not a new liturgy, nor a new theology we need to-day, but a new awakening to the life and death struggle that is going on in and around about us; a new realization that if Christ, bleeding on the cross and rising from the grave—Christ unseen yet present—cannot meet the needs of this struggling and suffering world, then its thirst will never receive its quenching, and the passionate longings of its stricken heart must go unsatisfied.

And the conflagration has revealed the place of the law of sacrifice in a righteous cause. We have been walking in a mist. The law and order which science has shown to pervade the universe, has engendered in us an inordinate belief in the power of growth without effort and sacrifice, it has given birth to an overweening confidence in power of the evolutionary process to force advancement of the world without much concern of ours,—it has likewise dimmed our eyes to the presence of the no less universal law of inward life and outward struggle and self-sacrifice. Surely it is impressed in the rocks and in the sands. Does it not appear on every page of history? Is it not manifest once for all in the laceration of the Son of God—that struggle and death are conditions essential to upward movement? We have forgotten this, and the swords of Christian men have hung too long in their scabbards. The spirit of battle must enter anew into the Church—there must be no truce with evil, and no terms of peace considered, save the incarnating of God in the National life, the enthroning of Jesus Christ in the place of Ruler, the one and only Ruler of the race of men.

The mind of the Church has been clarified by this conflict. We see in the light of the conflagration that no ideals will do for the world of

(Continued on page 561.)

NEW BOOKS

Masters of the Spiritual Life.

By Rev. F. W. Drake, Rector of Kirby Misperton. Longmans & Co., New York. (100 pp.; 50 cents.)

The object of the book is to introduce the six devotional writers, St. Augustine, Julian of Norwich, Thomas a Kempis, Lorenzo Senpeli, Francis de Sales and William Law. In about 30 pages to each the author gives an account of the spirit of the age, a short biography and an outline of the chief characteristics of their teaching with quotations. The whole is well done for a little book and should stimulate interest in the great books of these six writers. In the short historical introductions Mr. Drake makes statements here and there with which some will not agree—e.g., "William Law's book awoke a new enthusiasm in the Church and laid the foundation of that new spirit of religious revival which, blossoming first in the earnest devotion and missionary zeal of George Whitfield and John Wesley, afterwards yielded abundant fruit in the arousal of a new sense of Church life through the disciplined enthusiasm of the Tractarian movement." This is rather a new origin for the Oxford Movement. Mr. Drake, in his quotations, is inclined to make a great deal of "method," and the action of the will in the Christian life. He seems to miss the warmth of personal devotion to a Loving Saviour.

The Creed in Daily Life.

By Rev. W. B. Russel-Caley, M.A., Vicar of Havering-Atte-Bower. Marshall Brothers, Ltd., New York. (167 pp.; 60 cents.)

It is sad to be compelled to admit that with some people at some times, the repeating of the Creed is more concerned with the reciting note than with the confession of faith. Mr. Russel-Caley aims to make this less likely by showing the practical bearing of each clause of the Creed. In about ten pages to each clause he gives subject matter which makes good material for sermons or meditations. The series is simple, lucid and forcible in parts. He strives to have his readers regard the Creed as a reality, not a sentiment. The Bishop of Chelmsford writes an introduction.

Aspects of the New Theology.

By Joseph Miller, B.D. Elliot Stock. (266 pp.; 3s. 6d. net.)

A series of one hundred short papers arranged from "God's Help," a work of Dr. Naumann, one of the accredited devotional exponents of New Theology on the Continent. The author presents Christianity as a spectacle to be admired. He stays outside his subject. Not a single sentence from start to finish grips you. A great many papers may strike you as meditations made to order. It makes no difference whether the subject is a "Holy Coat" or "Eternal Life," the papers all wind up with the same strain of religiosity. Dr. Naumann wants us to erect another altar to "the Unknown God."

The Church's Year of Grace.

From *Modern Continental Divines. Sermons for the Successive Seasons of the Church Year.* By Joseph Miller, B.D. Vol. i. & ii. Elliot Stock. (250 pp. each; 3s. 6d. each.)

These sermons present Christianity as an offenceless article which should commend itself to anybody. The Cross has been taken out and Redemption has become the result of volitional effort. Christ is the exemplar, not the object, of faith. From the frequent references to Luther it is easy to guess that many of the sermons were "made in Germany." If the contents of these volumes are fair samples of German preaching, it is not hard to understand how the "Yeas and Nays" of God have been displaced by the "peradventures" of man's ingenuity. The apologetic plaintiveness of the sermons is in marked contrast to the vigor and decision of English preaching in general.

As Others See Us.

By "Goosequill." Toronto: The Macmillan Co. of Canada, Ltd. (Price, \$1.25.)

The diary of a Canadian debutante. The purpose of this story is to form some impression of salient facts and tendencies in Canadian life, and to show its strength, and through its strength, its weakness. The book is very readable, and though the dramatic conclusion is somewhat forced, yet the book should serve, and serve well, the purpose of the author. It shows a real grasp of life in Canada as it is, quite apart from what it should be, and with real penetration he brings out both its weak and strong points.

Fighting a Winning Fight

THE Rev. C. E. Jeakins, Rector of St. Jude's Church, Brantford, who has been compelled to give up his duties of Military Chaplain owing to shell shock and nervous trouble, in an interview on his arrival in Montreal, said:—

"We are fighting a winning fight, and everyone at the front, as well as all in England, knows it. The people in England know it, and I never saw such a spirit of optimism and determination to see a thing through as I witnessed while I was in England, recuperating, before I came back. I don't want to hear any more talk about England muddling through."

"Don't you believe they are muddling at all?"
"They have undone in two years all that the Germans took 40 years to do."

"The outstanding fact that struck me," continued Capt. Jeakins, "was the indomitable courage and cheerfulness of the Tommies, both English and Canadians. I have been at moving pictures back of the lines, with shells bursting within a hundred yards of the place, and the men were laughing at Charlie Chaplin, utterly oblivious of danger. They just stood up to their work without a single grouch."

"I was brigaded with Ralph Connor (Rev. Mr. Gordon), Capt. Allison and Capt. Tompkins, a Roman Catholic, and we all lived together and worked together in perfect unity. When it came to attending the wounded or burying the dead there was no thought of dogma; it was just a matter between man and his God. We would bury Catholics if necessary, and Father Tompkins would bury Protestants, and look after the living in the same way."

Half the duty of a Christian in this life consists in the exercise of the five graces.—Jeremy Taylor.

KNOWLTON

REV. HERBERT SYMONDS, D.D.

WE are often surprised by the ignorance of English people concerning Canada, but a little self-examination would soon convince us of our own ignorance. How many of our brethren in Ontario, for example, know anything of the village (it is a county town) named at the head of this article, or of the country round about it? Yet it is a lovely village, situated in the centre of a lovely district, which I have myself heard English people declare bears considerable resemblance to the Lake district of Westmoreland.

Knowlton is situated nearly in the middle of the base of an isosceles triangle, formed by railways, the apex of whose sides is, roughly speaking, at Montreal. One side of the triangle after it leaves the base line pursues its way to Boston, the other goes to St. John, N.B., and Halifax. The base line connects these two railways, and so gives to Knowlton its railway facilities. Just above the base line and lying between the sides of the triangle is lovely little Brome Lake, an oval of about 3½ miles in length, and nearly as wide in its widest parts. On the east side of the lake is an extension of the Green Mountains of Vermont, whose summits run to 3,000 feet above the sea-level. On the west are other mountains of an interrupted range recently named by Dr. Adams, Dean of the Faculty of Science at McGill University, the Monte Regian range. Fourteen miles to the east of Knowlton lies amongst the mountains the beautiful Lake Memphremagog 30 miles in length, and the whole district is famous as a summer resort.

Many of Montreal's wealthy citizens have beautiful summer homes here. The Honourable Sydney Fisher, Minister of Agriculture under the Laurier ministry, resides about two miles from Knowlton. He has a handsome residence on the lake shore, with a large and well-tilled farm, famous for its South Down sheep. Mr. G. G. Foster, head of the great Montreal law firm of Foster, Martin, Mann and McKinnon, is also a native of Knowlton, and has a charming summer home in the midst of beautiful grounds and gardens. Sir Melbourne Tait is his nearest neighbour, and Mr. Baillie, manager of the Dominion Oil Cloth Company; Mr. Rogers, secretary of the Montreal Cotton Company; Mr. McKay, manager of the Royal Insurance Company, and many others, have summer homes on the lake shore.

Some fifteen years ago Rev. Edgar Capel (Anglican), began the organization of a Summer Conference on a small scale. The experiment—interdenominational—proved a success, and is now carried on on an extensive scale. The Conference, through the generosity of the Foster family, acquired a large property at a small cost. Part of it has been sold for building lots, and a colony of summer residents has grown up here, and part of it is occupied by the Conference buildings.

The village is justly proud of its buildings, and of the well-to-do, clean and attractive character of its residences. The Anglican Church is far above the average, both in size and beauty, of the ordinary country church, and its Rector, Rev. Canon Carmichael, son of the late Bishop, is much esteemed and beloved by his people. Here on August the fourth assembled a large congregation at 10.30 a.m., to observe as a day of intercession the second anniversary of the war. The congregation was a thoroughly representative one. In addition to three Anglican clergymen, there were present four Methodist ministers and one Congregationalist. A goodly representation of singers from the Conference aided the choir in its singing, with the result that the musical part of the service was both well rendered and hearty. The Honour Roll of this little town and neighbourhood is a long one, and amongst those who have laid down their lives for the Empire is Captain Baker, who, though not a resident of Knowlton, was Member of Parliament for the County of Brome, of which Knowlton is the county town.

Sympathy is feeling with others, and is quite a distinct thing from feeling for them. The latter is more of a quick and evanescent sentiment, good as far as it goes, but not often going far; laudable as long as it lasts, but not always lasting over the hour. Sympathy is a habit, or temper of mind, which means prayer and effort and sacrifice, and a sense of the common lot, with firmness and discrimination, and, best of all, "the mind of Christ."—Bishop Thorold.

Truth must prevail over all other considerations.—Gioberti.



A Memorial War Window,
St. Anne's Anglican Church,
Toronto

We
invite
Inspection
of
our
Work
at
our
New
Studios.



Our
Stained
Glass
meets
with
the
highest
approbation

The Luxfer Prism Co.
Limited

296 Richmond St. W., Toronto

WILTON

BY SYMONDS, D.D.

prised by the ignorance of the concerning Canada, but examination would soon con- ignorance. How many of io, for example, know any- it is a county town) named article, or of the country it is a lovely village, situ- a lovely district, which I nglish people declare bears ance to the Lake district of

l nearly in the middle of the triangle, formed by railways, les is, roughly speaking, at f the triangle after it leaves its way to Boston, the other B., and Halifax. The base o railways, and so gives to facilities. Just above the between the sides of the le Brome Lake, an oval of gth, and nearly as wide in the east side of the lake is reen Mountains of Vermont, o 3,000 feet above the sea- are other mountains of an- tly named by Dr. Adams, of Science at McGill Uni- gian range. Fourteen miles on lies amongst the moun- Lake Memphremagog so the whole district is famous

l's wealthy citizens have nes here. The Honourable er of Agriculture under the ides about two miles from handsome residence on the large and well-tilled farm, Down sheep. Mr. G. G. great Montreal law firm of and McKinnon, is also and has a charming summer of beautiful grounds and ne Tait is his nearest neigh- manager of the Dominion Mr. Rogers, secretary of the pany; Mr. McKay, manager nce Company, and many homes on the lake shore.

ago Rev. Edgar Capel organization of a Summer ll scale. The experiment—proved a success, and is now sive scale. The Conference, ity of the Foster family, erty at a small cost. Part building lots, and a colony as grown up here, and part e Conference buildings.

proud of its buildings, and and attractive character of nglican Church is far above ze and beauty, of the ordin- and its Rector, Rev. Canon the late Bishop, is much by his people. Here on- embled a large congregation ve as a day of intercession y of the war. The congreg- hly representative one. In lican clergymen, there were st ministers and one Con- dly representation of sing- nce aided the choir in its ult that the musical part of well rendered and hearty. this little town and neigh- ne, and amongst those who r lives for the Empire is though not a resident of ber of Parliament for the f which Knowlton is the

with others, and is quite a eling for them. The latter evanescent sentiment, good not often going far; loud- sts, but not always lasting. thy is a habit, or temper of ayer and effort and sacrifice, amon lot, with firmness and best of all, "the mind of rold.

l over all other consider-

The Church and Social Reform

Rev. CANON PLUMPTRE, St. James' Cathedral, Toronto.

THE letter of Mr. Trumper in the issue of the "Canadian Churchman," on July 27, appealing to the Church to use its influence, much more emphatically than in the past, for the bettering of the conditions of the so-called "labouring classes," is well worthy of consideration, and, for reasons which I will try to give in this article, the present moment is exactly the time to do it.

There is every prospect that after the war social problems will occupy a large place in the public mind, and great efforts will be made to improve social conditions. All the signs of the times point in this direction. Men who have offered their lives for their country will expect some more generous return at their country's hands than many of them received before. Women who have known something of real home life, due to the larger income of war-time, will be unwilling to return to the squalid conditions of previous days. War is a great leveller. The comradeship of camp and trench life is creating an atmosphere favourable to social reform. All the better literature of the time, dealing with conditions after the war, is demanding it. One cannot pick up any serious volume forecasting the future without seeing that the conscience of the nation is aroused. On both sides of the Atlantic political parties are issuing programmes of reform. In Ontario the Liberal party has committed itself, through its leader, to a great forward movement. Already the Labour Organizations in England are preparing to demand sweeping reforms, such as thirty shillings minimum wage for their members, and a general eight-hour day.

