

June 27, 1918.

ES & ILLIS

Art Workers  
Metal Work, Stained  
Paintings, Embroideries,  
CARDS and TABLETS,  
Illustrations.  
St. London, Eng.  
Birmingham and Liverpool.

WHITNEY

Staffs, England  
POLICE STOLE AND  
NO MANUFACTURED

since that owing to  
methods, together with  
production, all Price  
is, but special quota-  
will be gladly sent

and Comparison of  
Invited.

Stistical Art

EMBROIDERY  
BRASSWORK  
SILK, TEXTILES  
MEMORIALS

from our own or other  
executed at strictly mo-  
Catalogue free.

TAILORING  
CASSOCKS  
SURPLICES

WOMEN'S OUTFITS

Measurement Forms Free  
BRAY & CO., Ltd.  
St. London, Eng.  
High St., Oxford

FRERES

Organ Builders  
MONTREAL, QUE.

Organs built by this  
the following churches  
largest:

- Church, Boston 137 stops
- American Church, 107 "
- Catholic Church, 89 "
- Presbyterian Toronto 88 "
- St. Paul's Church, 82 "
- Church, Syra- 77 "
- Convocation to 76 "
- Church, Mon- 60 "
- Cathedral, 52 "

Representatives  
440 Spadina Avenue

TRIAL  
VS  
WED GLASS  
LYON  
GLASS CO  
3 CHURCH ST. TORONTO, ONT.

# Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Illustrated Family Newspaper

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

Vol. 45.

THURSDAY, JULY 4th, 1918.

No. 27.

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

**A Church Boarding House**  
and Club for Business Girls, also table board.  
Apply Superintendent, 52 St. Albans St., Toronto North #107.

**CHURCH EMBROIDERY**  
of all kinds done by Miss Going, 189 Earl Street Kingston, Ont.

**WANTED** — Position as Deaconess in parish or in Social Service Work. Apply to Box 28, "Canadian Churchman."

**WANTED** — St. Agnes' Church School for girls, an experienced mistress for the English and History Department and one for French and other subjects. Apply to the Principal, Belleville, Ont.

**LANGUAGE MISTRESS**  
Required September next for King's Hall, Compton, P.Q. Resident, experienced, Good French essential. Apply Lady Principal.

**POSITION** in Social Work by one experienced in the work and a trained nurse. Apply 441 English Street, London, Ont.

**WANTED** — In September, for Resident School in Calgary, Alta., Senior Mistress for Matriculation work, and thoroughly qualified Junior Mistress, also Matron-Housekeeper with practical training. Send full particulars to Box 42, Canadian Churchman.

**Candidates for College**  
would like to receive tuition in Elementary Greek. Reply stating price to Mr. Leach, 93 Armstrong Ave., Toronto.

**WANTED** — For Rothesay Collegiate School, Lady to act as Secretary for the Head Master and to do some teaching work. Graduate preferred. Apply to Rev. W. R. Hibbard, Rothesay, New Brunswick.

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

**BOOKS!**

**The Parson's Handbook**  
Practical Directions both for Parsons and others as to the Management of the Parish Church and Its Services. With Thirty-four Illustrations. By PERCY DEARNE, M.A., D.D., Oxon. Price \$2.00 postpaid.

**The Early History of the Church and the Ministry**  
By Various Writers. Edited by H. B. Swete, D.D. Price \$4.00 postpaid.

**Christianity and Civilization**  
By R. W. Church. Price 50 cents, postage 3 cents.

**The Meaning of Prayer**  
"A Permanent Christian Classic." By HARRY EMERSON FOSDICK. Price 60 cents postpaid.

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

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

## CONTENTS

The Christian Year . . . . .	Rev. Canon Broughall, M.A.
Disjointed Efforts . . . . .	Editor
Memorial Sermon . . . . .	Rev. Canon Snowdon, M.A.
Why? . . . . .	Professor Young
The Bible Lesson . . . . .	Rev. Canon Howard, M.A.
From Week to Week . . . . .	"Spectator"
"The Old Man" Among the Indians . . . . .	Rev. Edward Ahenakew

Report of Havergal College; New Books; Correspondence; Churchwoman; Church News; Dimbie's Dustman Tales No. XVI.

### A Message to Women

**SELF-SUPPORTING** women in America reach approximately twenty millions, and the number is rapidly increasing. Ladies in large numbers have entered the big field of Life Insurance soliciting, especially among women, and are making good. It is a congenial, ideal occupation, for which they are specially adapted. Men prefer to write men, being handicapped for insuring women by the lack of feminine sympathy and understanding. The ideal woman agent fills a natural demand, which appeals to her; without her a great, untold service to women would be left undone.

Large policies are being written among Business and Professional women, also among those of wealth and social position. Why not enter this attractive profession and reap your share of the rich rewards? We have a few vacancies for good lady Solicitors, to whom every assistance will be rendered. For further particulars apply by letter to W. G. WATT, Inspector of Agencies, 219 Continental Life Building, Toronto.

**CHARLES H. FULLER,**  
Secretary and Actuary

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

## THE CONTINENTAL LIFE

INSURANCE COMPANY

HEAD OFFICE - - TORONTO, ONT.

### TRINITY COLLEGE

THE CHURCH UNIVERSITY OF ONTARIO


Federated with the University of Toronto

Full Degree Courses in Arts and Divinity.  
Special Courses to Meet Special Cases.  
Collegiate Residences for Students of Both Sexes.  
Valuable Scholarships, Bursaries and Exhibitions

Correspondence invited with all intending Students and especially with young men desiring to be ordained to the Ministry of the Church

Address Rev. Dr. Macklem, Trinity College, Toronto

When ordering a Clerical Suit why not get one that fits nicely and wears well? We give special attention to



## Clerical Tailoring

and still have in stock the best English All-Wool Cloths.

### Harcourt & Son

103 King Street West, Toronto

### DOMINION OF CANADA WAR LOANS

We deal actively in all maturities.  
Correspondence invited.

### BRENT, NOXON & COMPANY

Dominion Bank Building, Toronto

### Union Bank of Canada

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

## ACCIDENT SICKNESS INSURANCE

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

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



## Personal & General

The Rev. Cyril Drumm, formerly of the Diocese of Toronto, has gone to California, where he hopes to secure parish work.

\* \* \* \*

The Australian House of Representatives has decided that the usual opening prayers in future shall include a prayer for the soldiers and sailors of the Entente.

\* \* \* \*

The Rev. J. S. Harrington, Curate of St. Aidan's Church, East Toronto, will leave on the first of August to take up work under the M.S.C.C. in the Diocese in Honan, China.

\* \* \* \*

Captain the Rev. Frank Vipond, Camp Borden, Ont., asks for a supply of Prayer Books. Even secondhand books would be much appreciated. Can any of our readers help out?

\* \* \* \*

Major the Rev. Cecil C. Owen, of Vancouver, who lately returned from overseas, where he had been serving for some considerable time as a Chaplain, has been appointed Senior Chaplain of Military District No. 11.

\* \* \* \*

The Rev. W. H. Trickett, formerly Rector of St. John's Church, Sault Ste. Marie, Ont., who has been doing duty at Coniston, has gone to Fort William to take charge of St. Lake's Church during the absence of the Rector, the Rev. Canon Burt.

\* \* \* \*

Only six men were ordained to the diaconate for work in England and Wales at the recently-held Lent Ordination. One only was ordained for work overseas. This is the smallest number of Deacons ever recorded for work in the Home dioceses at any Ordination.

\* \* \* \*

Nursing Sister Emma F. Pense, of Kingston, has been appointed assistant matron of No. 2 Canadian General Hospital at Letreport, France. Miss Pense recently received a "Star of Mons" Royal Red Cross. She has been on active service since the outbreak of the war.

\* \* \* \*

The Rev. Gore M. Barrow, Rector of the Church of the Good Shepherd, Mount Dennis, in the western part of Toronto, has resigned to resume work as Military Chaplain in the Hamilton district. Mr. Barrow served in the South African war, and returned only recently from overseas.

\* \* \* \*

An unparalleled scene was witnessed at Liverpool, England, lately, when some 15,000 citizens, most of them business men and women, joined in a vast open-air service in the very heart of the city on the Exchange flags, just behind the Town Hall. The Bishop of Liverpool gave a short address and conducted the service.

\* \* \* \*

The Rev. Anthony Hart, Rector of the Church of St. Mary the Virgin, Toronto, who received a large number of replies to his advertisement in the "Canadian Churchman" for a Priest to take charge of his parish the last week in July and three following weeks in August, has asked us to say that the position has been filled.