Faced then by the probability, or rather the certainty, of a great forward movement in the matter of social readjustment after the war, what should be the attitude of the Church at the present time? Should she not, without any delay, and as emphatically as possible, express herself in favour of larger, happier conditions of life for the "labouring classes"? Soon her opportunity—at least her best opportunity—will have passed. As soon as these questions enter the political arena, and become the battle ground of conflicting parties, it is almost impossible to touch them either in the pulpit or in Synods without seeming to be partisan. Immediately the outcry is raised "keep politics from the pulpit," and however pure the motive may be, the opponents misinterpret the pronouncement as political partisanship. The instinct of the Church of England is, I am persuaded, right, to keep party questions out of the Church. But this means that our only opportunity of dealing with them, and of expressing the voice of the Church upon social evils, is before the questions enter the political arena. Before that time and before the general conscience is aroused with regard to evil or anti-social conditions, the voice of the Church should ring out exposing such conditions and demanding reform, then leaving it to the political party or the social reformer to discover the wisest remedy. But if we wait too long we become muzzled by political controversy; we lose our opportunity of creating a Christian public opinion, and we leave the disastrous impression that the Church has no sympathy with the just claims of labour.

The time has surely gone by when the reply could be made—it is the Church's duty to preach the Gospel and not to entangle herself in problems of social reform. We are far too deeply committed to draw back now. For many years past the voices of our leaders in the Old Country—specially those of Bishop Gore and Canon Scott Holland—have tried to stir the slumbering conscience of the nation, and gradually the response is being made. In the Northern Convocation the Bishops lately passed a strong resolution demanding a "living wage" for the workers, and one of the most encouraging features of the coming National Mission in England, is the emphasis which is being placed upon problems of social reform. In the official pamphlets describing and preparing for the Mission we read such statements as, "We want to stir our great centres of population to realize what they are missing when they leave on one side the Church and its social message, its moral message, its message for days of stress, or of conflict, or of sorrow." (Archbishop

of Canterbury.) Again, "the call of the Messenger is 'Take your part in a united effort to save England from the hell of social injustice and mutual self-distrust, of cruel mammonism and brutal self-indulgence, into which we have been drifting none the less surely because it has been without deliberate intent in our years of unexampled material prosperity.'" (Rev. J. O. F. Murray.) Again, "We shall try to see how it has come about that so inadequate a protest has gone out from us against the cruelties, the inequalities, the miseries in our midst. Why we have tolerated the poverty that we have long ago confessed to be remediable; why we have done nothing to break up the moral apathy, the sluggishness, the slovenliness of our public conscience; why we have allowed social life to be so void of vision, so self-complacent, so idealless, so godless." (Canon Scott Holland.)

I claim then that the Church is already deeply committed to a policy of social reform, and that the present moment, before the war of nations gives place to the warfare of political parties and social reformers, is critically opportune for an outspoken demand for fairer, happier conditions of life for the "workers"; not from any merely selfish desire to win their goodwill to the Church before it is too late, but because we have already too long delayed to associate ourselves with their demands for a "more abundant" life; and because also, only by associating ourselves with what is just and reasonable in their aspirations, shall we win for ourselves the right to rebuke what is unreasonable or wrong in their methods. The war has revealed in a lurid light the tyranny of the labour unions, and has shown to what an extent the wealth of the country has been curtailed by the restrictions which they have placed upon their members. Released from these hampering restrictions, women have been found to exceed by two or three times the output of skilled workmen, and indeed it seems hard to realize how any of the countries engaged in the war will be able to meet their enormous liabilities unless all our resources of skill and energy are employed in the production of wealth after the war. But we shall only have the right to rebuke this glaring evil—certainly we shall only be listened to by those who are guilty—if we show ourselves sympathetic with the just aspirations of labour for a larger share in the proceeds of industry and commerce.

A great opportunity, then, lies before the newly constituted Board of Social Service of the Church of England in Canada, soon to hold its first meeting in Montreal. May the prayers of the whole Church ascend to God that He would give its members sympathy, wisdom and courage.

"SILENT JOHN."

The Rev. Dallas Brooke told the following story at the recent meeting of the Royal Naval Scripture Readers' Society:—

On a certain ship to which he was attached as Chaplain there was a stoker of herculean proportions, who was one of the biggest men he had ever seen, and also the most silent! He scarcely ever uttered a word, and was known as "Silent John." This man was an ardent teetotaler, and always attended the temperance meetings which the speaker organized, but nothing would induce him to make a speech. At last the Chaplain said to him: "Look here, John, you really *must* make a speech one day. You leave me to do all the work, and it's really your turn."

"Well, sir, if you put it like *that!*" said poor John, doubtfully—and at last he consented.

The day came, and the word having gone round that Silent John was to speak, a record number of men assembled. The huge stoker arrived in a state of feverish agitation, mopping his perspiring brow. He gazed round on the audience, and by a mighty effort rose to his feet. There was a deathless silence. Then at last, with a gigantic effort, he exclaimed: "I have taken nothing for years—and—well, *I'm not weak!*" and with a gasp he sat down.

It was, declared Mr. Brooke, one of the most telling temperance speeches he had ever heard.

The Provincial Synod of Rupert's Land

BUSINESS OF SYNOD.

THE Provincial Synod of Rupert's Land, which was held on August 9th, 10th, and 11th, in the city of Edmonton, opened on Wednesday morning, with a service of Intercession and celebration of Holy Communion in All Saints' Pro-Cathedral. The Litany was read by Ven. Archdeacon Webb, and the Synod Sermon of Rev. Dr. Anderson, Bishop of Moosonee, was delivered by the Bishop of Athabasca. The sermon was a strong appeal to the Church to heed the message of the war by making religion a real power in the life of its members, and was marked throughout by wide sympathy, statesmanlike vision, and deep spirituality. Holy Communion was celebrated by the Metropolitan, the Archbishop of Rupert's Land, assisted by the Bishop of Calgary, the Bishop of Athabasca, the Bishop of Yukon, the Bishop of Keewatin, the Bishop of Saskatchewan, and the Bishop of Edmonton.

After a luncheon, given by the Metropolitan to the delegates present, the business session opened at two o'clock in All Saints' Parish Hall, with His Grace the Archbishop in the chair. The Primate's charge was a weighty one, and dealt with a number of vital questions pressing upon the Church's life at this critical time.

After the Archbishop's address, the Bishop of Calgary introduced to the Synod, Bishop Gray, and the clerical and lay delegates of the diocese of Edmonton, the tenth see to be incorporated in the Province of Rupert's Land. Bishop Gray replied on behalf of the new diocese. "We trust," he said, "to uphold here in the diocese of Edmonton the standard of the Church's influence to the utmost, and to bring her power to bear upon the life of the nation in this part of Canada so far as we shall have the opportunity, and so far as God shall give us the strength."

The Bishops then retired to the Upper Chamber, and the delegates of the Lower House then proceeded to business. The Very Reverend Dean Coombes, D.D., was elected Prolocutor, and the Very Reverend Dean Paget, of Calgary, Deputy-Prolocutor. The Rev. R. B. McElheran was elected clerical-secretary; J. G. Dagg, Esq., lay-secretary, and Chancellor J. A. Machray, of the diocese of Rupert's Land, treasurer.

On the motion of Rev. C. W. McKim, Edmonton, seconded by Rev. A. A. Adams, of Keewatin diocese, the following resolution was adopted:—"That this Synod desires to express to the Right Rev. J. G. Anderson, D.D., the Bishop of Moosonee, its sincere regret at his inability to attend this meeting of Synod, and also to thank him for his very helpful sermon. The Synod would also extend to His Lordship its deep sympathy in the present great distress which has fallen upon so many people in his diocese owing to the recent disastrous fire in Western Ontario."

The first message was then received from the Upper House, regarding the appointment of an Assistant Bishop for Calgary diocese. The Lower House felt that under the stress of present conditions such a step would be premature, and a delegation was appointed to express this opinion to the House of Bishops.

On Wednesday evening the delegates were received at Government House by His Honour the Lieutenant-Governor, and Mrs. Brett. Owing to Wednesday being a Civic Holiday, the official address of welcome from the Mayor was delivered on Thursday morning. On this second day of the Synod much important business was done, and the various resolutions called forth a good deal of discussion, which must, however, for lack of space, be but briefly referred to.

On the motion of Rev. Dr. Carpenter, Acting Principal of Emmanuel College, Saskatoon, seconded by Rev. Bertal Heeney, of Winnipeg, a resolution was passed urging the clergy of the province to make an effort such as is being made by the National Mission in Great Britain, to quicken the spiritual life of the Church.

A resolution advocating religious instruction in public schools was moved by Rev. Canon Boyd, of Edmonton, and seconded by Dr. Lloyd, of Saskatoon, both of whom made strong speeches on this important subject.

Another resolution which aroused much discussion, but which was strongly supported, was that all instruction should be given in the English

(Continued on page 560.)

A TURN OF THE ROAD OR, THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

CHAPTER XX. (Continued)

"Too late now," said the Colonel with a smile. "I did not forget your work when I made my will. I have left to you and to your successors the income derived from shares in certain lumber companies here. It averages from \$800 to \$1,000 a year, and should increase with time. You can use the money as you like; I can trust you to put it in where it's most needed. It came out of the woods and I'd like it to go back there.

"I've not been a very religious kind of chap. One doesn't seem to get much religion in a crack regiment or the clubs one belongs to. But when I was quite a youngster I heard a parson read a verse out of the Old Testament, 'What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.' It sounded the sort of creed which a soldier might try to live by, and I made it the motto of my life.

"But since Mrs. Lane has been here she seems to have made me understand that that was not quite enough, and she and I have read the New Testament together, and I have learnt 'to know the love of Christ which passeth knowledge.' Death never had many terrors for me; I've faced it too often on active service; but now I'm longing for the day when I shall meet my wife and my little girl and the boy again. It won't be very long. Now that I have seen you I can say my 'Nunc dimittis.'"

The strong, lean hand of the Bishop gripped the hand of the soldier, and held it silently in a handshake, eloquent of mutual trust and sympathy.

It was farewell—and both knew it. The light of the short winter day was already waning, the fire had died down to a mass of glowing embers, the house was very still. The Bishop sat with his eyes shaded by his hand, not ashamed that he saw the fire-light through a mist of tears. He had loved the man who sat beside him as men of deep feeling love their friends, silently but truly. At last the Colonel stirred. The Bishop looked up.

"In peace, Bishop," said the old soldier, clearly; and with a smile he met death, and passed to the life beyond.

The Bishop stayed the night to read the burial service next day by the grave of his old friend, and speak a word of comfort and advice to the farm hands, who had loved the "boss," in spite of his hasty tongue. The doctor and the lawyer came in from Albertville; and with the Bishop Claude and David sat talking over the future.

To Claude it seemed as if the gates of paradise had suddenly opened before him. An opportunity absolutely unexpected, and, as he felt, entirely undeserved, such as few young men could hope for, was suddenly his. He saw before him a life of congenial work, the practical certainty of a comfortable home, with possible wealth beyond, and, at the end of the vista of happiness, not so very far away, *Marjory*.

David was genuinely delighted that he was not left to shoulder alone an impossibly heavy burden. There was no taint of jealousy to spoil his unfeigned satisfaction at Colonel James' plan. He had dreaded inexpressibly the day when the Colonel's death might leave him alone to cope with the difficulties of the situation. Now he felt that he could safely leave

Progress of the War English Notes

(From Our Own Correspondent.)

August 22nd.—Tuesday—The Allies begin operations in the Balkans. Russians claim the capture of 16 officers and 1,350 men on the Stokhod in two days' fighting.

August 23rd.—Wednesday—Further gains reported by British near Bazentin. The French made a successful surprise attack north of Maurepas. Bulgars on the offensive. Russian and Italian troops arrive at Saloniki. A German battleship torpedoed in North Sea.

August 24th.—Thursday—British take 200 yards of trenches near Thiepval. French also advance near Verdun taking 200 prisoners.

August 25th.—Friday—French capture the remainder of Maurepas, with 200 prisoners. British advance 300 yards south of Thiepval. Russians re-occupy Mush in Asia Minor and take 2,300 Turkish prisoners. Bulgars and Greeks clash at Seres.

August 26th.—Saturday—Further advances made by British and French. The British in German East Africa take Kilossa.

August 28th.—Monday—Italy has declared war on Germany, and Roumania on Austria Hungary. British, French and Italians all report further advances.

Claude in charge at Otter Lake, with Jack at his right hand, while he devoted himself for a time to the task of finding Gilbert.

The Bishop's engagements recalled him to Port Victor the day after Colonel James' death, and he went, charged with the sad duty of breaking to Mrs. Lane and Marjory the news of their double loss. A few days later David, too, reached Port Victor, the first stage in his search for Gilbert.

CHAPTER XXI.

What Gilbert was Doing.

THE Gordon Lumber Company is a large corporation, with logging camps scattered up and down the "bush" or forests of British Columbia. Hundreds of brave and hardy men work, at risk of life and limb, cutting out the big timber and sending the great logs down the coast to the sawmills in Vancouver.

It is a life of great attraction to men of adventurous spirit. The freedom and absence of all conventional restraints, the constant contact with nature, even the danger of which there is more than a spice, appeals to men in whose breasts dwells the spirit which has inspired pioneers and explorers throughout British history.

In the main, too, it is a good, clean, wholesome life, so long as the men keep from liquor—which is excluded entirely from some camps. But nothing can prevent many of the men, when they go out from the camp and come once more in contact with "civilization" (save the mark!) from spending the hard-earned wages of many weeks in every kind of vice and debauch at the low saloons which lie like traps across their path.

To counteract the dangers to soul and body of such a life many a scheme is now on foot. A society exists which supplies the camps with sound, readable literature; ministers of all denominations try by some means or another to reach these scattered sheep in the wilderness; and up and down the coast are dotted hospitals to receive the men who have imperilled life or limb in the distant wilds; while a mission boat, fitted to meet the needs of physical or spiritual sickness, plies backwards and forwards to pick up

(Continued on page 561.)

CONCERN for the success of the National Mission is not only deepening, but is showing itself in practical ways. One way is this:

More than a hundred devoted parish priests, having been commissioned and blessed by the Archbishop of York, set out in twos, like the seventy of old, and went straight into Yorkshire villages, visiting the houses, one by one. Then, assembling as many as liked to come on the village green, after an address and prayer, led the way to the parish church for Evensong and another short address. Next morning at 6 a.m. the Holy Eucharist was celebrated, and, to the surprise of the itinerants, large numbers came to the Sacrament of Holy Love, many of the communicants coming after a long absence from the Holy Table. In each case, naturally, the Vicar of the parish met the messengers, who were agreeably surprised at the warm welcome given them and much pleased with their send-off back to their parishes with the parting injunction, "Come again as soon as you can." This early episode is a happy omen of the future success of the united effort of convinced Churchmen, encouraging their less alert brethren to rise to the occasion, and, as the late Archbishop Benson used to say, "*Respondete natalibus!*"—to respond to their privileges!

The 4th of August was very generally observed as an occasion of thanksgiving for the Almighty Father's signal mercies to us as an Empire and as a fervent intercession for His continued blessing on our united Imperial efforts to bring the awful struggle to an end and to secure an honourable and an abiding peace.

Canada was brought very near to us Devonians the other day when your genial General—Sir Sam Hughes—paid us a visit. Coming down from London in a motor car, he was able, he says, to stop on the way down and take in and admire some of the "long views" for which the country is noted. At Exeter he was "ciceroned" round the city and Cathedral by Lieutenant Edmunds, a son of my old friend, the late Chancellor Edmunds, and when taking his lunch Sir Sam had the sensation of his life—his first taste of Devonshire cream! I only just barely missed the cheery, breezy Imperial officer, with whom I should have keenly enjoyed a friendly and a hearty talk. Better luck next time! I hardly know which to envy the more, the relatives near Kingsbridge, who received the distinguished Canadian officer, or Sir Sam himself, who would revel in the beautiful surroundings of his patriotic and enterprising fathers and forefathers, and close to the spot where lies all that is mortal of one of Devon's most gifted sons, James Anthony Froude

I left off this letter to read my daily morning paper, and the first picture to meet my eyes shows Sir Sam and Lloyd George (the new Secretary for War) standing together at a review of your Canadian troops. In another part I read these words from Lloyd George: "I am here as a Britisher to thank Canada for her contribution. We know what you did in the second battle of Ypres, when you saved Calais. Just as the Rocky Mountains hurl back the storms of the West, so did these heroes break the hurricane of German fury. As I saw these battalions marching past I was filled with pride in their

proWess, strength and promise of what will be done. I know the victory they will help to bring to the cause of humanity and freedom, and from the bottom of my heart, Sir Sam, I congratulate you who have helped to raise them and those who command them. In the struggle that is in front of you, may the Lord of Hosts be with you."

In my last letter I quoted from "The Round Table" the hope that British labour would try to abolish the practice of restricting output as being economically unsound and injurious alike to capital and to labour. And now I see Mr. George N. Barnes, a very high authority in industrial matters, cordially endorsing this view, and adding that in all the controlled industries to-day the pernicious system is done away with; for, as the profits are now limited by the State, it is not to the interest of the employer to make larger profits at the expense of his workers' wages. He further thinks that this good arrangement will continue after the war. "The example of high wages for good work now is a good one, and employers must also see that it is to their interest that there shall be no restriction of output." It will be an untold blessing if, as one result of this horrible war, labour and capital may thus work more amicably together to their own mutual advantage and to the greater betterment of the world.

Ten years ago I read with the utmost avidity a book by the head of Lampeler (Dr. Harris) with the simple yet expressive title, "*Pro Fide*," and now lying before me is a new edition of the book, published by John Murray (10s. 6d.), in which the matter is thoroughly brought up to date, and so to anyone, cleric or layman, who is in search of a true *vade mecum* of Christian apologetics I can strongly recommend this book. The origin of our Faith, its nature and range, its relations with philosophy, with science, and with art—all this is set forth in clear, often in incisive language, which makes the book a complete armory of defensive weapons and a fine, bracing, intellectual tonic for the man who is brave enough to tackle and absorb its facts, principles and logical conclusions.

Given a style of ease and smoothness and the theme, the Greek triad—Goodness, Truth and Beauty—and you have at once the elements of a very attractive book. Such is Mr. A. Clutton Brock's "The Ultimate Reality" (Constable, 2s. 6d.). But let me lodge a protest against the title, for the above virtues are not really "ultimate." They themselves spring from a higher, or, if you like, a deeper reality. They form philosophy, if you please, but they are, or should be, grounded in a higher plane of thought—that of theology. All truth, realness; all goodness, rightness; all beauty, harmony, proportion, can only be rightly thought of as descending from a heavenly source, which, in a private letter to me, the writer duly acknowledges. His aim is a lower one: to get teachers and scholars to love goodness, truth and beauty for their own sake. He is angry with any system or method of education which jogs along on mere commercial or on mere materialistic lines, and the whole book is an eloquent plea for nobler ideals, and we may well wish and strive that so inspiring an aim may reach its mark and become universal.

Men are seeing as never before the need of a spiritual basis for our whole civilization.

Canadian Churchman
(Established 1871.)

Executive Committee of the Board of Directors:

GEORGE B. WOODS, Esq. President
THOMAS MORTIMER, Esq. Vice-President
J. M. McWHINNEY, Esq. Treasurer
MARK BREDDIN, Esq. E. B. BIGGAR, Esq.
Subscription: \$1.50 a year, in advance.
Single Copies 5 cents.

1. Remittances should be made payable to Canadian Churchman, Limited. Postal Notes or Post Office Orders are preferred.
2. Receipts: The label indicates the time to which the subscription is paid. Unless subscriber sends stamp for receipt none other will be sent.
3. Change of Address: Notice should be sent at least two weeks before the change is desired. Give both old and new addresses.
4. It is assumed that subscribers wish the paper continued unless definite word to the contrary is received.
5. Advertising Rates will be submitted on application.

CANADIAN CHURCHMAN, LTD.,
618 Continental Life Building, Toronto.
CORNER OF BAY AND RICHMOND STS.
R. W. ALLIN, M.A.,
Managing Editor
Phone: Main 5239.

Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

Eleventh Sunday after Trinity.

Holy Communion: 250, 247, 436, 438.
Processional: 414, 437, 448, 546.
Offertory: 107, 439, 477, 541.
Children: 698, 699, 701, 714.
General: 12, 404, 421, 632.

Twelfth Sunday after Trinity.

Holy Communion: 251, 260, 261, 413.
Processional: 386, 440, 447, 636.
Offertory: 28, 566, 622, 667.
Children: 686, 703, 706, 717.
General: 13, 27, 127, 466.

The Bible Lesson

By Rev. Dr. Howard, Montreal

11th Sunday after Trinity, 3rd September.

Subject: "St. Paul returns to Jerusalem."
Acts xx: 16-38.

INTRODUCTION.

THE last lesson dealing with the life and work of St. Paul told the story of the Apostle's mission at Ephesus and of the riot that occurred there (Acts 19: 23-41). In order that we may have an intelligent idea of the historical place of to-day's lesson in the Apostle's life we must follow his steps from Ephesus to the event recorded in the passage to be studied on this Sunday. His movements may be thus summarized:—

- (1) He left Ephesus after the riot and went into Macedonia—visiting, no doubt, Philippi, Thessalonica and Berea, perhaps other places (20: 1-2).
- (2) He then passed into Greece (20:2) where he spent three months (v. 3). No cities are mentioned as places of the Apostle's sojourn. No doubt he was in Corinth. Did he go to Athens again? is an interesting question that we cannot answer.
- (3) He left Greece and determined to sail to Syria (v. 3).
- (4) This plan for sailing to Syria was cancelled; "he determined to return through Macedonia," because some "plot was laid against him by the Jews"—perhaps to murder him at sea.
- (5) He had a travelling companion in the person of Sopater of Berea. Other friends were to meet him at Troas (v. 4).

(6) Paul and Sopater went to Philippi from whence they set sail for Troas with Luke in their company (v. 6). Notice the return of the pronoun "we," showing that Luke had again joined the Apostle in his travels. In five days they reached Troas, where they abode seven days. Here St. Paul performed the signal miracle of raising Eutychus from the dead (vv. 7-12).

(7) From Troas they sailed to Miletus (vv. 13-15). (Follow the course described on the map.) At Miletus, which was 30 miles distant from Ephesus, they anchored for a short time. St. Paul would not go to Ephesus. He wanted to reach Jerusalem for the Day of Pentecost and would not delay his course by going to Ephesus. But he was very anxious to see his old friends at Ephesus and sent word to the elders or presbyters of the Church there to come to Miletus to meet him. This they did; to-day's lesson deals with St. Paul's address to these Elders of the Church at Ephesus.

ANALYSIS OF THE LESSON.

Notice well (1) that this is an address to the Elders or Presbyters of the Church in Ephesus—i.e., to the *Parochial Clergy* (as we would say) of the city; and (2) that it is a *farewell address* to them; St. Paul felt that they should not see him again.

I.—*The Apostle reviewed his ministry at Ephesus* (vv. 20-21).

1. It had been a fervid ministry and one fraught with dangers (v. 19). From the outset he had preached diligently. He had served Christ with lowliness of mind. Thus he had not sought to exalt himself; he had served with tears, no doubt breaking his heart in endeavouring to bring them to Christ. But Jewish plots had surrounded him. This added to his trials, nevertheless, he had continued in his diligent ministry.

2. He tells them of the outward and inward aspects of his work (vv. 20-21). Outwardly he had preached "publicly and from house to house." Thus he had left no opportunity unembraced; indeed, he had made opportunities for himself. On the inner side his preaching had emphasized two great truths—viz.: (1) The necessity of Repentance, on the part of the individual, towards God; and (2) the necessity of personal faith towards our Lord Jesus Christ. Thus the Apostle had combined public preaching with house to house visitation and teaching. His message to all was the necessity of *Repentance and Faith*.

II.—*St. Paul looked to the future, saw dangers awaiting him, and vindicated his past conduct at Ephesus* (vv. 22-27).

1. He was going to Jerusalem—"bound in the Spirit," that is, he felt that this journey to Jerusalem must be undertaken on behalf of God's work. In spite of the fact that dangers lay ahead ("bonds and afflictions await me") he pressed forward. His life itself was of no account to him as compared with doing God's will as a missionary of Jesus Christ (vv. 22-24).

2. He declared that his friends at Ephesus should not see him again. This led him to make a declaration to them as to his ministry in their midst. He put this declaration very emphatically: "I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God." He had made the Gospel fully known to them. He was accordingly free from any blame; the responsibility of accepting this Gospel remained with the hearers (vv. 25-27).

III.—*A special charge was made to the Elders or Presbyters as pastors of the flock of Christ* (vv. 28-31).

The Holy Ghost had made these men *bishops* or *overseers* of Christ's flock. They had pastoral charge over

Christ's people; they were shepherds of men's souls. Mark the responsibilities put upon them.

1. Take heed to yourselves.
2. Take heed to the flock of Christ to protect it from false teachers ("grievous wolves").
3. Watch ye. They were to be as shepherds ever on the outlook for the ravening wolf that would destroy the flock. The Apostle had himself given them an example of such watchfulness during his three years' residence among them.

IV.—*The Apostle's words of Farewell* (vv. 32-35).

His heart was full; he turned to them with burning words of personal love, coupled with a further defence of his own life among them.

1. "I commend you to God and to the word of His grace." He would put them in God's care and under the upbuilding power of God's word or revelation of help to sinful man in Jesus Christ.

2. His ministry had not been for selfish ends (silver, or gold, or apparel). He had earned his own living at Ephesus, working with his hands.

3. His example had been one of service. Here he bids them remember certain words of Christ's: "It is more blessed to give than to receive." (These words of Christ's are not recorded in any of the Gospels. They are one of several sayings of Christ's which were current in this early age, but which were not recorded in their historical setting by any of the Evangelists.)

V.—*Prayer and Fasting* (vv. 36-38).

1. The Apostle prayed with them—prayed aloud amidst suppressed emotions.
2. "They all wept sore," they kissed Paul in eastern fashion and sorrowed at his going from them. They would not leave him but "brought him on his way unto the ship."

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—*There is an inestimable comfort in being conscious that duty has been done without selfish motives.*

St. Paul refers twice in this address to the fact that he had faithfully performed his duty. He had not only faced opposition and danger in doing it, but he had done it without any desire for personal gain (gold, or silver, or apparel). This brought to him a heart-comfort that nothing else could give him. Previous lessons have taught us this precious truth. There is no consolation for any man equal to that which comes to him from the sense of having faithfully and unselfishly sought to do God's will. Whether success or failure has followed his work, whether comfort or discomfort has accompanied him, whether danger and persecution or safety and friendship await him, he can rejoice in the heart-consoling thought that he has constantly and unhesitatingly put *God's will* first in his life. On the other hand how *unbearably sad* must the heart of any one be when he reflects that he has not sought to do God's will. He goes into the presence of God as one who has lived selfishly, wasted opportunities to do good and thwarted God's purpose in his life.

II.—*The ideal of all life is service.*

How admirably St. Paul illustrates this. The Master had said, "I am among you as he that serveth" (St. Luke 22-27). St. Paul was even mindful of another of Christ's sayings: "It is more blessed to give than to receive." This thought, inculcated by the example and precept of Christ, is above all else the golden text for Christian living. To give—money, thought, prayer, effort, example—anything that we have, in order to raise mankind to God's

standard of what they should be, this is nothing less than *God's purpose in each Christian's life*. To serve and to give—these go hand in hand as one and the same Christian duty. The reward of such "service" and such "giving" is not simply the satisfaction that comes to the heart by thus doing God's will, but a constant development of one's own soul towards the "measure of the stature of the fullness of Christ."

III.—*Consciousness of doing God's will makes men fearless of opposition and persecution.*

How sublimely heroic was St. Paul. "Bonds and afflictions awaited him." He pressed on to do God's will. He feared God so much that he did not fear man one whit. What abundant illustration there is of this truth in the long history of the Christian Church. Missionaries, martyrs, teachers, preachers, have been made fearless of what flesh could do to them in the conviction that they were doing God's work and will. It is the same to-day. Fear God and see how little you will fear anything that is earthly.