\* \* \* \*

Vice-Admiral Sir Roger Keyes has presented to St. George's Church, Canterbury, the flag which prefaced the sending of the message, "St. George for England," to the ships assembled for the recent attack on Zeebrugge. In an accompanying letter Sir Roger Keyes writes: "I feel it is very fitting that the flag should rest in St. George's Church in the mother county of England."

\* \* \* \*

We beg to offer our hearty congratulations to the Rev. Robert Tay-

lor McKim, Rector of St. Mary's, St. John, N.B., upon his marriage with Miss Mary R. A. Gilchrist, daughter of Mr. William Gilchrist, of St. John, which took place in St. Mary's Church, St. John, on June 26th. The Bishop of Fredericton officiated, assisted by the Rev. R. P. McKim, of St. Luke's, St. John, the father of the bridegroom. The church was filled to overflowing with parishioners and guests.

\* \* \* \*

Mr. John Le Fleming Fleming, M.A., of Tonbridge, England, who is seventy-seven years of age, is to be ordained deacon by the Bishop of Rochester. Mr. Fleming has been a Diocesan Lay Reader for several years, and in this capacity rendered valuable help to the Vicar of Tonbridge. Now that another of the Curates is taking up military work the Bishop has offered to ordain the veteran layman and license him to Tonbridge Parish Church.

\* \* \* \*

Five hundred Church of England soldiers from a New Zealand transport in port over Sunday attended Christ Church in a body at their own request recently at Norfolk, Va. They filled the entire nave. Most of the congregation took some of the men home to dinner. The New Zealanders brought with them their own British flag. Borne by their color-sergeant, it was carried in the procession of choir and clergy abreast of the Stars and Stripes, always carried in the procession in Christ Church. During the service the flags of the two Anglo-Saxon Allies were set on the two sides of the chancel.

\* \* \* \*

An unusual honour was conferred recently upon the Rev. W. H. Elliott upon his leaving the senior curacy of Leeds parish church, England, for the vicarage of Holy Trinity, Folkestone. At a farewell gathering the Lord Mayor of Leeds, Mr. Frank Gott, presided "as a civic duty," and paid a warm tribute to Mr. Elliott, who had "given Leeds so much from a bright and brilliant intellect, and who left the city richer in the love and affection of all with whom he came in contact." Canon Bickersteth, the late Vicar of Leeds, sent an appreciative letter, and other prominent citizens referred to Mr. Elliott's great work.

\* \* \* \*

The Rev. A. D. Tupper Carey, Vicar of Huddersfield, and Honorary Canon of Wakefield, who from 1910 to 1917 was chairman of the York Diocesan Board of Missions, has been presented with two water-colour drawings of the Five Sisters window and the South Choir aisle of York Minster in recognition of his work. The presentation, which took place at St. William's College, York, was made by the Dean, who spoke in felicitous terms of Canon Tupper Carey's work at York. The Archbishop of York, speaking at a Conference in the afternoon, added that brightness and devotion had been the outstanding characteristics of Canon Tupper Carey in his work at the Minster and in the diocese generally.

\* \* \* \*

The following is taken from a recent address to women by the Bishop of Birmingham: "I was asked to speak words of consolation to you, but I have not taken that line. I have tried to make you feel that your letting your sons go is part of your share in this great trial. I want you to glory in your sacrifice—I want you to so live during this great time, that history shall say of Britain during this war that its womanhood was an inspiration to the men who went out to fight, and that, though the sword pierced through her own soul, she, like the greatest woman of history, could 'stand by the Cross,' and know that there are times when even the painful death of the Best-Beloved may mean the salvation of the world."

## 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.



Geo. Wright & Co., Props.

If You Are Not Already Acquainted

let me introduce you to the Walker House (The House of Plenty), wherein home comfort is made the paramount factor. It is the one hotel where the management lend every effort to make its patrons feel it is "Just like home."

## THE WALKER HOUSE

The House of Plenty  
TORONTO, CANADA

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

Your Bosom Friend

Will be well treated in the finest electrically equipped Laundry in Canada. We darn socks and do mending free of charge.

NEW METHOD LAUNDRY  
"WE KNOW HOW."

## Relief From Strain of War

You have been making an intensive effort to overtake the demands for production in the face of many difficulties and you feel you cannot stand the strain much longer. You would like some pleasant spot where you could be free from the insistent demands of business, where you could rest and renew your energy. The place suitable for you is Simcoe Hall at Allandale, which is situated in a park of thirteen acres on the height overlooking Lake Simcoe. It has bowling and tennis lawns. Its system of baths is highly beneficial for nervous cases.

Apply to the Secretary, Simcoe Hall, Allandale, Ont.

## Make a Decision

If a man were offered an extraordinary opportunity to purchase a desirable property—a property he must have some day—at terms to suit himself, and knew that by delaying he would only increase the cost—would he shelve the affair for decision to some future time? Not he!

How much more important it is to decide on the matter of Life Insurance without loss of time. The vast majority of men must have insurance some day, or be guilty of serious negligence to dependent ones; the cost will certainly increase the longer the delay; the terms of payment may be arranged to suit the insured, and there is always the danger that illness or some unforeseen event may make delay fatal. Then why not make an immediate decision?

The Great West Life Company issues policies to meet every need. Rates are low—conditions liberal—and the profits to policyholders are remarkably high. Ask for information, stating age, there will be no opportunity to insure.

The Great-West Life Assurance Company

Dept. "C." WINNIPEG

## THE HOME BANK OF CANADA

ORIGINAL CHARTER 1854

"A steady growing balance in the Savings Account indicates thrift in every department of the home."

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



Branches and Connections throughout Canada.

Head Office and Eight Branches in Toronto.

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

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



# Canadian Churchman

Toronto, July 4th, 1918.

## The Christian Year

The Seventh Sunday After Trinity,  
July 7th, 1918.

The Bishop of London says in one of his sermons that an appropriate title for the Bible, —if we consider it as one Book,—would be "God the Giver." The more we think of this the more apt this title seems. Holy Scripture is the record of God giving substance, form, life to the universe and man. He is not only the Author but the Giver. His gifts to man Holy Scripture reveals. He "gave His Only-Begotten Son," "He will give His Holy Spirit," "Every good and perfect gift is from above," "He giveth to all men liberally." In the Collect we approach God the Giver.

Too often we think of our limitations rather than of the abundance of the gifts God has given or will give us. Our minds dwell too often on what God withholds rather than on what He will give. Holy Scripture bids us think of *God the Giver*—of God's desire and readiness to give. "He who gave His own Son . . . shall He not with Him freely give us all things," "All things are yours." If we receive not it is because we ask not or ask amiss. There is no limit to the abundance of God's giving but our asking and our proper use of the gifts we receive.

What is the need of the Church now? The answer from all sides comes—an "increase of true religion." We need more love of justice and mercy, more active compassion, more humility, more singlemindedness. Before these fruits of religion come we must have the "root of the matter" in our hearts—the love of God. "God only knows the love of God," and God alone can pour into our hearts the love of His name by shedding abroad in our hearts love to Himself by the Holy Ghost. True religion begins with God, not man. It can only increase from God.—St. Luke 17:5, II. Cor. 9:10, Col. 2:19. It can only be nourished by God.—Eph. 5:29, Ps. 92:13-14. It can only be preserved by God—cf. "Holy Father keep them." "Kept by the power of God," is the way St. Peter describes Christians. The power and quality of our religion depends on the earnestness of our prayer. God will give if we ask and accept. The Epistle is a challenge: Eternal life in Christ Jesus which God gives awaits our acceptance (not our earning), but makes a demand. Yield yourselves to God in holiness of life. The life of non-resistance to sin seems the easiest. But though we may enjoy "the pleasures of sin for a season," the supposed freedom of doing what we like, the fruitage of such a life is meagre. Sin is destructive; its wages death. A righteous and holy life has a positive ideal; its fruit is wholeness, health, holiness; its gift here and hereafter eternal life.

The Gospel shows us the glory of God the Giver in the "face of Jesus Christ." This miracle is a parable and revelation to us of the heart and power of our Lord. To weak and weary men who are keen enough and interested enough to follow and listen to Him He will evermore give the Bread of Life.

"Indulge not in vain regrets for the past, in vainer resolves for the future—act, act, in the present."