Church News

NOVA SCOTIA.

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

All Saints' Cathedral.—The Rev. A. E. Jenner, of Boston, U.S.A., has been the special preacher at All Saints' Cathedral during the absence of Dean Llywd.

Charlottetown, P.E.I.—St. Peter's Cathedral.—Death has deprived this church of the services of a very valuable officer in the person of Albert A. Mills, at the early age of 38 years. He was baptized and brought up in the church, and has been a member of the choir since boyhood. For the last five years he has been sexton, and always fulfilled his duties with loving care and devotion, keeping everything about the church scrupulously bright and clean, and taking an honest pride in all his work. With all his various Sunday duties, he would rarely miss being in his place in the choir. He might truly have said, "Lord, I have loved the habitation of Thy House, and the place where Thine honour dwelleth." Suffering from appendicitis, he went to the hospital for an operation, on Tuesday, having first made his communion that morning, but the case was so severe that he never rallied but passed immediately beyond the veil. He was laid out in his cassock and surplice. The funeral took place on Saturday, there being a celebration of the Holy Communion at 7.45, and the burial service at 9 a.m. He was borne to his grave in St. Peter's Cemetery by fellow members of the choir, and a large number of mourners followed.

QUEBEC.

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

Quebec.—St. Matthew's.—Rev. A. R. Kelley, the assistant minister, who has been ill in Toronto, is making satisfactory progress towards recovery.

Valcartier.—The Rev. J. Prout, Incumbent of Christ Church, Valcartier, has been appointed Camp Chaplain. Mr. Prout has also volunteered for overseas duty.

MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal, P.Q.

Montreal.—St. George's.—Obituary.—Major-General Sir Frederick William Benson, head of the British Commission for the purchase of horses

strength and promise of be done. I know the vic- will help to bring to the humanity and freedom, and bottom of my heart, and congratulate you who have raise them and those who them. In the struggle that of you, may the Lord of with you."

ast letter I quoted from and Table" the hope that our would try to abolish e of restricting output as omically unsound and in- ce to capital and to labour. see Mr. George N. Barnes, gh authority in industrial dially endorsing this view, y that in all the controlled to-day the pernicious sys- ae away with; for, as the ne limited by the State, o the interest of the em- make larger profits at the his workers' wages. He aks that this good arrange- continue after the war. ple of high wages for good is a good one, and em- ust also see that it is to est that there shall be no of output." It will be an ssing if, as one result of le war, labour and capital work more amicably to- their own mutual advan- to the greater betterment ld.

s ago I read with the uty a book by the head of Dr. Harris) with the simple ive title, "Pro Fide," and before me is a new edition k, published by John Mur- d.), in which the matter ily brought up to date, and ne, cleric or layman, who h of a true *vade mecum* a apologetics I can strongly this book. The origin of its nature and range, its ith philosophy, with science, rt—all this is set forth in n in incisive language, tes the book a complete defensive weapons and a ng, intellectual tonic for who is brave enough to absorb its facts, principles conclusions.

style of ease and smooth- he theme, the Greek triad s, Truth and Beauty—and it once the elements of a tive book. Such is Mr. Brock's "The Ultimate Constable, 2s. 6d.). But ge a protest against the he above virtues are not imate." They themselves n a higher, or, if you like, reality. They form phil- you please, but they are, be, grounded in a higher hought—that of theology. realness; all goodness, all beauty, harmony, pro- n only be rightly thought ending from a heavenly ich, in a private letter to riter duly acknowledges. a lower one: to get teach- cholars to love goodness, beauty for their own sake. gry with any system or education which jogs along mmercial or on mere ma- ines, and the whole book ent plea for nobler ideals, y well wish and strive that g an aim may reach its become universal.

seeing as never before the piritual basis for our whole

and mules on this continent for war service, died in Montreal on Sunday, August 20th. The funeral service was held in St. George's Church on Monday, and the body was taken to St. Catharines for interment on Wednesday, the 23rd. General Benson was born at St. Catharines in 1849 and has served in the Fenian Raid, in India, Egypt and South Africa. The Toronto "Mail and Empire," in an editorial, says: "Major-General Sir Frederick Benson was a Canadian of the highest type, one whose personality commended Canadianism to all men with whom he came in contact in the course of his long service to the Empire in various parts of the world. When he entered the British army in 1869 he was such a Canadian youth as are thousands of the young fellows who are serving or freely offering themselves for service under British command to-day. Forty years or so hence there will be, let us hope, many Canadian veterans of this war of the same fine stamp as the General Benson many of these young fellows must have known. There is a polish of which the lustre comes peculiarly from the course of life led by the British military officer. Sir Frederick Benson had it. He was a man of great charm of manner, and he had the self-control that belongs to the true soldier. No one could have a more exacting sense of duty than the one he constantly lived up to. In this war his office was Chief of the Imperial Remount Commission in Canada. All the horses and mules obtained for the British Government on this continent for the present war were bought through the agency of his commission. Not less than half a million were so acquired, and it is safe to say that for no outlay it has made since the war began did the British Government receive better value than for that disbursed by Sir Frederick Benson. Though his service as a British soldier was largely in other parts of the Empire, he was always a staunch Canadian. One of the last of his activities was that in behalf of Canadians desiring to qualify for the British air service."

St. James the Apostle.—The Ven. Archdeacon Dodshon, of Columbus, Ohio, U.S.A., was the preacher in this church on Sunday, August 27th.

OTTAWA.

J. C. Roper, D.D., Bishop,
Ottawa, Ont.

Ottawa.—St. Alban's.—The Rev. A. J. Reid, Rector of St. Mark's Church, West Toronto, took the services in this church on the first two Sundays in August during the absence of the Rector, the Rev. T. J. Stiles.

Vankleek Hill.—St. John's.—Rev. W. B. Morgan, Rector of this parish, and Mrs. Morgan, have been spending a short time in Montreal.

ONTARIO.

William Lennox Mills, D.D., LL.D.,
Bishop, Kingston, Ont.

Edward John Bidwell, D.D., D.C.L.,
Bishop of Kingston and Co-adjutor of Ontario.

Cataraqui.—On the evening of August 16th, in Christ Church, Cataraqui, Mr. George H. Knox, Kingston, and Miss Edith L., youngest daughter of Mr. Andrew Black, Cataraqui, were united in marriage by the Rector, Rev. Canon W. Roberts, Mus.D. There was a very large, reverent, and attentive congregation present. After the first blessing before the bridal couple went to the altar rails, the beautiful hymn, "O Perfect Love," written by Dorothy F. Blomfield, afterwards Mrs. Gurney, was

sung to Dr. Dykes' tune, "Strength and Stay," for which it was written, and at the close of the service, John Ellerton's hymn, "O Father All Creating," was sung, all kneeling, to Maker's tune, "St. Christopher," so very expressive of the words. And then came the quiet passage of the newly-wedded pair from the church, all trusted as all had prayed, to

"A home by Thee made happy,
A love by Thee kept true."

TORONTO.

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

William Day Reeve, D.D., Assistant.

Holy Trinity.—Rev. John Hodgkinson, who for some years has been the assistant priest at Holy Trinity Church, is relinquishing that position. He preached his farewell sermon last Sunday evening, when he pointed out that three things were necessary if the churches were to continue their usefulness: A militant campaign of evangelization, a policy aiming at the reunion of Christendom, and social justice which need not necessarily be social equality. The teachers and officers of the Sunday School entertained Mr. Hodgkinson at tea, when the members of the Bible Class presented him with a wrist watch.

St. Anne's.—The preacher in this church on Sunday morning, the 20th August, was the Rev. Geo. Napier Smith, B.A., who is leaving very shortly for the mission field of Honan, China. He text was Acts 17:23, "An altar to the unknown God."

Wycliffe College.—The Rev. G. Napier Smith, who leaves shortly for Honan, China, as a missionary of the Canadian Church, was married in the Chapel of Wycliffe College on St. Bartholomew's Day, August 24th, by the Rev. Dr. O'Meara.

St. Augustine's.—The Archbishop of Ottawa, the Right Rev. Dr. Hamilton, preached in this church on Sunday, August 27th. The Archbishop was on his way to Oshawa to attend the retreat for the clergy.

Nathanael Institute.—The centre of missionary work among Jews in the diocese of Toronto, known as the Nathanael Institute, will be transferred from the present quarters on Edward St. to 91 Bellevue Ave., Toronto, on or about the 15th of October.

Longford.—The Rev. Herbert Naylor, Incumbent of this place, has had the satisfaction of seeing remarkable changes take place at his suggestion. The president of the Standard Chemical Company, Mr. L. M. Wood, of Toronto, recently called into conference Mr. Naylor, to whose suggestion the movement owes its genesis, the Rev. John Mackersie, pastor of the Presbyterian congregation, and Mr. F. A. Cooper, the local manager for the company. As a result of this conference far-reaching plans were laid for the improvement of the village, and for providing much-needed means of recreation. The first outcome of the conference was a tennis court, built last spring, which has been a centre of attraction during the summer. It is intended to add a bowling green and a baseball diamond. For the winter, a skating rink will be erected, to which will be attached social rooms and shower baths. Nor have the children been forgotten. A Playground Association has been organized, and the men of the village have been busily engaged in cleaning out a grove of trees to be used as a park. Seats and tables have been built, and a space cleared for a model children's playground, which the company will equip with modern apparatus for amusing and developing the children. A pavilion also is to be built for the band and for teas. But

the improvements do not consist in means of entertainment only. Electric light has been installed in all the houses. Six additional wells have been sunk to supply the people with water. Trees are to be planted. As occasion arises a better class of houses will be built. The two churches have also been remembered by the company, which has installed electric fixtures in both of them and undertaken to pay the light rates. The Presbyterian church is to be brick veneered, and a driving-shed built at the Anglican church. Mr. Wood is also presenting the latter church with a bell. Already the proposed improvements have had a marked effect on the tone of the village. Hitherto there has been very little to do in Longford except work, eat and sleep. The prospect of recreation has given the people new interest in life. Already they have formed associations to supervise the various activities—bowling club, a tennis club, a playgrounds association. Qualities of leadership are being developed in men who have hitherto shown little interest in public affairs, and there seems every reason to hope that the development of the company's plan will make for both the moral and physical betterment of the community.

Cannington.—A very successful garden party was held on the grounds of All Saints' Church, Cannington, on the evening of the 25th August by the ladies of the church. During the entertainment a surprise was given the Rector, Rev. A. C. Cummer, who has been appointed chaplain of the 182nd Overseas Battalion, C.E.F. On behalf of the congregation, Mr. G. H. Woodward, Rector's warden, presented the Rector with a wrist-watch and an address. Following this, the ladies of the Patriotic Society presented an address and a cheque for \$35 to the Chaplain to assist him in his work with the men of the battalion.

NIAGARA.

W. R. Clark, D.D., Bishop,
Hamilton, Ont.

Hamilton.—St. Philip's.—Several members of St. Philip's watched with intense and sympathetic interest the performance of a service in their church on August 21st in which they were unable to take any part whatever. The occasion was a visit from Right Rev. Varishack Arshagone, Archimandrite of the Armenian Church, whose headquarters are at Worcester, Mass., this prelate having come to Hamilton in order to minister to his fellow-countrymen, many of whom reside near St. Philip's Church. The service was sung in Armenian, and the small surpliced choir of men in the chancel chanted strange Oriental melodies throughout it. The ritual, vestments, etc., were entirely different to those in vogue in the Roman and Anglican Churches. The Archimandrite, who entered the sanctuary preceded by crucifer, thurifer and torch-bearers, wore a red velvet mitre and carried a crozier of silver and gold. His principal vestment was the Oriental phelonion, which is more like a cope than a chasuble, and was of pink flowered silk, lined with green silk. Interested observers also noticed the Greek form of stole worn, with its bizarre riot of colour, about two feet wide, not divided as in Latin and English uses, but all in one breadth. Blue sandals were worn by the celebrant, and these were removed during part of the service. Incense was used without intermission throughout the proceedings. Among the unusual features of the service was the beautiful ceremony, emblematic of brotherly love and unity, consisting of the giving of the handclasp by the celebrant to a server, and this being passed along

till all present had been included in its significant symbolism. In the course of the service the Archimandrite perambulated the church with his attendants, censuring the entire congregation, which numbered upwards of 150, nearly all of them men. It was noted that there was no kneeling, the posture adopted being sitting, with standing for the more solemn parts, including the administration of the communion. The most unfamiliar feature of the liturgy was the giving of the Sacrament to little children, including a number of infants in arms. Communion was participated in under both kinds and by intinction, the celebrant dipping the unleavened bread into the chalice and putting it into the communicants' mouths. This was done with the participants standing, according to the universal Eastern custom on Sundays in memory of the Resurrection. At the close of the service large pieces of blessed Oriental bread, not the Sacrament, were distributed to all present. The service was held at 9 a.m. The singing (and it may be said that the whole service was sung) was unaccompanied.

Hamilton.—Dean Abbott and Mrs. Abbott, of Cleveland, Ohio, visited Hamilton last week.

HURON.

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

Paris.—The sixteen-year-old daughter of the Rector of this parish, Miss Doris Eleanor Seton-Adamson, lost her life by drowning on Saturday last, August 26th. The deceased was a niece of the Rev. Canon and Mrs. Gould, of Toronto.

Marriage.—Captain David Herbert Williams, son of the Rt. Rev. David Williams, D.D., Bishop of Huron, was married on Saturday, August 5th, to Miss Marie Stewart, daughter of Mr. and Mrs. George S. Campbell, Halifax, N.S.

Galt.—Rev. J. Edmonds, of London, and retired, spent a couple of weeks recently in this vicinity. He had the misfortune two years ago to break his knee-cap, but with the assistance of a crutch he manages to get about. Mr. Edmonds officiated on August 13th and 20th in Trinity Church, in the absence of the Rector, preaching at all the services sermons of a very inspiring character, manifesting thereby that he has lost none of his former ability as a sincere preacher of the Gospel.

Brantford.—St. Jude's.—Lance-Corp. J. W. Jeakins, son of Rev. T. B. Jeakins, of St. Jude's Church, has received a Military Medal.

QU'APPELLE.

McAdam Harding, D.D., Bishop,
Regina, Sask.

Morse and Herbert.—The first annual picnic of the combined parishes of St. Andrew's, Morse, and St. Matthias', Herbert, was held on Thursday, August 17th, at the farm of Mr. and Mrs. J. Goodwin, which is situated midway between the two towns. Cars, wagons and buggies were used for the transportation of those who desired to go. There were a large number present from both places. Sports of various kinds were indulged in—tug-of-war, foot races, sack races for both old and young. Everybody thoroughly enjoyed themselves. Many new acquaintances were made, which, it is hoped, will help to strengthen the bond of union between the two congregations.

A Boy Scout troop has been formed here, with Rev. R. P. Graham as Scoutmaster. The boys are all enthusiastic and eager to learn.

Moose Jaw Deanery.—The rural-deanery Chapter of this Deanery assem-

resent had been included in significant symbolism. In the service the Archimandambulated the church with candles, censuring the entire congregation, which numbered upwards of 150, nearly all of them men. It was noted that there was no kneeling posture adopted being sitting standing for the more parts, including the administration of the communion. The most striking feature of the liturgy was the use of the Sacrament to little including a number of incense. Communion was partaken in under both kinds and by the celebrant dipping the bread into the chalice and giving it into the communicants' hands. This was done with the understanding, according to the Eastern custom on Sundays of the Resurrection. At the service large pieces of Oriental bread, not the usual white, were distributed to all. The service was held at 9 o'clock and it may be said that the whole service was sung and accompanied.

Dean Abbott and Mrs. of Cleveland, Ohio, visited last week.

HURON.

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

The sixteen-year-old daughter of the Rector of this parish, Miss Eleanor Seton-Adamson, lost her life by drowning on Saturday August 26th. The deceased was the wife of the Canon and Mrs. Toronto.

Captain David Herbert son of the Rt. Rev. David D.D., Bishop of Huron, was killed on Saturday, August 5th, by the Stewart, daughter of Mr. George S. Campbell, Halifax.

Rev. J. Edmonds, of London, retired, spent a couple of days in this vicinity. He had been in London two years ago to break up, but with the assistance of his wife he manages to get about. He officiated on August 20th in Trinity Church, in the presence of the Rector, preaching services sermons of a very high character, manifesting there has lost none of his former ability as a sincere preacher of the Gospel.

St. Jude's. — Lance V. Jeakins, son of Rev. T. of St. Jude's Church, has been awarded Military Medal.

QU'APPELLE.

Harding, D.D., Bishop, Regina, Sask.

Herbert. — The first anniversary of the combined parishes of Andrew's, Morse, and St. Herbert, was held on August 17th, at the farm of Mrs. J. Goodwin, which is midway between the two parishes, wagons and buggies for the transportation of those desired to go. There were a number present from both parishes of various kinds were present — tug-of-war, foot races, for both old and young. The thoroughly enjoyed themselves. Many new acquaintances were made, it is hoped, will help to strengthen the bond of union between the two congregations.

Outing. — A troop has been formed by Rev. R. P. Graham as captain. The boys are all enthusiastic and eager to learn.

Rural Deanery. — The rural deanery of this Deanery assembled

in Holy Trinity Church, Milestone, Sask., Tuesday, August 22nd. At the service the Ven. F. Wells Johnson, B.D., Archdeacon of Moose Jaw, delivered a sermon on the history of the Sacrament of Penance. Open-air discussions took place on the vicarage lawn in the afternoon, the subjects being: "The Open Sore of Christendom," by the Rev. John Rees-Jones; "Studies in Revival," by the Rev. M. A. F. Custance, B.A., of Pense; "How to Conduct a Parochial Mission," by the Rev. C. R. Canham, of Avonlea; "In Praise of Teaching Missions," by the Archdeacon; "The Standard of Revolt," by the Rev. D. S. Carey, M.A., of Rouleau, secretary of the Deanery. The Rev. E. H. Lee, of St. Michael's, Moose Jaw; the Rev. A. E. Burgett, M.A., General Missionary, and the Rev. Wm. Watson, Rural Dean, also took part in these profitable discussions.

SASKATCHEWAN.

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

Rural Deanery of Prince Albert. — A very successful meeting of the members of the Rural Deanery of Prince Albert was held at St. Andrew's Church, Shellbrook, on August 17th. During the past few years it has been customary to hold the meetings in the Cathedral city, but now an attempt has been made to hold at least one of the meetings annually in one of the smaller centres. Shellbrook was the place chosen for this summer's gathering, and the result justified the choice made, for the majority of the members were present. The delegates were met by Revs. E. F. Macklin and E. K. Wicks, who had spared no pains to make the gathering a success. The proceedings commenced with a celebration of the Holy Communion at 11 a.m., at which Rural Dean Strong, of Prince Albert, was the celebrant, and a helpful devotional address was given by the Rev. E. K. Wicks, of Shellbrook. At the business session held in the afternoon the following were present and gave reports: Revs. Rural Dean Strong, of Prince Albert; E. F. Macklin, of Shellbrook driving belt; R. Cardwell, of Halcro; A. E. Greenhalgh, of Lindsay; E. K. Wicks, of Shellbrook; D. D. MacDonald, of Sandy Lake; L. Le Clair, of Sturgeon Lake; J. Rance, of East Prince Albert; Messrs. Douthwaite, of Hoey, and Nash, of Coxy. The following were elected as Deanery representatives on the Executive Committee of the Diocese: The Rev. E. F. Macklin, of Shellbrook, and Mr. W. Kirby, of Lindsay. A vote of condolence was passed to the Rev. L. LeClair, who during the past few months had sustained a severe loss by the death of his wife. The secretary was instructed to send a message of sympathy to the Bishop of the diocese who has had to cancel his engagements for the present owing to illness. The question of the diocesan debt was then considered. It was resolved that the members of this matter up with their church officials in an enthusiastic manner in order that a greater portion of the debt may be liquidated as early as possible. The members of the Deanery and several members of St. Andrew's congregation were entertained to supper by Mr. and Mrs. W. Trenholme, who were assisted by members of the W.A. The Deanery service was held in St. Andrew's Church at 8 p.m., when the Deanery sermon was preached by the Rev. J. Rance, Incumbent of St. George's, Prince Albert. After the service the members adjourned to the residence of Mr. and Mrs. Trenholme, when the Rural Dean rendered a very interesting account of the recent Provincial Synod held in Edmonton.

NEW WESTMINSTER.

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

Vancouver. — St. George's. — Major the Rev. C. C. Owen, home on furlough from the front, gave a lecture in this church on Thursday evening, August 17th, on "Life in the Trenches."

Christ Church. — To one of the largest congregations ever seen in Christ Church, Major the Rev. C. C. Owen preached his farewell sermon last night before he returns to the battlefield, there to carry on the good work he commenced some time ago. The fact that it was Major Owen's farewell address added to the solemnity of the occasion and at the conclusion of the service the former Rector of Christ Church bade each one individually good-bye. Major Owen must report for duty in London, England, before September 12th, to continue his duties as one of the Chaplains of the 6th Infantry Brigade. That the task he had been given was the greatest honour that could have been conferred on him was the outstanding statement of Major Owen's sermon. "The Empire is on the threshold of victory," said the speaker, "and not only that, but of a great religious revival. It is a solemn thought that we are in some measure responsible for the war, but there is the assurance, too, that Britain will be responsible for peace and Britain intends making it a lasting peace." At the morning service Major Owen also occupied the pulpit and preached to a large congregation, which included the members of the 231st Seaforth Highlanders.

St. Mark's. — The Right Rev. I. O. Stringer, D.D., Bishop of the Yukon, arrived in the city on August 18th, and remained over Sunday, a guest at St. Mark's rectory, Kitsilano. Bishop Stringer is one of the outstanding figures in the missionary work of the Canadian Church. For many years he and his wife worked among the Eskimos on Herschel Island, at the mouth of the Mackenzie River, the most northerly station in the Empire inhabited by whites. Soon after his consecration as Bishop of the Yukon, he had the most thrilling experience of his career. In attempting to cross over the Rockies from Fort McPherson to Dawson in the autumn, the storms of an early winter caught the party, and they were forced to return. For many days they were absolutely lost, and when all their provisions were expended the Bishop and his companion were forced to eat the very leather of their boots. An Indian encampment was reached just when the last hope seemed gone. While in England just before the outbreak of war the Bishop and his wife, by Royal command, dined with their Majesties the King and Queen, the King asking that he might meet "his most heroic Bishop." On Sunday, the Bishop preached at St. Mark's in the morning, and at St. Michael's Church in the evening. On Monday evening he left for Dawson.

COLUMBIA.

Victoria. — St. Saviour's. — A sale of work held in this parish on Wednesday, July 5th, realized the handsome sum of \$300. The men of the parish had a department of their own which realized \$57. The Rector, the Rev. R. Connell, who was ill for several weeks, has recovered.

Northern Mission. — The new Church of St. Josef, which was built by voluntary labour by the settlers near San Josef Bay, was opened on Thursday, July 20th, St. Joseph's Day.

Victoria. — Very Rev. George Frederick Coombes, Dean of Rupert's Land, was a visitor in the city recently, being a guest of the Very Rev. the Dean of Columbia and Mrs.

Schofield. It is 23 years since Dean Coombes came to Winnipeg, becoming professor of ecclesiastical history and lecturer in classics and English at St. John's College, Winnipeg, and examiner in classics and English, Manitoba University, in 1906. He was made Dean of Rupert's Land in 1905.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Metropolitan of British Columbia, Prince Rupert, B.C.

Prince Rupert. — The Bishop of Caledonia has written the following letter to the Victoria, B.C., "Daily Times":—

To the Editor, — When such a powerful and well organized body as the liquor trade spends vast sums of money in advertising in order to retain a most profitable monopoly there must be something very alarming to them about the Prohibition Act which will be submitted to the people of this Province on September 14. No more convincing proof of the efficacy of this act could be given than this.

The great posters proclaiming that there is nothing in this act which will deprive the individual of his right to purchase liquor is an argument in its favour with men of moderation.

The licensed bar with its treating system and the sale of liquor, stimulated by the greed of gain on the part of a huge monopoly has had a fair trial and has been found wanting. Everywhere I go in this Province I hear the same remark: "The liquor men have brought this on themselves."

The people of this Province are thoroughly convinced that a change is necessary. Whatever defects there may be in the Prohibition Act it will at least open the way for a better order of things. Never again should we allow the private gain of the few to control the liquor trade of the country and dominate provincial politics. The right to drink a glass of beer is not the main issue in the coming contest. We refuse to be shut up to the alternative—absolute prohibition or the present system. Every vote cast for the Prohibition Act on September 14 is a blow against the tyranny of a devastating monopoly which we have endured too long. We have nothing to say against the men in the trade. We condemn the system. It may have served its purpose as a step to better things, but it must be changed before we are enslaved. This is a fight for freedom.

F. H. DuVernet, Bishop of Caledonia, Prince Rupert, B.C., Aug. 17, 1916.

HONAN.

William C. White, D.D., Bishop, Kaifeng, Honan.

Kweitoh. — Extracts from letters from Dr. P. V. Helliwell. This week I went down to Po-chow, 120 li distant, to see patients and to visit Mr. Bostick of the S. Baptist Mission. I left at about 4 a.m., and enjoyed the early hours of my 8 1/2-hour ride very much, as daylight broke, followed by sunrise in a glory of colour, over the fields, all a rich green in the new clothing of "Jan-liang" (like our corn) and millet. But as I did not arrive until near one, I had some hours of a blazing sun and my head ached for the rest of the day from it. We sent out a man carrying a poster announcing my clinic for next day, and I went through the old city with one of his students, finding it a typically damp, smelly, southern city of narrow streets. They have their mission on north bank of river in the suburb, which is quite "northern," although just across it is "southern." Next day we only had some 40 patients, as the announcement was delayed too

late. Next day I again left before sun-up and made better time, namely, 7 1/2 hours. Our boys' school here closed yesterday, when Rev. W. M. Trivett gave them a spread of native confectionery at their closing. To-day we had most of them at morning service, and so had good singing, and all at a special service at 4 o'clock, and many at this evening service. Most of them understand the doctrine very well, if they will only separate themselves from the old life and be true to what they know. This evening I had one of my students help me in trying to bring one of our young patients to the decision, and yet when I came to the question I saw he was too glib, too ready to answer anything, and so we left him to decide with his Maker. We had a nice little gathering last night of the men from Bank of China and the Tsai family (one of the oldest and richest houses in the city), in all some 20 Christian men, to see the lantern, and Mr. Trivett showed a number of good war (naval) scenes to a most appreciative audience. One of the events of this morning was the coming of a wandering child, put out of home by her parents and left to starve. We are getting a statement from them disclaiming all responsibility and claim, so we will have the Bible-woman feed her until she is big enough to go to St. Mary's School, when we hope some one will support her. It will cost at present about \$2.00 (mex.) a month to support her, besides about \$5.00 for initial clothing, etc. If any one can be found to take her over it will be a good thing. Do try and get some one interested!

THE CHURCH IN THE UNITED STATES.

The Bishop of Montana, Bishop Brewer, on account of ill-health will not be able to preach at the opening service of the General Convention. The presiding Bishop will take his place.

The Rev. A. L. Murray, at one time a resident of Canada, is in charge of the Cathedral at Denver, Colorado, during August. He and Mrs. Murray and family are at Wolfe Hall, Denver, for the holidays.

Criticizes Preparedness. — One of the most faithful clergy about Boston is the Rev. Ralph M. Harper, once a Curate at the Cathedral, now Rector of St. John's, Winthrop. He is quoted in the newspapers as preaching at the open air service last Sunday with special reference to the war and its problems. He is said to have rebuked this country for placing a chip on its shoulder in the form of a big navy, and yet neglecting internal preparedness, and also as condemning the Bishop of London for calling patriotic death right. This he referred to as mockery of all that it cost to bring children into the world. Those who give to aid the sufferers from war and pose as sacrificing, were reminded how small their gifts are as compared with what they spend on pleasure. He deprecated "our desire to impress the world with our strength by external preparedness. I have not noted during the past two years any big movement to have such justice and righteousness in our industrial and social life that we shall really be prepared. It is the spirit of charity and patience that tremendously concerns us as Christians. If God is using this war to educate us, at what a cost it is! I have no difficulty in saying, as I behold this enormous world cross, Let this cup pass from me!" If this war was the will of God, he doubted his ability to say, "Thy will be done." — "The Churchman."