## Editorial

### DISJOINTED EFFORTS.

History repeats itself. As in the parish so in the diocese and so also we find it happening in the Dominion. We had first the M.S.C.C. organized by, and working under the Board of Missions of the General Synod. Next, the Sunday School Commission was organized, likewise on a Dominion basis, and last of all the Council for Social Service. These three departments cover practically the whole range of the extension work of the Church. And each to a greater or less degree overlaps the other two and must necessarily do so. Life is a unit and what affects one part of it must have a bearing upon the whole. It stands to reason, therefore, that unless there is co-ordination of these departments there must be waste of energy and a certain degree of lack of harmony in policy and methods. The question is, how can this be avoided without interfering unduly with the freedom of action of each? And this, we take it, is one of the questions that should be considered at the forthcoming meeting of the General Synod.

One phase of the question is the financial. Each of these departments is creating or has created financial machinery of its own. True, much of this is voluntary but the day is not far distant when the work will be too great to depend on voluntary help and to handle it properly will demand considerable expenditure. If the present system is followed this will mean the duplicating or triplicating of machinery and unnecessary expense with inevitable confusion in the minds of the contributors.

Still another phase is the publishing. The amount of literature issued is increasing rapidly year by year. In isolated sections it may not seem large and does not hold out any great attraction to printers. Taken en bloc, though, it will be found to be a big undertaking and quite worthy of careful consideration by the best of our printing houses. Moreover, if placed in the hands of a thoroughly competent person it would probably be found not only that much better prices could be obtained but also that better workmanship would result. As it is now, much valuable time is required on the part of our secretaries in looking after these details and no effort is made to make a complete list of the main requirements for the year or to secure contracts for the printing of the same. Surely this is not good business.

The remedy for the present disjointed state of affairs is not far to seek. The General Synod at its last meeting created the machinery for an Executive Council to carry on its work between sessions. This would be the natural centre towards which these three great departments of activity should "head up." What is needed in addition is two officials of this Council, a General Treasurer and a General Editor, each working under a sub-committee of the Council and in the closest co-operation with the three departments of Missions, Religious Instruction and Social Service.

We are convinced that a little reorganization along these lines, together with the setting in motion of machinery already in existence, would tend towards much greater efficiency and before long a considerable saving in money. And now is the time to attend to such matters, not after the war is over and the

tremendous pressure of new problems is making itself felt. We trust, therefore, that every delegate to the General Synod will consider this question beforehand and be prepared, if necessary, to express an intelligent opinion on it.

\* \* \* \* \*

The statement was made in one at least of our Canadian dailies that Col. Machin is Chancellor of the Diocese of Algoma. Col. Machin's home is at Kenora, which is not in the diocese of Algoma. Chancellor Boyce of the diocese of Algoma would not be guilty of such indiscretion as that exhibited by the member from Kenora.

\* \* \* \* \*

It is not our intention to discuss the situation at Guelph in relation to the charges made against the Jesuit Novitiate. This and similar matters can very well be allowed to stand over until the war ends. There will be plenty of time then to deal with all such questions which if discussed now serve mainly to draw attention away from the greater issues at stake. The attempt on the part of the Roman Church, from the Pope down, to play the neutral, and the indifference of so many of its members so evident in all parts of Canada, will not be forgotten.

\* \* \* \* \*

The mayor of the city of Hamilton recently gave it as his opinion that "a man may do as much for God on Sunday in his garden as he could in the church." This is very much on a par with the statements of the Kaiser that God is on the side of the Germans. It might be as well for the mayor of Hamilton to find out what God's will in the matter is. There may be times when a certain amount of Sunday labour is necessary, but we had better be careful to make sure that such labour is performed with the proper motive. God made the Sabbath for man, not to serve man's ends but God's ends. Let us make no mistake in such matters.

\* \* \* \* \*

The Rev. E. W. Gardner, who during the past eight months has been soliciting subscriptions for the Canadian Churchman, will leave shortly to take up mission work in the diocese of Saskatchewan. We feel certain that all who have had the privilege of meeting him will join us in wishing him God-speed in his new work. We desire in this connection to thank the clergy and others who have given Mr. Gardner assistance and encouragement in the arduous task in which he has been engaged. It is not an easy task at any time and much less so in war times. However, we have been able in this way to add several hundred new names to our list of readers.

\* \* \* \* \*

Canada has been visited during the past fortnight by a body of soldiers from each of two of our Allies—France and the United States. The visit of the so-called "Blue Devils," veterans of the Marne, should stir up the blood of some of our good French-Canadians. The visit of the American soldiers on their way to the front for the first time gave us a glimpse at the type of men from across the border that the Germans will have to face. One could not but be impressed by their sturdy build, their self-possession and soldierly bearing. Canada has seen a large number of American airmen during the past year and the same good qualities seem to characterize them all. They have already given a good account of themselves and will continue to do so.



## Thoughts for the Thoughtful

Talent sees opportunity, genius creates it, but only patience and labour reap its most perfect reward.

\* \* \* \* \*

To make the strongest impression in helping any one over a failing, we must not speak from an instance which affects us personally.

\* \* \* \* \*

A little explained,  
A little endured,  
A little forgiven,  
The quarrel is cured.

\* \* \* \* \*

If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain.—C. B. Newcomb.

\* \* \* \* \*

Bear constantly in mind these two rules of thought before any speech or action: "Put yourself in another's place," and "Do as you would be done by."

\* \* \* \* \*

Kind looks, kind words, kind acts, and warm hand-shakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.

\* \* \* \* \*

Often consider and contemplate the joys of heaven, then when they have filled thy desires, thou mayst steer only thither, and never look back.—Jeremy Taylor.

\* \* \* \* \*

Like the star that shines afar,  
Without haste, and without rest,  
Let each man wheel with steady sway  
Round the task that rules the day,  
And do his best. —Goethe.

\* \* \* \* \*

Human life is character-building; for remember that character means exactly what we are, while reputation is only what other people think we are. Every man builds his own character.—Cuyler.

\* \* \* \* \*

I must, born out of my experience, assert that the missionary cause depends primarily upon the clergy; nothing can weaken this fact. If the parish priest feels only interest in the cause, his people will have hardly any interest in it. If the parish priest begins to depose interest for devotion, then a time of revival is at hand.—Bishop Montgomery.

\* \* \* \* \*

When thou prayest, remember to say little, and to *mean* every word. Rather do not pray at all than pray without thinking. Ask for the Holy Spirit, that He may never leave thee. Pray as if Jesus stood beside thee listening; pray anywhere, and at any time, especially at evening and morning, remembering that prayer from a pure heart is sweet as the fragrance of flowers.—Robert Bird.

\* \* \* \* \*

We men who can sing, may sit comfortably and sing:

"Waft, waft, ye winds, His story;  
And you, ye waters, roll;  
Till, like a sea of glory,  
It spreads from pole to pole."

But that doesn't solve the problem. The only way that the wind and the waters can carry the story the world around is by carrying forward men who go to tell it.—J. C. Buxton.

## "David and His Mighty Men"

*Sermon preached by Rev. Canon Snowdon, at the Unveiling and Dedication of a Memorial Window, in St. George's Church, Ottawa, Ont.*

"And David longed and said, Oh that one would give me water to drink of Bethlehem, which is by the gate. And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem that was by the gate, and took it and brought it to David: but David would not drink thereof, but poured it out unto the Lord and said, My God forbid it me, that I should do this; shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it."—1 Chron. 11: 12-19.

THIS incident from the life of David, which we have selected as emblematic of the sacrifice of our own Citizen Soldiers, is beyond all doubt one of the jewels of history. It is worth while reading a whole book, and a very dry book at that, to get at a fact so heroic and noble.

Of the three men spoken of here, we know in one sense very little. Even their names are matters of guess work. And yet, in another sense we know a great deal about them. After all, names and dates, and all the outward relations of history, are of use only as they throw light on the characters of men and nations, and on the inward impulses that determine their actions. And this one act seems to open a rift, by which we see into the very souls of those who were able to do it. And there is a voice within us, which responds and rejoices in the story of their nobleness. We are the richer, every one of us, because of the knowledge of what they did. Thousands of years have not dimmed the splendour of their heroism.

There is a greatness, too, about David's conduct which accounts, no doubt, for our love of him. For I am sure I am right when I say that we do love David. Sometimes no doubt we wonder at our fondness for him. He was a man far from perfect. The unbelievers in all ages have held him dangling at arm's length in scorn. "This is your man after God's own heart," they say. Yes, even so. Not immaculate, not always wise or good, but yet one who knew how to be sorry for his sin. He was a man who loved much and therefore one to whom much was forgiven. David sinned indeed grievously, but he repented as quickly as he sinned. If his passions were great, and his fall deep and terrible, his love and his repentance was vast too. There is a wonderful largeness and nobleness about David. We love him whether we will or no.

The incident before our minds this morning is a magnificent one. Let us look at it a few moments. The lesson it teaches us is that we may be generous in receiving as well as in giving. There was here a noble generosity from both points of view. "And David longed and said, 'Oh, that one would give me water to drink of the well of Bethlehem which is by the gate.'" The fighting had been fierce under the blazing sun of an Eastern sky. David was suffering extreme thirst. And then there flashed into his mind the old well of the old Bethlehem days. How often in the parching summer heat he had drunk from its cool, refreshing spring. Never was anything so delicious, so refreshing. We all know something of the feeling which makes what we enjoyed in youth so much sweeter and keener and more vivid to our recollection than anything that later years can bring. I have no doubt we can, every one of us, go back to some such memory "when all the world was

young." The old home, the old garden, the old childish haunts, commonplace enough, probably, to others, but for you filled with the most tender memories. "The touch of a vanished hand" is there and "the sound of a voice that's still."

"And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it and brought it to David; but David would not drink thereof, and poured it out unto the Lord, and said, 'My God forbid it me, that I should do this: Shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it.'" Our hearts glow within us as we read the story. "Heroes every one of them," we involuntarily exclaim. It is a problem that I will not undertake to solve, whether it is greater to inspire such love, or to feel it. Only a hero, a truly great soul, could inspire it. But then, only heroes could feel it.

This war has taught us many things. One of the most important is that a like spirit of chivalry is still alive and vigorous among men of British birth. In pre-war days our enemies were insistent that we were a decadent race, that our best days were behind us, and not a few amongst us had a trembling fear that such statements were largely true. But the war has proved that we were poor judges of the men of our time. Rarely equalled and never surpassed, is the only judgment we can pass upon the heroism and self-sacrifice that this terrible struggle has evoked. Quite recently I came across the story of a young corporal from the village of Cowansville in the Province of Quebec. He was serving in the artillery. His gun was in a shell hole about twelve feet deep. When in the act of loading, something touched the lever of the shell, and made it liable to explode in twelve seconds. Corporal Whittick noticed this. What followed I quote as related: "Stand clear! his command rang out, and reached the ears of his comrades who at once made for shelter. Then with one fling the deadly missile was flung to the brink of the shell hole—but alas! too late. One comrade was thrown down badly bruised and shell shocked. Poor Whittick was mortally wounded. They reached him in a few seconds. He spoke and said, 'Tell Dad I died game—tell Mum'—but he never finished the sentence. It was all over in the brief space of one minute."

Twenty years ago I baptized at yonder font, Victor Gordon Tupper. He was killed at Vimy Ridge a year ago. Let me read you an extract from a letter written before going into action: "My dear father,—I am writing you one of these 'in case' letters for the third time, and of course I hope you will never have to read it. If you are reading it now, you will know that your youngest son went under as proud as Punch on the most glorious day of his life. If I am going to die, this is worth it a thousand times over. I have been over two or three times before but never with a company of my own. Think of it, a hundred and fifty men who will follow you to hell if need be. I know what I am up against and that the odds are against me. I am not going in the way I did the first time, just for sheer devilment and curiosity. I have seen this game for two years and I feel that my place is here. So much for that. I want to thank you from the bottom of my heart for all your loving kindness to me. This war has done wonders to me and made me realize lots of things I would not otherwise have done. I could write a book about it, but you know what I mean. Good-bye, dear father and mother and all of you—again I say I am proud to be where I am now."

"I know what I am up against—but I feel that my place is here," and "I am proud to be



where I am now." Those words might have been written by any one of the 34 whose memory we wish to perpetuate by the window which we have just unveiled. They were not professional soldiers. To them war and all its associations were indistinguishably hateful, but they faced, under a sense of duty, all the dangers and privations of a soldier's life. As we think of these brave dead, the great words of Milton rise instinctively to our lips.

"Nothing is here for tears, nothing to wail  
Or knock the breast, no weakness, no contempt,  
Dispraise or blame, nothing but well and fair,  
And what may quiet as, in a death so noble."

These even, like David's soldiers, were noble givers. They have left us an undying example.

But if David's soldiers were generous in their giving, David himself was no less splendid in his mode of receiving the gift. To him the material gift—the bright sparkling water of the beloved spring, faded away and was lost to sight, when viewed in the light of the circumstances under which it was secured. David saw all the peril in which his men had been involved and he realized also the love that had prompted the deed. It had become a sacred thing. "My God," he cries, "shall I drink the blood of these men that have put their lives in jeopardy, for with their lives they brought it." And he poured it out before the Lord.

It was a case of a great gift greatly received. And it is full of instruction for us. We are all, whether we will or no, both givers and receivers. What we are to-day and what we have, is largely the result of the labours of those who have gone before us. Is the generosity of our giving at all in proportion to the generosity of our receiving? We who stay at home will reap the benefit of the sacrifice made by the men who to-day are fighting and dying for King and Country. Are we going to prove ourselves worthy of the sacrifice they are making? They tell us that a wonderful spirit of brotherhood has been born amongst the men in the trenches. The wretched race and sectarian and social distinctions which cause so much unhappiness here are forgotten there. What about ourselves? Is this terrible struggle in which we are engaged going to open our hearts and enlarge our souls that we will be able in future to fix our minds on the big things that unite us rather than on the petty things that divide? Official Christianity in particular stands in great need of a new and a bigger and a wider vision. In the past few years there has been a good deal of talk about the reunion of Christendom. It has been talk and little more. We have to learn a lot of charity and toleration before we set ourselves to the actual work of re-union. But of one thing I am certain. The Churches must get together or go under. Men are weary of ecclesiastical hair splitting about the petty things of doctrine and ritual. The Churches have been busy disputing about apostolic succession and baptismal regeneration, and transubstantiation and about cassocks and stoles and incense, and the world meantime has forgotten about God. The men in the trenches who are brought face to face with the brutality of the Germans, are not worrying about the things that divide us up into separate communions here at home. They are worrying rather about the being and nature of God. The question of a good God, is the burden of men's hearts to-day. Hence the need that the clergy of all denominations should preach God as never before; the God of Jesus, the eternal and unchanging goodness, in spite of the awful apostacies of men, the God of love and infinite tenderness and mercy, the saving God revealed in the life and death and character of Jesus Christ. We must preach the big things that we all have in common, the great big eternal things that Jesus preached. Above all we must preach human brotherhood which is the law of the Kingdom of God. There can be no Christianity without that. It is the big thing of the faith, along with sonship in God on which it is based.

Views of Scripture, opinions about miracles, theories of the Church, methods of worship—these and such like things no doubt have their place, but it ought to be a very secondary place. Just now they are not the great things. The great question just now is whether Jesus Christ is to be the Lord of the World or not. Is the Gospel of Jesus Christ sufficient to save the world from destruction or not? Are the words of Jesus to be the laws of men and nations? Before these three questions, all others just now are of little consequence. Therefore let us who believe in Jesus Christ forget everything else, and preach and teach that He is the Lord of life, that His teachings are the one foundation on which a so-

(Continued on page 434.)

## Why?

Professor A. H. Young, Trinity College,  
Toronto

THE assertion is frequently and widely made that the Church of England in Canada started with an advantage over other communions, and that nevertheless it has lost this advantage. Just what is meant, is not stated; but there is good reason to doubt the correctness of the assertion.

Reading the manuscript journals of the Society for the Propagation of the Gospel in Foreign Parts, one finds the Rev. John Ogilvie, D.D., lamenting the unwillingness of the Society or of Government to make provision for the Church in Montreal or elsewhere. He had abundant opportunity for judging of the necessities of the case, for he was an army chaplain under Sir William Johnson at the capture of Fort Niagara in 1759, and under General Sir Jeffrey (afterwards Lord) Amherst, at the occupation of Montreal. At the latter place he remained for two or three years, but becoming hopeless, he removed to New York and became senior assistant to the Rector of Trinity Church.

From 1759 to 1777 at least the undoubted pre-eminence in Church affairs rested with the Roman Catholics, notwithstanding the recall of their missionaries from the west and the almost repressive instructions regarding the communion as a whole given to Lord Dorchester in 1786, it more than held its own, as various public documents indicate, even in the upper part of the province, which now constitutes the Province of Ontario.

The Superintendent of Quebec soon resumed his style and title of Bishop. The faithful held aloof from the French-speaking Anglican clergy introduced by General Sir Frederick Haldimand with a view to inducing them to conform to the Church of England. In the very year in which Dr. John Stuart entered Upper Canada as a settled missionary, Government assisted the Rev. Roderic Macdonnell, "a Roman Catholic minister," to reach Glengarry, in the capacity of priest to the Highland immigrants whom he was guiding to their destination. A few years later, so staunch an Anglican as General Simcoe gave permission to a French priest to discharge the duties of his vocation at Niagara, ordering barrack allowances to be provided for him. And, favoured by Government, the Rev. Alexander Macdonell, subsequently Bishop of Regiopolis and of Kingston, as well as an Executive Councillor, did a vast deal toward laying still more firmly the foundations of Roman Catholicism in Ontario. Indeed he was the first Bishop of any kind resident in the province, and his salary was paid by Government.