THE PROVINCIAL SYNOD OF RUPERT'S LAND.

(Continued from page 555.)

language in our public schools. This was moved by Rev. Canon Jeffrey, of Winnipeg, and seconded by Captain, the Rev. C. Carruthers, of Edmonton. It was also strongly supported by Dr. Lloyd, of Saskatoon.

Captain the Rev. C. Carruthers moved, Canon Jeffery seconding the motion, "That this Synod do express to the Government of Canada that the duty of service to one's country is the supreme duty of the hour, and that the Synod of Rupert's Land endorse any scheme for the complete and effectual mobilization of the entire resources of Canada in men and materials, which in the opinion of this Synod ought to be placed unreservedly at the disposal of our country and empire."

That Canada must be kept a British country was a note heard throughout the various discussions on Thursday, and many of the speeches rose to a high level, being greeted at intervals with loud applause. Yet the spiritual aspect of our national life was never lost sight of, as will be seen from the various resolutions adopted.

TEMPERANCE LEGISLATION.

The hearty sympathy of the Synod with the prohibition movement was expressed with only a few dissenting voices, and various speakers testified to the improvement that had resulted from the recent temperance legislation in the various provinces included within the ecclesiastical Province of Rupert's Land.

CENTENARY OBSERVANCE.

On the proposal of Rev. W. Bertal Heaney, seconded by Rev. Canon Smith, Saskatoon, a resolution was adopted declaring that the centenary of the foundation of the Church of England be fittingly observed in 1920, and that the various dioceses having a right to representation in the Provincial Synod be asked to co-operate with the mother diocese of Rupert's Land.

The Bishops were asked to appoint committees to represent their respective dioceses.

A message from the House of Bishops, setting apart the second half of November for services and meetings for the deepening of spiritual life and prayerful consideration of the situation created by the war, was concurred in on the motion of Archdeacon Webb, Edmonton.

SUNDAY SCHOOL DAY.

Rev. C. W. McKim, Edmonton, moved, G. R. K. Kirkpatrick seconded, and it was agreed that the General Synod be recommended to change the title of Children's Day, the third Sunday in October, to Sunday School Day, as being more definite and comprehensive.

On the motion of J. R. F. Honeyman, Regina, seconded by Rev. A. A. Adams, Sioux Look-out, Ont., a resolution was passed expressing the opinion that definite and immediate steps be taken by the dioceses in the province, working in conjunction with the chaplains, for the training of young men returning from the front for the work of the sacred ministry.

J. A. Machray, K.C., Winnipeg, Chancellor of the Diocese of Rupert's Land, and treasurer of the Provincial Synod, submitted reports of the financial condition of the Clergy Widows and Orphans Fund and the Clergy Superannuation Fund, and urged greater support for the latter. If that were done, in a few years the fund would commend itself to the laymen, because they would realize it would tend to the efficiency of the work of the clergymen. The Chancellor mentioned that the Widows and Orphans Fund now paid \$200 a year to each family.

On the motion of Archdeacon Webb, seconded by A. H. Petch, Edmonton, a resolution was adopted referring to the superannuation committee the revision of the canon governing the operation of the scheme, and requesting the co-operation of the various dioceses.

A message from the House of Bishops welcoming reciprocity in any beneficiary funds with any diocese or province, and requesting the Metropolitan to enter into negotiations looking thereto, was concurred in.

Reports from St. Chad's College, Regina; St. John's College, Winnipeg; and Emmanuel College, Saskatoon, showed that the numbers of staff and students had been greatly reduced owing to enlistments.

The Synod closed on Friday at one o'clock. On the invitation of the Rev. Canon Smith, of Saskatoon, it was decided that the next regular Provincial Synod should be held in that city. Owing to the fact that the copies of the revised draft of the Prayer Book had not been received in time to consider the important question of its acceptance, it was resolved that a special meeting of the Provincial Synod should be called by the Metropolitan at some time prior to the next General Synod. At this special meeting reports will be received from the various Diocesan Synods and committees, and the whole question of the acceptance or non-acceptance of the draft Prayer Book revision, or its further amendment and enrichment will be fully considered.

In the closing hours of the final session, votes of thanks were passed to those who had done so much to make this meeting one to be long remembered. A message to the men who have entered into the service of their King and country was drafted and sent. A tribute was also paid to those members of the Synod who since the last meeting of the Provincial Synod three years ago have joined the Church Triumphant. Fitting reference was made by the Ven. Archdeacon Tims, of Calgary, to the following: Rev. Dr. Robinson, late Warden of St. John's College; Rev. Hugh Speke, killed in action at the front; and Rev. Robert Holmes, who laboured so zealously on behalf of the Church in the Peace River country.

On Friday afternoon the visiting delegates were given a motor trip about the city, and were entertained by the faculty of the University of Alberta at tea on the campus. "This scene was somewhat different," said the Ven. Archdeacon Mackay, "when I visited Edmonton on my last trip on snowshoes just forty years ago." Yet if so much has been done in the past forty years, what shall be accomplished on these broad prairies in the forty years to come? God grant that the work done here during the past week in the sessions of our Provincial Synod may bear fruit an hundredfold.

THINGS THAT COUNT.

Not what we have, but what we use,
Not what we see, but what we choose—

These are the things that mar or bless
The sum of human happiness.

The things near-by, not things afar,
Not what we seem, but what we are—
These are the things that make or break,

That give the heart its joy or ache.

Not what seems fair, but what is true,
Not what we dream, but good we do—
These are the things that shine like gems,

Like stars in fortune's diadems.

Not as we take, but as we give,
Not as we pray, but as we live—
These are the things that make for peace,

Both now, and after time shall cease.
—Outlook.

Correspondence

"GOD'S LOVE."

Sir,—From your review of "God's Love," a book by the Rev. C. C. Bell, it is very difficult to gather what the standpoint of the author is. You say: "The standpoint of the author is shown by 'Baptism is the real regeneration of the soul by God. Absolution is the real pardon of the sinner by God Himself' (p. 135). 'If in the Blessed Sacrament there is no real Presence' (p. 136). These terse quotations convey no idea whatever of what the standpoint of the author is. In fact, the last eleven words of your quotation—which is an unfinished sentence—are calculated to convey the impression that the author does not believe, or assert belief, in the Real Presence of our Lord in the Blessed Sacrament, whereas the reverse is the case. His argument is that "the Christian Sacraments cannot be forms which stand between the soul and God" (p. 135), and at p. 139 he says: "There is one thing which stands between us and God—only one thing, and that thing is sin."

He makes the following statements: "The keynote of the Christian Sacraments is Reality. Baptism is the real regeneration of the soul by God. Absolution is the real pardon of the sinner by God Himself—the real infusion of the Divine Life to kill the death of sin. Confirmation is the real gift of the Holy Spirit. The Bread and Wine of the Eucharist are really the Body and Blood of Christ," p. 135.

In the next page and a half he elaborates these statements concerning the Sacraments of Baptism, Absolution, Confirmation, and the Eucharist. Furthermore, at p. 137 he says: "We believe that in the Sacraments God deals directly with the souls" of His children. We believe that Love has devised this way by which God Himself touches us. If there were any nearer way of touching God than the sacramental way, no one, who was really in earnest, would have any use for the Sacraments. We should feel strongly that God would wish us to pass beyond Sacraments. But there is no nearer way. If there had been God would not have instituted and ordained His Holy Sacraments.

Again, the Sacramental way is the way of assurance—the way in which God's Love makes us perfectly sure, in the most definite way possible, of our possession of His unspeakable gifts of grace.

In considering God's ordering of worship the writer says: "Now, Christian worship is ordained by Love to be the continual expression on earth of perfect Love. It is, therefore, the only perfectly simple and perfectly loving worship on earth. It consists in the perpetual representation of the great earthly manifestation of God's Love in the Incarnate Life and meritorious death of our Blessed Lord. It commemorates His glorious Resurrection and Ascension, and is offered in union with the activity of His glorified life at the right hand of the Father in the heavenly places. It is, of course, the Eucharist. It speaks of what God is to us, of what God does for us, of what God purposes for us. Then the author proceeds to elaborate these three points: What God is to us, what He does for us, and what He purposes for us.

Sutherland Macklem.

MOOSONEE APPEAL.

Acknowledged previously	....	\$232.00
Mrs L., Toronto	.....	2.00
Miss Armstrong, Toronto	....	3.00
A. A., Alvington, Ont.	.....	3.00
Dr. F. LeM. Grasset, Toronto.	.....	5.00
M. S. C. St. Catharines	.....	2.00

TWO BRIGHT INDIAN BOYS.

Sir,—Being in temporary charge of the parish of Sutton West and Georgina, I visited Georgina Island last week and learned the following particulars about two Indian boys, which I make public in the hope that they may be able to take a step forward in their education. I understand both failed at the last entrance examination by only a few marks (eight, I think).

Their names are: (1) Charles Lorenzo Big Canoe, aged 12 years, son of Albert Big Canoe (who is brother of the present chief John Big Canoe), and grandson of the former chief Charles Big Canoe. Ex-Chief Charles Big Canoe is a venerable Indian, 83 years old; was chief for 30 years, and has been postmaster at Georgina Island P.O. for the past 30 years. He preaches on Sunday at the Methodist Church (the only church on the island) in the absence of the Methodist missionary. This boy spent five years at the school on the island, taught by Mr. George Cork, who is well spoken of by the Indians.

(2) Stanley Ashquib, son of James Ashquib, and grandson of the late Rev. James Ashquib, former Methodist missionary on the island. This boy was at Munsey six months and was taken home by his father on account of sickness. His mother is dead.

Both these boys belong to respectable Indian families, of superior intelligence. There is little outlook for them on the island, and it is undoubtedly in their best interest to be allowed to go to High School. The Indian Agent, Mr. J. R. Bouchier, a well-known Churchman, who knows all the circumstances, concurs in this view. Is it not possible for these two bright Indian boys to be allowed to step forward, when they are eager to do so, and their parents and friends are anxious to help them forward? I have laid these facts before the Minister of Education.

T. G. A. Wright.

The Rectory, Sutton West, Ont.
August 21st, 1916.

APPOINTMENT OF RECTOR, DIOCESE OF SASKATCHEWAN.

Sir,—May I ask you to make a correction as regards the appointment of a Rector in this diocese? Through a mistake the copy of the old canon was sent with the Synod report. I now forward a copy of the amended canon:—

"Each rectory at its annual congregational meeting, or on attaining the status of a rectory, shall appoint a committee of three men, to be called 'The Parish Selection Committee.' The members of this committee shall be communicants of the full age of 21 years, members of the congregation selecting them, and preferably delegates to Synod. The parish committee in existence at the time a vacancy occurs shall remain in office until an appointment is made. When a vacancy occurs the Bishop shall appoint a special committee, consisting of the Archdeacon and two laymen, not members of the congregation concerned, to confer with the Parish Selection Committee. This Joint Committee shall select and submit to the Bishop the names of no less than three nor more than five clergymen. Each clergyman thus selected must be in Priest's Orders of not less than three years' standing, unless he shall have served not less than five years in the diocese, including service as a Catechist. Out of the names submitted to him the Bishop shall select three, or not less than two, to be laid before the congregation by the Parish Selection

RIGHT INDIAN BOYS.

ing in temporary charge of of Sutton West and Georgina Island last learned the following par- out two Indian boys, which ble to take a step forward ucation. I understand both the last entrance examina- ly a few marks (eight, I

ames are: (1) Charles Lor- Canoe, aged 12 years, son Big Canoe (who is brother ent chief John Big Canoe), lson of the former chief g Canoe. Ex-Chief Charles is a venerable Indian, 83 was chief for 30 years, and postmaster at Georgina D. for the past 30 years. es on Sunday at the Metho- h (the only church on the the absence of the Metho- nary. This boy spent five the school on the island, Mr. George Cork, who is n of by the Indians. ley Ashquib, son of James and grandson of the late s Ashquib, former Metho- nary on the island. This t Munsey six months and home by his father on ac- ickness. His mother is

se boys belong to respect- n families, of superior in- There is little outlook for e island, and it is undoubt- ir best interest to be allow- to High School. The In- t, Mr. J. R. Bourchier, a Churchman, who knows umstances, concurs in this t not possible for these two an boys to be allowed to rd, when they are eager to l their parents and friends s to help them forward? I these facts before the Min- ucation.

T. G. A. Wright.
ctory, Sutton West, Ont.
21st, 1916.

**MENT OF RECTOR,
DIOCESE OF
SKATCHEWAN.**


y I ask you to make a cor- regards the appointment in this diocese? Through the copy of the old canon with the Synod report. I now copy of the amended

ctory at its annual congre- meeting, or on attaining the a rectory, shall appoint a of three men, to be called sh' Selection Committee. ers of this committee shall nicants of the full age of members of the congre- ecting them, and preferably o Synod. The parish com- existence at the time a curs shall remain in office appointment is made. ncancy occurs the Bishop int a special committee, of the Archdeacon and two t members of the congre- cerned, to confer with the lection Committee. This mtee shall select and sub- Bishop the names of no three nor more than five Each clergyman thus t be in Priest's Orders than three years' standing, shall have served not less years in the diocese, in- vice as a Catechist. Out es submitted to him the ll select three, or not less o be laid before the con- by the Parish Selection



PEACE

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



VICTORY

Committee for their choice, and the clergyman thus chosen by the congregation shall be appointed Rector. Should the congregation be unwilling to choose any of those whose names have been submitted the same process shall be repeated, other and different names being selected until a choice has been made by the congregation and a Rector has been duly appointed by the Bishop."

E. L. N.

FOR SALE.

An elderly clergyman of the Church in the West who spent a great part of his life in missionary work among the Indians, wishes to dispose of 320 acres of farm land in Saskatchewan. It is necessary for him to do this in order to provide himself with a living. Details re land will be given gladly by Editor of "Canadian Churchman."

THE CONFLAGRATION.

(Continued from page 553.)

man, save the ideals of Jesus Christ. But the world wants more than ideals—it wants power to realize them. To impart this power is the peculiar function of Jesus Christ. He is more than the Prophets who preceded him. They told of ideals. Jesus told of power as well. Even John the Baptist fell far short of Him in this, and the great Forerunner recognized his Master's superiority of function and stated it in the following words: "I indeed baptize you with water." But, He shall baptize you with the Holy Ghost that is with power.

O men and women! ours is the glad news of power, not of ideals only, ever flitting before us—ever disappearing, ever eluding realization; our Gospel is the gospel of power, of new forces released in Jesus Christ

—forces which make for righteousness—forces within the reach of every man—forces which once possessed spell "Victory" for the man and the race.

Now the net effect of what I have said is only to put a new word upon the lips of living Churchmen—that word is "Forward." The day the War is over, every pulpit in Canada should resound with that word "Forward." The day on which the bells of the Empire ring out peace and victory, that day in all our wide dominion must ring out the first shouts of a new campaign. There must be a calling for recruits—a drilling of young men in every College centre, and a pouring of funds into the Church's treasury such as never before was witnessed. There must be the equipping of the Army of God; the transporting of His mighty hosts to rebuild the City of God among Christian nations and to batter down the Walls of the Jerichos and the Ais which hold the passes to the promised land.

In a word, we must "know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death," Philippians 3: 10.

A TURN OF THE ROAD.

(Continued from page 556.)


the sufferers, and save them perhaps an agonizing journey with a broken limb in an open boat to the nearest hospital.

In one of the Gordon Company's camps, Dr. Graham had taken the position of cook. His medical diplomas had previously easily procured him one or two temporary positions in hospitals, as at Albertville, but he had lost each in turn through drunkenness. In a saloon at Port Victor he had met a logging boss, on the lookout for men, and had joined his gang under the name of Tom Lawson. Finding that a cook's wages were very high—sometimes \$75 or \$100 (£15 or £20) a month, he determined to turn his hand to that department of work, guessing it would suit his enfeebled body better than the wielding of saw and axe. He had "roughed" it enough to pick up the rudiments of the art of cooking, and was bold in experiment. Soon he was able, out of the limited stores at his disposal, to turn out an excellent camp menu. Before leaving Port Victor, he wrote to Gilbert Lane telling him of his plans, and advising him to apply to the Gordon Company if he really determined to leave Otter Lake Farm.

To the Company's office in Port Victor, therefore, Gilbert made his way, describing himself as Graham's younger brother, and applying for a position in the camp with him. As the camp was unusually large, and Graham had several times applied for an assistant, Gilbert was engaged to be sent into the woods on the first opportunity. The open-air life at Otter Lake had broadened and toughened the boy, so that he looked more like nineteen than seventeen.

He spent a few days in a little hotel near the water front in Port Victor, effectively disguised by a suit of overalls and a coarse shirt, bought second-hand to evade suspicion by looking too new.

In those few days, Gilbert saw wickedness "in the raw"—in which Britisher and Canadian, Chinese, Japanese, Indian and Hindu participated, united by nothing but sin. Every cosmopolitan port could probably exhibit the same sights and sounds, but Gilbert had never before come near them. The four days he spent at the Pacific House always lived in his memory as a nightmare—the first im-



ALMA LADIES' COLLEGE
OPENS ITS THIRTY-SIXTH
YEAR ON SEPTEMBER
TWELFTH: NINETEEN
HUNDRED & SIXTEEN

For calendar and terms: R. I. Warner, M.A., D.D., Alma College, St. Thomas, Ont.

WYCLIFFE COLLEGE
TORONTO

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

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

For Calendar, particulars as to admission to the College or other information apply to the Registrar.

H. MORTIMER, Esq., WYCLIFFE COLLEGE, TORONTO.

University of Bishop's College
FOUNDED 1843 ROYAL CHARTER 1853
LENOXVILLE, P.Q.

The only College in Canada following the Oxford and Cambridge plan of Three Long Academic Years for the B.A. Degree.

Complete courses in Arts and Divinity, leading to B.A., M.A., B.D., and D.D. degrees. Diploma course in Arts and Commerce. Residential College for Men. Women students admitted to lectures and degrees. Valuable Scholarships and Exhibitions.

The College is situated in one of the most beautiful spots in Eastern Canada. Excellent buildings and equipment. All forms of recreation, splendid gymnasium. Four railway lines converge in Lennoxville. Michaelmas Term commences Sept. 16th. For information, terms and calendars, apply to the REV. PRINCIPAL PARROCK, D.C.L., or to the Acting Registrar, John T. Matthews, Lennoxville, Que.



Branksome Hall

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

Hon. Principal, Miss M. T. Scott.
Principal, Miss Edith M. Read, M.A.

Preparation for the University and for examinations in music, Art and Domestic Science Departments. Thoroughly efficient staff. Large playground. Outdoor games, tennis, basketball, rink. Healthful locality.

PRIMARY SCHOOL FOR DAY PUPILS.
Autumn term will begin Sept. 14th.

For Prospectus apply to the Principal.

Mutual Life Policies For Women

Every woman whose income supports others than herself should, if possible, carry Mutual Life insurance.

Then, in the event of her death, those dependent upon her would be saved much of the hardship that would otherwise result.

Married women who have charge of a business which is the support of others than herself should carry Mutual Life insurance.

Widowed women should, if at all possible, carry a Mutual Life policy in favor of those who are dependent upon them for support.

Young women who are supporting dependent relatives should, if practicable, carry Mutual policies payable to such dependents should the wage-earner die.

Self-supporting women who are without dependents but in receipt of incomes should secure Mutual endowment policies.

These policies are payable to the estate in the event of death, or payable to the assured should they survive a specified number of years.

Mutual Endowments are model investments.

Mutual Life Assurance Company of Canada
Waterloo-Ontario

The Old Meneely Foundry
MENEELY & CO.
Waterloo (West Troy), N. Y.

Bells, Chimes, Pails, Church, School and other Bells
Memorials. Unequaled musical quality.
Highest Grade Genuine Bell Metal. 90 Years' Experience

**Headquarters for Artificial Limbs
Trusses and Crutches
OF GREATER INTEREST THAN
TORONTO EXHIBITION
IS OUR
DISPLAY of APPLIANCES for DEFORMITY and
PARALYSIS; ARTIFICIAL LIMBS, TRUSSES, etc.
TO THOSE WHO ARE AFFLICTED.**

To be seen at our
well-equipped establishment,
**135 CHURCH STREET
TORONTO**

TOO BUSY TO EXHIBIT
AT THE FAIR, BUT WE
WILL BE PLEASED TO
SEE THOSE WHO
REQUIRE OUR ATTEN-
TION AT THE ABOVE
ADDRESS.



FIFTY YEARS
application of practical
methods in the manufacture
of artificial limbs and in the
treatment and correction of
**RUPTURE, BOW LEGS,
CURVATURE OF THE
SPINE, etc.,** have given us
the foremost place in Canada

BE SURE TO CONSULT THE RECOGNIZED LEADERS
while in the City, if you need an appliance of any sort.
Our honest, successful reputation is the strongest guarantee
of our ability to meet your individual case.

AUTHORS & COX



pression of vice, open and unashamed, was indelible.

And yet those days were an epoch in his spiritual life. He could not but notice how many of those who had drifted into this underworld were young men who, like himself, came from good homes, knowing right from wrong; like himself, too, in fine physique and capacity for hard work. He suddenly realized that as they were, so might he become.

The realization was like a sudden blow. What was to stop him from sinking to their level? As conscience worked, memory recalled the Bishop's sermon at St. Gabriel's. For what had these young Esau's sold their birthrights? *For what was he selling his?* That was the question conscience asked Gilbert with maddening reiteration in those four days. But he succeeded in evading an answer; and at the end of four days went up the coast on a boat carrying supplies, and, hiding under the name of Bob Lawson, was lost to his family for many weeks.

David, meanwhile, was straining every nerve to find a clue to his brother's hiding-place. The police had been notified and furnished with a description of the missing lad. The Bishop had notified his clergy and missionaries throughout the diocese. Diligent search had been made for Graham, since both David and his

mother felt sure that Gilbert would have joined his friend as soon as possible after leaving Otter Lake, but in vain; both Graham and Gilbert seemed to have disappeared from the earth, leaving no trace.

During those terrible weeks, David and his mother and sister frequently discussed the cause of Gilbert's estrangement. Each felt that some mystery lay behind the change in the boy's whole disposition, and feared to penetrate it, lest some disgraceful act might be revealed. David reproached himself again and again for some unconscious offence against his brother, and the suspense and uncertainty bore hardly on him.

One day, when Gilbert had been missing for some weeks, the Bishop walked in unexpectedly. Whenever duty brought him to Port Victor, he looked in on the sorrowful trio. David was unusually discouraged because a clue, which had appeared very promising, had ended in failure. He had travelled for two days to a distant farm where a young Englishman, said to answer to the description of Gilbert, was employed. David had found the man to be one of the weakest types of the "remittance man"—clearly shipped to Canada by wealthy friends who preferred to keep him as far as possible from home. He returned weary and dispirited.

(To be continued).

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

Amongst the Belgians.

One of the agents of the Scripture Gift Mission working amongst Belgians, Walloons and Flemish soldiers sends us the following extracts from soldiers' letters:—

"With great pleasure I received the New Testament and your letter. What a precious Book is the Testament! I have found in it very interesting passages. What consolations for those who have a real faith in Jesus Christ when homes fall around and amidst the shrapnel!"—J.K.

"With great joy I received the New Testament. Will you kindly send one to my comrade?"—E.G.

"I duly received the Bible which gives me great satisfaction, and thank you heartily as it is of great value to me. My comrades ask permission to read it sometimes."—R.J.

"I was delighted to get your letter stating you were sending me God's Word. For a long time I have desired to procure the Holy Scriptures, but alas, here at the front, lonely and sad, I could not get any information how to obtain it. Happy was I when a comrade returned from England and gave me a tract in the Scriptures. Soon shall I receive the much-loved Book. I can't thank you enough."—H.C.

"I saw my comrade had received a Bible from you. Thus I beg you to send me one."—D.C.

"I am very glad to have received the New Testament. Please send one to my comrade."—H.L. (Sergeant).

"I have two comrades who desire a New Testament. They are Flemings. Please send them."—C.O.

"I thank you heartily for the New Testament. Please send one to each of my comrades who want it."—E.G.

"With great pleasure I received today the New Testament. Best thanks. I will read a chapter every day. Four of my comrades asked me to ask you to send them one."—J.D.

"I want to be a faithful servant and good soldier of Jesus Christ."—L.J.J.

"You have done me a real pleasure in sending me the New Testament. I will not fail to read it attentively."—M.D.

"With joy I let you know I have read the Bible, the Word of God. I read it every day and it strengthens me."—H.D.C.

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

* * *

It is a great responsibility to be a Christian at the beginning of the twentieth century.—Archbishop of York.

REG. CAN. PAT. OFFICE

**O-Cedar
Polish**

MADE IN CANADA

**Dusts,
Cleans,
Polishes,**
at the one
operation


From your dealer
25c. to \$3.



CHANNELL
CHEMICAL
CO., LIMITED
TORONTO,
CAN.

**This Book will be
worth \$1,000 to
many people.**
You can have a copy
free.
If it becomes worth
\$1,000 to you, we
shall be more than
repaid by sending it.
It tells about Profits
from Savings.
It shows the folly of
squandering money
or keeping money
idle. It's a book that
has started many
people on the road to
owning sound, interest-
paying investments.
Write for a copy now. Just
say "Send me your book
about Profits from
Savings."
Address Dept. 5

**STANDARD RELIANCE
MORTGAGE CORPORATION**
Head Office 52 E. King St. Toronto
Branches: Av. Brockville, Chatham,
Elmira, New Hamburg.



**ACCIDENT
SICKNESS
INSURANCE**

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

Nurses Wanted
The Toronto Free Hospital
near Weston, in affiliation with Bellevue Hospital, New York, offers a Course of General Training to young women desiring to become nurses. For salary and other information apply to the Lady Superintendent.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 70. Estd. 1858. BELLS for Churches are DUTY FREE. The C. S. Bell Company, Hillsboro, Ohio, U.S.A.

You Need a Projection Lantern

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

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

We have also slides for sale and rent. Please call or write if you are interested.

CHAS. POTTER, Optician, 191 Yonge Street

**CRACK PROOF SHIRTS AND COLLARS
THE NEW WAY**
Makes Linen Last. Try It.
New Method Laundry Co., Limited MAIN 7486
WE - KNOW - HOW

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

Every 10c Packet of
WILSON'S FLY PADS
WILL KILL MORE FLIES THAN \$8.00 WORTH OF ANY STICKY FLY CATCHER

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

Boys and Girls A HUNDRED YEARS FROM NOW

There's a picture in the window
Of a little shop I know,
With boys and girls dressed as they
were
A hundred years ago.
And since I saw it, I have thought,
And keep on thinking how
The children, maybe, will be dressed
A hundred years from now.
Will girls wear caps or farthingales,
Or hoops in grand array?
Will they wear bows like butterflies,
Just as they do to-day?
Will boys wear jackets short, or tie
Their hair in queues? Just how
They'll really look, I'd like to know—
A hundred years from now.

STAINED GLASS MEMORIAL WINDOWS.
designs & estimates on request specialists for sixty years
ROBI McCausland Limited
113 SPADINA AVE. TORONTO

Church Brass Work
MEMORIAL BRASSES
RAILS, VASES
PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED
264 SPARKS ST. OTTAWA.