The Lutherans claim to have erected and opened the first Church building in the province. This claim, however, has to yield to that of the Mohawk Church at the Grand River, provided by Government in fulfilment of a promise given by General Haldimand to Chief Joseph Brant. Yet the fact remains that the Lutherans did receive grants from Government before the appearance of Mr. Bryan, the self-styled clergyman of Cornwall, and of Dr. Stuart, the first real missionary of the Church, at Kingston.

Dr. Bethune, of the Church of Scotland, received Government support at Montreal and at Williamstown, Ont. So did other Church of Scotland ministers both before and after the passing of the Constitutional Act, as the evidence of warrant books and of other public documents proves. In 1786 and 1787 respectively the Rev. John Stuart, D.D., and the Rev. John Langhorn, became missionaries at Kingston and at Ernestown and Fredericksburg. More zealous men the Church has never had in its service. Their correspondence clearly gives the lie to those who nowadays cast reflections upon the want of zeal in the pioneer clergy of the Church. Their journeys and their labours were truly apostolic. They regarded the whole province from the Ottawa to the Grand River as their parish, and they framed their conduct accordingly.

Till 1787 there was no Bishop in the whole of British North America, over which the Bishop of London held an attenuated jurisdiction. In that year Dr. Inglis, the former Loyalist or Tory Rector of Trinity Church, New York, was consecrated Bishop of Nova Scotia. But it was not till 1789 that he visited the Canadas, as Quebec and Ontario then were called. He set in order many things in the Lower Province and he paid

a flying visit to the Ottawa River, but, for fear of having to pass the winter away from Halifax, he turned back from visiting the settlements along the St. Lawrence, the Bay of Quinte, Lake Ontario, the Niagara, Lake Erie, and the Detroit. He tried to find clergymen for Augusta (Prescott) together with Johnstown (Brockville) and for Niagara. But clergymen could not be imported from the United States, under the legislation empowering the Archbishop of Canterbury to consecrate Bishops for that country. And it seemed impossible to attract any from the Old Country.

Then came the Constitutional Act with its provision of land for the support of a "Protestant Clergy." The futility of hoping for any immediate benefit from that, considering the cheapness of land, was perceived at once by Dr. Stuart, who had, in 1789, been appointed Bishop's Official (or Commissary) for the upper part of the province. The undesirability of the policy was denounced strongly by the Hon. Richard Cartwright (grandfather of Sir Richard), because the members of the Church of England were in the minority.

This disproportion of Anglicans to the whole population is mentioned also by Dr. Stuart, in writing to the S.P.G., and, in state papers, by Dr. Jacob Mountain, who in 1793 became the first Bishop of Quebec. Yet, as with the Church in Ireland till its disestablishment, so in Canada, the attempt was made to make the Church of the minority the State Church, and to endow it with public lands to the exclusion of other communions, which, as has been already shown, had, before the division of the provinces into Upper and Lower Canada, been in receipt of Government benevolences.

The disadvantages of long-distance episcopal oversight were not appreciably lessened by the advent of Dr. Mountain, and the Imperial Government had turned a deaf ear to the urgent appeal of Lieutenant-Governor Simcoe for a Bishop for Upper Canada. The reason for the refusal to appoint such a Bishop was probably two-fold: (1) the disproportion of Anglicans to the whole population, already insisted upon; (2) the difficulty of finding funds, with war impending. It must always be borne in mind that for years the Bishops of Nova Scotia and Quebec, together with the clergy, were paid by the Home Government and the S.P.G. No new appointment could be made without the salary being provided for in the Imperial budget.

Though Dr. Stuart and Mr. Langhorn, with many others later than they, itinerated quite as much as any Methodist missionaries, the latter were content with such things as the people gave them. The former deriving their support from Government and the Society, their people would do nothing—absolutely nothing—for them, as Dr. Stuart's letters plainly show. Further, the Society, looking forward, as it always did, to local self-support forthcoming ultimately, made rules that without some contribution no missionary could be sent. This view of things was always put before the people by Dr. Stuart, as appears from his correspondence. Accordingly the people frequented the services of the unsalaried Methodist missionaries, who made their way over the American border in spite of official attempts to keep them out.

It was only after the close of the War of 1812 that the "clergy sevenths" began to yield any considerable sum. Toward the end of the second decade of the century the Law Officers of the Crown in England gave it as their opinion that the Church of Scotland's ministers were entitled to their share of the lands, seeing that they were "Protestant Clergy" within the meaning of the Constitutional Act. Yet Dr. Mountain obstinately clung to his own interpretation and reiterated over and over again: "I have no objection to Government providing for the Church of Scotland, but it must not be done at the expense of the Church of England." Unfortunately his episcopate lasted for thirty-two years. His attitude on the "Clergy Reserves" became a settled policy, from which even his saintly successor, Dr. Stuart, did not depart. He dying in 1836, it was continued by Dr. G. J. Mountain, and, on the creation of the diocese of Toronto in 1839, by Dr. Strachan likewise.

Had Dr. Jacob Mountain been wise enough he would have used the money provided by the Imperial Government in and before 1799 for Church-building in Upper Canada. He would have fallen in with Dr. Strachan's suggestion that the schoolmasters should be allowed to read service and approved sermons in their school houses. He would not have created the feeling among his clergy that he was more concerned with his own pecuniary advantage than with that of the Church. And he would not have assumed that superior attitude toward "American" manners which he

(Continued on page 434.)



## NEW BOOKS

## The Challenge of the Universe.

By the Rev. Charles J. Shebbeare, M.A., S.P.C.K., London. (pp. xxiv., 245; 7/6 net.)

"A Popular Re-statement of the Argument from Design." So runs the sub-title of this third volume in the new S.P.C.K. "Library of Christian Evidences," initiated with such promise by the excellent contributions of Bishop Mercer and Mr. Kelly. The new volume is a worthy companion.

Statements of the design argument have not always been as "popular" as the argument itself. For it is, as the author in acknowledged agreement with Clement J. Webb affirms, "the argument of the plain man," who, it is to be noted, is usually a theist and his reason likely to be the design argument. It has been with us since Socrates and Cicero; Thomas Aquinas made it classic in his theology; Paley standardized it for modern English readers in the eighteenth century; and Kant, in spite of his ruthless criticism, admitted that it "will always deserve to be treated with respect." To the "plain man" a re-statement has become necessary, not so much by reason of the metaphysical criticism of Kant and Hume which were well over his head but, through the scientific onslaught of Darwin whose theories seem to him perfectly intelligible. Modern apologetic is rescuing for us plain men, and in our own tongue, the essential truth of this "proof" of the fact of God.

The defence here given is modern. For one thing, our eighteenth century champion, Paley, is not even mentioned in its pages! They are too busy with Darwin and Bertrand Russell; yet tribute is paid to Aristotle, Socrates and the "Angelic Doctor." But the argument is not merely of our generation, it is of these throbbing, never-to-be-forgotten days of crisis. It is a wartime re-statement. Chapter One concludes:—"One effect upon religion of our present troubles is that they call us to face an old problem with new resolution, and to face it in the only way in which it can be effectively treated, namely, in direct relation to the wider problem of the world at large. . . . We shall take up with better courage the challenge of our times if we have first dared to take up with boldness the challenge of the Universe." It's a big order to put up to the twentieth century plain man, "The Challenge of the Universe." Shall we take it up?

Mr. Shebbeare nerves us to the task in his own way. Have you read his more scholastic volume in the "Library of Historic Theology." "Religion in an Age of Doubt"? Well, then, you have his general viewpoint. There he gives prominence to Ritschl's "judgment of value" philosophy. So here we are studying "design" in a new atmosphere, not now of outer mechanism, but of inner worth. Our subject matter is not biological but personal, not material but spiritual; our problem to find not only an "Eye-Designer," but also and primarily an adequate Source of our Ideals of Beauty, of Goodness, of Truth. Our re-statement of the argument from "design" (though here we are giving the spirit rather than the words of our author), has become an argument from "value."