TELEPHONE MAIN 7404
We are equipped to produce
Printing Matter
THAT WILL ATTRACT ATTENTION ANYWHERE
Our prices are inducing, and should attract the shrewd business man—try us.
The Monetary Times Printing Co. of Canada, Limited
62 CHURCH ST., TORONTO
N.W. CORNER OF COURT ST.

What do you think the girls and boys
Will eat in those far days?
Will they be fed with breakfast foods
In many sorts of ways?
Will all the good and tasty things
Be worse for them than rice?
Will ice-cream soda make them sick,
And everything that's nice?

Will children's books have pictures
then,
Or just all reading be?
Perhaps they'll be hand-painted and
Most beautiful to see,
But when I think of those I have,
I truly don't see how
They can be any prettier
A hundred years from now.

A WORD TO GIRLS

GIRLS in the country sometimes grow tired of the quiet routine of farm work and long for the excitements and attractions of city life. But life in the city is not the public holiday it seems to the girls on their occasional visits to town. Believe me when I tell you that working girls in the city have an infinitely more monotonous existence than the country girls ever dreamed of. You get up early and work hard, it is true, but the picnics you attend in summer and the sleigh-rides and parties that enliven your winter give you social recreation and change, while there is always the keenest enjoyment for those who know how to read mother nature's book.

Think of spending every day working in a dingy office, writing and figuring constantly, with but half a day's vacation in three years, as one girl I know of has done! Think of spending all the hot, dusty summer days at a sewing machine in a factory with the ceaseless clatter of hundreds of other machines all about you! Think of walking two miles to work, standing behind a counter all day, forced to smile and smile, though you feel as a villain ought to feel, and again walking home at night! All these things thousands of girls in big cities do.

One girl I know stands and irons ready-made shirtwaists all day, week in and week out. What is the variety of her life. How would you like to exchange your duties with her? Do you not think it would be a welcome relief to them to milk in the cool of the morning, churn, bake, and sweep before the hottest part of the day, peel the potatoes for dinner out under the shade of a tree, and after dinner is over to sit out in the cool and shady yard, or rest in the hammock, or take a canter on a pony; or in the fall go to the woods in search of nuts, and at night lie down and breathe in the sweet-scented air of the country instead of amid sewer smells and effluvia or dirty alleys?

How would you like to pay out of your scant earnings for every specked apple or withered peach you ate? Why, if you live in the city, you would pay for fruit that you will not

pick up from the ground now. How would you like the ever-present possibility of losing your "job" and having your income cut off for a time, with no money to pay the expenses that always accumulate so fast? Think of these things before you give up the quiet and peaceful life of the country with the certainty of a comfortable home, even if you do not have ice cream and oysters every day. To make the best of what you have is better than to rush into evils that you know not of.—Metropolitan and Rural Home.

THE COAL-MAN'S DUCKLING

BEFORE the black cave of a coal dealer's shop a crowd of people, all eager to see, were jostling one another,—little boys and girls, telegraph messengers, baker boys with their baskets balanced on their heads and with every second the crowd grew denser. It was already too numerous for the sidewalk, and had overrun into the street, where the carriages were beginning to stop, and the coachmen to vociferate.

What had happened? A crime? A suicide? That is what the last arrivals were asking, but as no one knew anything, the only answer they got was a shrug of the shoulders. Only the first six rows or so of the spectators were in the secret. From time to time a shout of laughter broke from them, which gave the policeman, who had hurried to the scene to restore order, a suspicion that the affair could not be of the gravest. I am in a position to affirm that it was not, for I was in one of the stage-boxes, enjoying myself royally. The occasion of that assemblage of people, stopping the traffic of a whole street was a simple duckling. No jest—just a duck of flesh and bones. I do not add feathers, because though he was big and plump, he was as yet only clothed in the fuzzy down which covers young fowls.

And this duckling was taking a bath! He needed one, I assure you, for he was a true coalman's duck. His feet and bill, formerly yellow, were inky black, and his whole body resembled a shoe-brush. He was taking his bath in an earthenware wash-basin, not with the languid proceeding of a schoolboy afraid of water, but with admirable fervour and animation. His whole body quivered, jerked itself up and down, his rudiments of wings fluttered frantically, he drew back his head and used it on his back like a frictioning glove. He would have liked to swim, to immerse himself, to disappear altogether under the water. Alas! the basin was so small that the efforts of the young duck had no result but to maké his tiny bath-tub overrun and topple, and every time he lost his balance. Homeric laughter shook the assembly. The floor of the shop was inundated. As for the coal-man, happier than any Barnum at sight of a packed house in ecstasy before his performers, he stood there

Cutlery
Kept Clean and Keen by—
Old Dutch Cleanser

with folded arms, his face expanding in a broad grin, which exposed the white teeth of a native of Auvergne.

Suddenly, in the dark-brown water, the duckling made one last awkward movement which completely overturned his tub, and with an indescribable flop he tumbled head over heels out of his bath.

Poor beastie! I watched him run away and hide under a pile of wood. He seemed dirtier than before his bath.

As I went my way the thought of that unhappy duckling haunted me. I could not but say to myself: "There is the counterpart of what most men are doing. Alongside of the great life made for them by God, they create an existence of their own choice and contriving—petty, miserable, mean. They forsake the broad, deep currents, the springs, the lakes, the rivers, where strength and joy flow abundant, and substitute for them a little impure water, which stains instead of cleansing. The narrow systems of philosophers, the restricted formulas of theologians, the regulations of pedants, the labourious and superfine prescriptions of a morbid estheticism, the double-distilled pleasures of the worldly and the epicures,—all these things are, after all, compared with real life, like the coal-man's wash-basin; the more you bathe in it, the less clean you become!—S. S. Times.

Note Your Increase In Weight

By making the blood rich and red Dr. Chase's Nerve Food forms new cells and tissues and nourishes the starved nerves back to health and vigor.
By noting your increase in weight while using it you can prove positively the benefit being derived from this great food cure.
50 cents a box, all dealers, or Edmansson, Bates & Co., Limited, Toronto.

Dr. Chase's Nerve Food

Jubilee Year
1866 1916

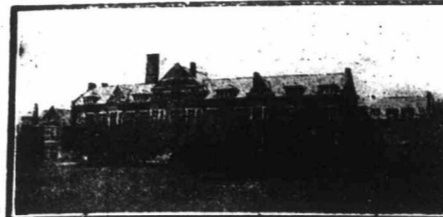
A Church Residential and Day School for Girls
New Buildings—Beautiful. Healthy Situation with 7 acres of playing fields.

HOUSEHOLD SCIENCE, MUSIC, PAINTING

President, The Lord Bishop of Toronto.
Principal, Miss Walsh, M. A. (Dublin)
Vice-Principal, Miss Watson, M. A. (Trinity College.)
Head Mistress, Junior School, Miss A. M. V. Rasmussen, (Higher Certificate National Froebel Union), Late of Cheltenham Ladies' College. For Calendar apply to the Bursar.

The Bishop Strachan School
College Heights Toronto

School reopens on Friday, Sept. 15th, at 10 a.m.
Boarders enter Thursday, Sept. 14th.



St. Andrew's College
FOR BOYS
Toronto UPPER AND LOWER SCHOOLS Canada

Careful Oversight. Thorough Instruction.
Large Playing Fields. Excellent Situation.
REV. D. BRUCE MACDONALD, M.A., LL.D. Headmaster
Calendar sent on application.


JONES AND WILLIS

Ecclesiastical Art Workers
In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass Mosaics, Embroideries, MEMORIAL WINDOWS and TABLETS, in Metals, Marble, Mosaics, etc.
48 Great Russell St., London, Eng.
Also at Birmingham and Liverpool.

ONTARIO LADIES' COLLEGE and Conservatory of Music and Art, Whitby, Ontario.
A SCHOOL OF IDEALS AND AN IDEAL SCHOOL FOR GIRLS.

Healthful, picturesque location with the outdoor advantages of the country as well as the cultural influences of Toronto, which is only 30 miles away.
Academic courses from Preparatory work to Junior Matriculation, Teacher's Certificates and First Year University, Music, Art, Oratory, Domestic Science, Commercial Work, Physical Training by means of an unusually well equipped gymnasium, large swimming pool and systematized play. **COLLEGE RE-OPENS SEPTEMBER 12th, 1916.**
FOR CALENDAR WRITE REV. F. L. FAREWELL, B.A., PRINCIPAL.

MEMORIAL WINDOWS
WILLIAM PAPE
QUEEN ST. LEEDS, ENGLAND.



CLEMENTS COLLEGE
FOR BOYS
Residential and Day School
NORTH TORONTO, ONT.

Boys prepared for the University, Royal Military College and for business.

For information apply to
Rev. A. K. GRIFFIN Principal

"Edgehill"
CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

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

Three Terms: Michaelmas, Sept. 13/16; Lent, Jan. 18/17; Easter, April 4/17.
For Calendar apply to Rev. H. A. Harley, M.A., Secretary

E. C. WHITNEY
WORDSLEY, ENGLAND

CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.
Clergy Surplices, \$1.09 to \$10.28.
Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.
Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.
Ordination Outfits from \$32.08.
ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

Glen Mawr
651 SPADINA AVENUE
TORONTO

RESIDENTIAL AND DAY SCHOOL FOR GIRLS
Principal - MISS J. J. STUART
(Successor to Miss Vesale)
Classical Trips, Cambridge University, England.

Large, well-ventilated house, pleasantly situated. Highly qualified staff of Canadian and European teachers. The curriculum shows close touch with modern thought and education. Preparation for matriculation examinations. Special attention given to individual needs.

Outdoor Games
School Re-Opens September 14 New Prospectus from MISS STUART.

ST. MARGARET'S COLLEGE
TORONTO
A RESIDENTIAL AND DAY SCHOOL FOR GIRLS

(Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.)
Academic Course, from Preparatory to University Matriculation, and First Year Work.
Music, Art, Domestic Science, Physical Education — Cricket, Tennis, Basketball, Hockey, Swimming Bath.

Write for Prospectus.
MRS. GEORGE DICKSON, President. MISS J. E. MACDONALD, B.A., Principal.

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

Booklet, Designs and Estimates on application to

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

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

Boys prepared for the Professions and for Business.
Matriculation Scholarships have been won in five out of the last six years; three in 1913, and four in 1914.

REV. J. O. MILLER, M.A., D.C.L., Principal

CHURCH OF ENGLAND
DEACONESS AND MISSIONARY TRAINING HOUSE

Thorough Training given. Lectures in Scripture Knowledge; Church Teaching; Medicine (by qualified physicians); Practical Nursing under supervision of Resident Graduate Nurse. Practical Christian Work. Fall Term opens September 30th.

179 Gerrard St. E., Toronto Principal, MESS T. A. CONNELL

THE GENERAL THEOLOGICAL SEMINARY Chelsea Square, NEW YORK

The Academic Year begins on the last Wednesday in Sept.

Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean.

Ashbury College
Rockcliffe Park, Ottawa
A Church School for Boys

Special preparation for R.M.C.
Write for Illustrated Calendar

REV. G. P. WOOLLCOMBE, M.A., Headmaster

HAVERGAL LADIES' COLLEGE

Main School 354 JARVIS ST. Honor Matriculation, Art, Music TERM OPENS September 14th	Coverley House 372 JARVIS ST. Domestic Science Gymnastic Training Course Home Nursing	Junior School 51 ST. CLAIR AVE. WEST Boarding and Day School Large Grounds Games	Preparatory School 278 BLOOR ST. W. (Late Westbourne) Preparatory and Kindergarten for Boys and Girls TERM OPENS September 12th
--	--	---	---

MISS KNOX, PRINCIPAL, TORONTO

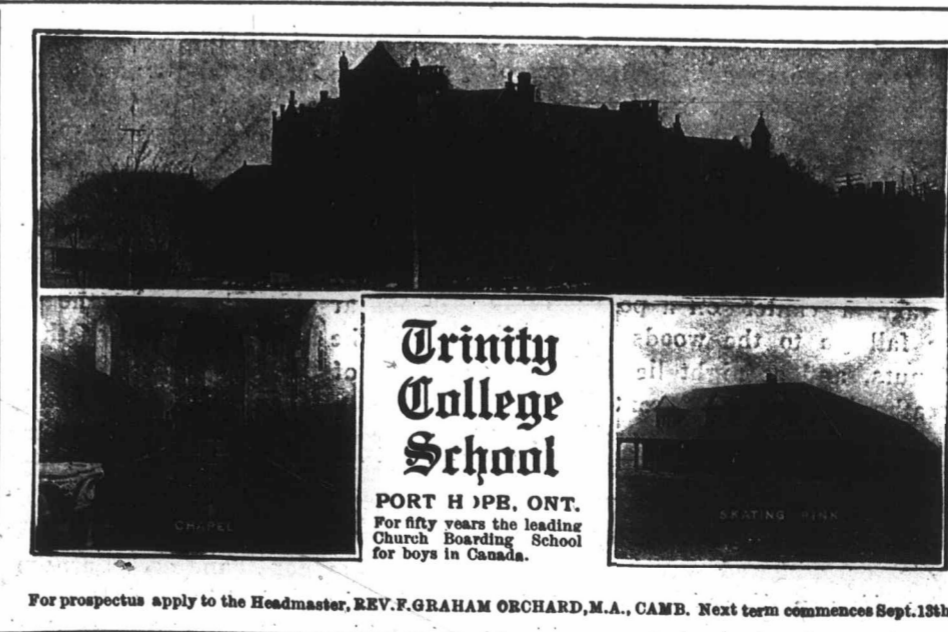
St. Agnes' School
FOR GIRLS
Belleville - Ontario.

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

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

MISS F. CARROLL, Principal.
Send for Prospectus.

MEMORIALS AND DOMESTIC ART GLASS
DOMINION STAINED GLASS
ESTD. 1891
380-ADELAIDE W. TORONTO.
Booth & Mackey, Props.



Trinity College School
PORT HURON, ONT.
For fifty years the leading Church Boarding School for boys in Canada.

For prospectus apply to the Headmaster, REV. F. GRAHAM ORCHARD, M.A., CAMB. Next term commences Sept. 13th

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