Here is a most significant statement: "The real strength of the argument lies, not in showing that this order (the universe) is the result of design, but in showing that it is not the result of accident." Here is another: "We have no justification for systematic thinking except on the supposition that the mind has a general tendency toward truth." Get these two ideas, and then read his book. First, the beauty and order of things, material and spiritual, cannot be but chance; second, there's a somewhat behind all the fluctuations of development keeping us as a race broadly straight and true in our conceptions of goodness, of beauty, of reality. Neither the universe itself, nor our ideas of it can be just "lucky accidents."

Large space is given to the Argument from Beauty, and here Darwin's utility theory is well met. The religious problem is approached through Kant's "Moral Argument," but does not rest there; read together the chapters of Moral Knowledge, Spiritual Experience, Agnosticism, God. The question of the Future Life is treated in a chapter on Special Difficulties; while in the Epilogue and Notes is some food for stiff thinking for the plain man's more ambitious moments. But the conclusion of the whole matter will be to give to the plain man by modern argument that appeals to his spiritual experience as well as to his reason a Father—God—not "an almighty Watchmaker Whose ingenuity we can admire," but "a God Whom we can worship."

## The Bible Lesson

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

Seventh Sunday after Trinity, July 14th, 1918.

Subject: The Last Supper.—St. Mark 14: 12-26

THE Golden Text, from 1 Cor. 11:26, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come," gives us as a command, that which is implied in the institution of this Sacrament, namely, that it was intended to be a perpetual ordinance in the Church.

Our lesson begins with the statement that the time of the Passover feast had come. To that Passover Jesus had looked forward and had told His disciples of it as marking the time for the consummation of His work. The immediate preparation for eating the Passover with His disciples was carefully but simply made.

1. **An unknown disciple** made the necessary preparations. Jesus sent two of the Twelve and they were strangely guided to this man's house. He was, apparently, unknown to them, but he was known to Jesus. To him Jesus gave the honour of having in his house the beginning of that Sacrament which is "the highest act of Christian worship." What multitudes of disciples, whose names are unknown in the Church at large, have, since that day, found peace and blessing in the Holy Communion.

2. **The final test.** The alienation of Judas had gradually taken place. The consideration of it has formed part of previous lessons. The eleven apostles do not seem to have recognized his hostility to Jesus. That he was a traitor had never entered their thoughts. Like all traitors, I suppose, he had carefully concealed his real character. When Jesus made the statement, "One of you shall betray Me," the eleven seemed more ready to doubt themselves than to suspect any one else. It shows at least, their recognition of their own weakness and frailty. It is good for all to understand what are the possibilities of sin which lie within themselves. Their humility, self-distrust and freedom from suspicion are worthy examples for Christians of every age. Judas could not stand the test of those searching moments and, therefore, he went out.

3. **The Lord's Supper instituted.** After the departure of Judas, our Lord "took bread, and blessed and brake it, and gave it to them, and said, 'Take, eat; this is my body.'" Likewise He took the cup and after blessing He gave it to them, saying: "This is my blood of the new testament, which is shed for many." This is the plain and simple statement of what took place as recorded for us in the Gospel according to St. Mark.

There are several points to be observed.

(1) **This was a new ordinance.** It was not part of the ceremony of the Passover Feast. The Lord was instituting a Sacrament to be continued in His Church.

(2) **He gives Himself to us.** In this Sacrament He gives Himself. "This is my body" and "This is my blood" are not to be carnally interpreted. His living human body and the blood in His veins were not given to the eleven in that Sacrament. The doctrine of transubstantiation, in its coarsest materialistic interpretation, cannot withstand the fact that His body and blood were apart from that which He gave to the eleven. What He did give them was Himself, imparted and received "after an Heavenly and Spiritual manner."

(3) **Our part.** Our co-operation with God is necessary in the receiving of any Divine gift. The word "Take" implies this co-operation on our part. Let us realize that the Holy Communion is not a mere memorial. The faithful communicant does receive Christ. Christ comes to him in that Sacrament and is the Spiritual Food of his soul. Our Lord's words, "This is my body" and "This is my blood" have been the centre of many unfortunate controversies. Without any theological theories we can all believe that Jesus imparts Himself to us, and we receive Him. His Humanity strengthens us as food strengthens the body. The totality and fullness of the gift which we receive is expressed in our Lord's own words, "This is my body," "This is my blood."

## FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE attitude of the street railway employees of Toronto in regard to the employment of women does not seem to possess either chivalry or patriotism. At a time when the country is searched from end to end for available men for the army, for agriculture and for various activities subsidiary to the war, it certainly does not savor of zeal for victory when men insist upon occupying positions which women can easily and effectively fill. The work of a street car conductor makes no such physical demands as that of a farm labourer, or many forms of munition work. Neither does the position of the motor man with modern appliances of the air brake. Women possess all the intelligence and reliability that are required for such positions, while they lack the physical endurance for many other occupations essential in these strenuous war times. On just what grounds that is convincing to their own manhood, to say nothing of public opinion, these men base their threats, it is hard to conceive. If bank clerks, railway office men, manufacturing employees and a hundred other groups of men took their stand with the Toronto Street Railway hands, the intelligence and vigour of the womanhood of Canada would be pretty well confined to housekeeping and knitting socks, in days when every ounce of energy is required in the public service. There is another feature of this subject to which "Spectator" would like to call public attention. The Toronto press seems to be singularly neutral on such subjects as these that affect the public sentiment of our country. They are energetic in gathering news about all these kinds of things, but one misses the attempt at leadership in creating the right public attitude. It is all very well to hurry about from place to place, getting the point of view of this or that interested party and reporting the utterances of speakers at public and semi-public meetings and letting it go at that, journalistic duty, in wartime at least, doesn't end there. An agitation among farmers or employees is either right or wrong—in the public interests, or against them, and the press should be diligent in creating the atmosphere that will lead to the right solution. The press cannot stand aside and act as an impartial referee to see that each side has a fair chance to express its opinion. A right judgment cannot prevail throughout a great country like this unless it finds voice and leadership through a medium that reaches vast numbers at once. The press occupies a unique position of opportunity which for the most part it uses wisely and bravely, but it can do more than it is doing. It can inculcate the basic principles of good citizenship, so that this or that defect need not be corrected by special treatment, but by the uprising of a sound judgment and high purpose from within.

\* \* \* \*

The controversy that has arisen over the Jesuit Novitiate in Guelph, is not likely to eventuate in any great gain in the promotion of the war or the promotion of an entente cordiale between Protestants and Roman Catholics in this country. The trouble centres on the assumption that the term divinity student means the same thing in the Roman Catholic and Protestant Churches. On this assumption a section of the community loudly demanded that the Military Service Act should not exempt divinity students from military service. This was readily assented to by the leaders of the Roman Catholic Church, for already exemption was provided for the members of religious orders or communities. Under this heading practically all divinity students take their places in the Roman Communion. The question of the conscripting of students preparing for the sacred ministry, therefore, lost all interest for them because they knew that all their men were exempt, and it was not their business to look after the interests of Protestants. Certain clergy of Guelph apparently failed to recognize this distinction, and thought that the Protestant conception of what constitutes a divinity student should apply to the Roman Catholic Church. It is manifestly now too late to plead ignorance of this subtle distinction and cast the reproach of unfairness upon either the Government or Jesuit order for the exemption that is theirs and not ours. The Government wanted to exempt our students but pressure was brought to bear upon it from Ontario against such a provision. It was evidently thought that in this way large numbers of students in the Roman Catholic Seminaries would be brought under the act. If Protestants have overreached themselves in thus attempting to



secure students from the Roman institutions, it is hardly wise to fly into a rage and blame both the Government and the Church for evasion of public duty. The way to secure equality of obligation and service is to amend the law either to exempt our theological students or bring all male members of religious communities who are not advanced to the full order of the priesthood under the act.

\* \* \* \*

Every one must realize in some measure the immense burden that rests upon the shoulders of our political leaders during this war. Problems within the Empire of the most delicate and difficult character. Problems within our own army and navy organizations. Problems affecting our good understanding with our Allies. Problems arising out of our relations with neutral states. Any one of these burdens would seem to be sufficient to test the wisdom and strength of our best statesmen, but when they are all to be borne ultimately by one man we ask in wonder who is sufficient for these things? If health should give way, if nerves should provoke hasty and unwise utterance who could marvel? Nevertheless the men who held responsible posts at the beginning of this war are for the most part still bearing their load or its equivalent after four years of health-shattering exertion. Perhaps even greater than the work of the Imperial Premier is the responsibility of the Commander-in-Chief of the Allied armies in action. On General Foch all eyes centre, and to him all hearts turn. Under him are the armies of four great nations. Before him are the armies of three great enemy nations. The desire of his friends is that he should victoriously drive against the enemy. His wider military knowledge and experience says "No; not yet." From day to day and week to week and month to month he must stay his hand and bear seeming defeat, but until the hour comes he must not, he dare not strike. A premature dash might bring welcome news to his friends for the moment, but unless he has ample reserves his triumph would be short-lived and final disaster might be our portion. Thus patiently, courageously and wisely he waits for the proper moment to go forward. If victory crowns his efforts all will be well, but if he fail well —. The hands of a man borne down with such responsibility cannot be too strenuously supported by the great constituency that he serves. It might not be out of place to suggest here that the prayers that are issued for use in the Anglican Church would be greatly improved if a more definite and whole-hearted recognition of our Allies were made a feature of our supplications.

"Spectator."

\* \* \*

**BISHOP BRENT ON CHURCH UNION.**

"There is no lesson which the churches are learning in the war zone of greater importance than the impotence of our divided Christianity. It is absurd to aim at a united mankind or even a united Christian civilization and to be content with a divided church. Many are feverishly anxious for something to be done to bring us together, but the moment for action is slipping by without action. The Archbishop of Upsala, all honour to him, has appealed for an ecumenical conference. Our own movement for a conference on faith and order has not been silent or idle. But surely, surely there must be two eventual peace tables, one of the exhausted nations, the other of the exhausted churches. To have the former without the latter would mean that the spiritual vision and the moral conscience of the nations was superior to that of the churches. So far as the churches are concerned, if all of them will not gather at call in the name of Christ, the only solid foundation for the present, the sole hope of the future, at least those should gather who are ready and willing. There is enough catholic love, scholarship, impartiality and intelligence in our ranks to safeguard, and present the position of any absentees. The broken soul of the broken human family must give place to a whole soul in a whole family. A confused church will be a potent factor in maintaining a confused world. I see no glimmer of hope for permanent and fraternal peace among the nations without at least as permanent and fraternal a peace among the churches."—From Report to Diocesan Council.

\* \* \*

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and in serving others.—Henry Drummond.

The Influence and Place of  
"The Old Man" Among  
the Indians

THE fact that there was no written language among the Indians forced them to depend entirely on their memory for things in the past and also for the more recent happenings. For this reason the memory of the old men of the race is surprising at times. The minutest details regarding events that took place in their childhood are remembered, and it is interesting to listen to two or more of them comparing notes about the markings of a certain horse which lived, say, forty or fifty years ago.

The old man had a very responsible position to fill in the band in those old days. It was a very important one. In a way, he took the place of our moral code, the legal adviser, and our written history. His business also was to fire up the spirits of the young men with stories of daring deeds that were done in the times preceding.

Now the religious dances did not have much moral effect. It is true people were exhorted to be kind and to live at peace with each other—tribal loyalty required this of them, but apart from this they had no elevating effect. It was the old man who in the common round of every-day life was the influence for good. At impromptu occasions they spoke to crowds of young men as they would be assembled on the hills in the summer evenings. Purely by moral persuasion they sought to right all wrongs and settle any quarrels that may be. Their own youthful fires burnt out and having passed through life with its experiences—they knew. The worst of them spoke wisdom when they talked to the youth of the nation. The greater the warriors they had been in their younger days the greater weight their words bore. The young men would silently listen. Even if at other times they teased the old man, when he opens his mouth to give solemn advice the young men knew and at once the hilarity of the moment is changed to a quiet submission to the exponent of wisdom. Grey hairs had the full honour due unto such. Kindly, eloquently and earnestly did the old voice speak. It warned the young man of the dangers that beset youth, he exhorted him to be kind and friendly to all the members of the tribe, and to show justice, too, largely tempered by mercy, in all their dealings. He spoke as one of the fathers of the band, he made assertions with the authority of his grey head. He had seen all that there was of Indian life, had tasted its bitter side as well as the agreeable—there were no new paths along which his Indian intellect could roam, he knew all he needed to know under the conditions in which he lived, therefore he spoke with authority. He felt deeply the responsibility of his ears; he filled a need in Indian life, he had done his share of manly work, and now bent under the weight of passing time, his labour was to preach kindness and loyalty amongst the members of the tribe.

Many a time even in these days have I listened to these old men speak. Eloquence enhanced by the natural richness of a language, a superb mastery of unawkward gesticulation is general among them. Never do you hear an old Prairie Indian at a loss for a word. Naturalness, simplicity in the use of a language that is rich in itself, the weaving of the great primary bigness of things of the universe into the smaller actualities of earthly life make him what he is in point of fact, a naturally eloquent man. True oratory lies not in affected mannerisms of voice and posture, but in the natural outpouring of the human soul itself in words and actions harmonious to the being of the man who speaks. What is eloquence when it emanates from the being of one man may look, but the action of a buffoon when it comes from another. "There is one glory of the sun, another glory of the moon, and another glory of the stars," is writ in your Scriptures. God's Nature in her wisdom has ordained that all things and men be variant and natural; the tendency of man, as he grows more civilized, is towards artificiality and stereotype, in this as well as in everything else. There is many a magnificent soul in the world to-day, rich as gold in itself, beautiful as the wild flowers, which never finds its expression in a natural outward simplicity, but which is hidden under a murk of blazoned artificiality in speech and action.

To return to my line of thought from this rather unnecessary tangent, the old man of the

race then wielded much influence for the good conduct and order in the Indian encampment. God gave him the necessary factor towards this—the natural gift of expressing himself effectively to his own kind in speech.

It was in the telling of past events in the frequent battles, that his genius came out most strongly. Weaving a continual streak of comedy into a subject naturally tragic, made more tragic by his handling of it, and occasionally melting it all down by a touch of pathos, and serving this out in a language in itself highly figurative and adaptable to the subject in hand, his listeners sit entranced and they can imagine, as they smoke their pipes, they can see the sights and hear the sounds, as they are so vividly portrayed before them. You white people love the authors of your best novels, you love your poets; we felt the same towards our old men for the same reason. Tales of struggle almost superhuman, tales of endurance, of perilous adventure with beast and foe, of men lost in a prairie blizzard, long excursions into the enemy country to procure horses, the deeds of men that had proved themselves the noblest of their race, stories of love, of anything that was ever of any consequence formed the subjects of their long talks. All these stories are hoarded and kept intact as to detail in the fading minds of the old men, who hold tenaciously to what is entrusted to their keeping. Their memories may fail them as to more recent events, but they keep the old events stored away carefully and well.

In winter nights, over the sizzling pot full of the choicest parts of buffalo meat, as the long-stemmed pipe travels its way around from hand to hand, the old man entertains. He dares not lie, even were he given to doing so,—which he was not,—since ridicule, keen and general, would be his lot, and his standing as the story teller would suffer. He dared not lie, for there were always sure to be a number of other old men in the encampment who would contradict him, and who would delight immensely in so doing, because there was usually a sense of good-natured rivalry among them. Even in the case where he is the only survivor, the stories of his dead contemporaries were known by the more immediate relations, at least, and these would be ready to contradict him. So his veracity was necessarily, to a great extent, a settled fact, and this, coupled with his well-developed power of observation, made him a reliable depository of the annals of his race, and a worthy medium through which the folk lore of preceding generations was passed on to the future.

In many instances old men had during the course of their life, managed to obtain a knowledge of medicinal herbs and roots. This stood them in good stead in their old age, for they were able to make a living by practising their healing powers on the sick. If by any chance to add to this, they were able to do something in the way of conjuring, the demand for their services was to that extent increased. It was no unusual thing for an anxious parent or such to lead a horse or two to the tent of the medically-disposed old man in order to secure his help in the sickness of his child. The medical profession was a paying one in those old days, and the bills were mostly always paid in advance. It was his powers of entertaining which stood him in best stead, however. He needed to have nothing at his home. He could go from one teepee to another and share in the best of food. Nobody ever asked the reason why, nor would anyone question his right in doing so. That is how he was in those old buffalo days which are no more. To-day the old man's influence is gone, and perhaps it is just as well for the race that it is so. The passing of his stamp is sad, but for the Indians, it is perhaps a blessing. Poor, inoffensive, good-hearted old men! weaned from reckless youth and manhood into dignified and right-minded old age, by the feeling of responsibility placed on their shoulders as their hairs turn grey, very few are now left to tell their tale. The age to which they still turn their dimming eyes looks rosier and more lovable as time slides on, even further away. They live not in the present, they look not to the future; existence superseded life for them when the new condition of things was introduced. There is not a very happy life now. They are not always taken care of by their children as they should be, they are not listened to with the same reverence as was shown to men of their age long ago. The Indian Department helps them with rations, indeed, but this does not help them from being hungry many a time. Added to the worries arising from poverty, they feel keenly the passing away of their influence. They see not that the change of conditions has made them to a great extent

(Continued on page 434.)

WEEK  
ics of Interest  
lway employees  
employment of  
possess either  
time when the  
end for available  
and for various  
it certainly does  
men insist upon  
can easily and  
street car com-  
demands as that  
rms of munition  
of the motor  
of the air brake.  
ce and reliability  
ions, while they  
many other oc-  
uous war times.  
nvincing to their  
f public opinion,  
is hard to con-  
office men, manu-  
red other groups  
e Toronto Street  
and vigour of the  
e pretty well con-  
ng socks, in days  
s required in the  
er feature of this  
would like to call  
press seems to be  
ects, as these that  
ur country. They  
s about all these  
es the attempt at  
t public attitude.  
out from place to  
w of this or that  
the utterances of  
blic meetings and  
stic duty, in war-  
re. An agitation  
is either right or  
or against them,  
nt in creating the  
he right solution.  
and act as an im-  
h side has a fair  
A right judgment  
great country like  
leadership through  
numbers at once.  
position of oppor-  
it uses wisely and  
an it is doing. It  
les of good citizen-  
t need not be cor-  
ut by the uprising  
high purpose from  
sen over the Jesuit  
ely to eventuate in  
tion of the war or  
e cordiale between  
lics in this country.  
ssumption that the  
the same thing in  
otestant Churches.  
of the community  
ilitary Service Act  
idents from military  
assented to by the  
lic Church, for al-  
d for the members  
nities. Under this  
students take their  
nion. The question  
ts preparing for the  
ost all interest for  
all their men were  
usiness to look after  
Certain clergy of  
recognize this dis-  
e Protestant concep-  
nity student should  
lic Church. It is  
ad ignorance of this  
the reproach of un-  
overnment or Jesuit  
it is theirs and not  
nted to exempt our  
rought to bear upon  
a provision. It was  
s way large numbers  
Catholic Seminaries  
act. If Protestants  
in thus attempting to



## Report of Havergal College 1917-1918

I AM glad to be able to say, and say truly, that the year 1917-18 stands first of any recorded during the twenty-four years of the history of Havergal. In this question of first, I understand the four essentials, regular attendance, good health, sound work and general spirit.

Taking the junior schools first. A recent letter spoke of a young girl's sojourn at Havergal-on-the-Hill as "an unqualified success." My own experience of the running of the school under Miss Hancock's able management fully confirms this opinion. "Up to the mark," has been my feeling every time I have gone into it.

Then as to the attendance. The very fact that there are twenty-seven little children in the lowest class forms an augury in itself of a good future, so far as the day school at any rate is concerned. The fact that during the greater part of the year six children have been boarding in the main school, waiting for a chance of getting into the Hill school, forms an equally good augury so far as the boarding school is concerned. Everyone appreciates the healthy out-door life, and the wonderful freedom from sickness which the girls have enjoyed.

Next as to the education side of the school. There is no question but that the head class which is coming down in September, and which is being prepared with a view to future matriculation, will take an excellent position in the main school. The general tone and loyalty of the girls has been most enthusiastic, from the tiny tot in the kindergarten, struggling to bring a pocketful of marmalade to her favourite teacher, to the big girls who have been wide and generous in their interests. Nothing seems to come amiss to these elder girls. They work just as energetically at their gardens out-of-doors as at their lessons within-doors, and during the winter-time they put through a sale of work at which they realized, together with their general contributions, some \$800, one portion being devoted to the Red Cross, the greater portion being sent to purchase gymnastic apparatus for the soldiers' hospital at Shorncliffe. A tablet on the walls, commemorating this gift, will be of interest to the Hill girls in years to come.

Taking one thing after another, I fully agree with the small six-year-old boy, who summed up the experience of his first two days in the school, with the words: "My, but they know how to make you work at the Hill."

Next as to the Preparatory School. This, again, has gone rapidly forward under Miss Ferguson's able management. Two prize-givings ago, if you had told me that the school would have had an attendance of thirty-five children, I should have been more than content; to-day it stands at 105. There is no question but that the school has outgrown its shell, and, in consequence, much discussion has arisen as to its future. Last year, the problem was solved by moving the head class down to the school. They were at a stage where the specialist teaching, which could be comparatively easily given in connection with the main school, to say nothing of the force of opinion of the elder girls, would be very beneficial for them. But this year, whilst some girls are ready to move down, others in the top form are still too young, and, therefore, must keep their places, for it would be a fatal mistake to move them one hour before the right time.

The second proposal was to cut off the boys, but the twenty-six boys in the preparatory are such splendid, manly little fellows, that, after watch-

ing them at a banquet at which they were inaugurating their first football, I decided that whatever happened they must keep their places and be prepared for the U.T.S. I believe that the individual attention which is given, and the careful preparation will make a great difference to each boy's character training and after-life, to say nothing of the value of the Scripture teaching. I was much touched by one little lad, who, after learning the verse: "Blessed are the pure in heart for they shall see God," and being told that seeing meant not only seeing God hereafter, but seeing now His touch upon everything, drew a long breath and said: "God must be big if He can cover everything like that."

But if the boys were to keep their places, what room would there be for the admission of the little kindergartens? This question touched the very life and future of the school, and, therefore, I was thankful beyond words when the governors of the College decided upon purchasing premises which would give ample room for growth, and purchasing them, moreover, so that we could move into them in September. I am not at liberty at this moment to do more than assure you that there will be ample room in the new school for every girl who wishes to remain in the preparatory, and ample room for future growth. I am glad also to be able to assure you that the new building is near the old, and equally conveniently situated, that is to say, inside and not outside the radius of the car line.

To come next to our own Junior School. This school has prospered equally under Miss Craig's able management, and this year I have succeeded in getting my heart's desire, in separating it from the Main School. The Junior School is now in an adjoining house with large sunny rooms, and playgrounds of its own. It is next door to the school, so that the children can have the full benefit, whenever necessary, of the specialists of the upper school. This Junior School begins to be very interesting as it grows and begins to have a history of its own. Many a young mother at the grandchildren's party at the Hill introduced her child with the words: "I was just this little one's age when I first joined the Junior School." Many a lad, too, who is fighting at the front—some, alas, who have fallen there—began their education in this same Junior School.

Next as to the Main School education. The test of every school to-day stands in the matriculation form. Last year two girls went up for Normal School entrance. Twelve took Pass Matriculation, and seven Honour Matriculation, one girl, Freda Fraser, obtaining first-class honours in three subjects. This year forty girls are going up for the matriculation examination. But it is the all-round development of the girls which is even more satisfactory than the examination results. Audrey McLeod, for instance, who carries away the Scripture medal, stood second in ability for the general proficiency medal, has in addition to her work been captain of the games, and taken a leading part in every happening in the school.

But the most distinguished work of the year has been that of the three prefects. Bessie Hamilton has been captain of the day school and captain of the basket ball teams, no slight task when you remember that there are some five teams in the school. She has shown, indeed, such genius for organization that she is receiving a gold medal for executive ability. Queenie Vincent, captain of the boarding school, has been equally wide in her interests and generous in her sympathies. Last year she stood first in the Dominion in the junior musical examination at the Conservatory; this year she has taken honours in singing, and won her diploma. In addition, Queenie is one of the seven girls who

has won a diploma for Sunday School teaching, and as strongly commended for ability in teaching a class of elder girls, as Alice Harrison was commended for teaching younger girls.

Edith Wiggs, the third prefect, is equally active and deeply interested in all that is passing, and finds time to excel in music, singing and organ playing.

All the elder girls have taken the deepest interest in patriotic and Red Cross work. They made and sent over 500 articles of clothing, etc., to Queen Mary's shower, and Althea Hazen, another diploma girl, knitted 37 pairs of socks, the highest contribution towards the 1,320 that were knitted this year in the school.

The gymnastic and out-door side of the school has been just as satisfactory as the indoor. Sixty girls have taken remedial gymnastics, twenty have won bronze medals and ten silver medals for life saving, whilst others, like Marion Ogilvie, have taken an active lead in gardening. But it is the general tone of the school which has been, perhaps, its most satisfactory feature. The three united schools contributed amongst themselves over \$3,000 to Red Cross, Serbian and missionary funds. In the Main School 150 gave up candy to the end of the school year, and 75 to the end of the war, one or two optimistic spirits selected the end of the war in preference to June as they hoped it meant getting back to candy sooner.

The most touching contribution of the year was that of a little lad, who came in hot and late one afternoon to school, saying: "Dr. Grenfell asked us all for a brick for his hospital, but I have been all round to the stores and I cannot get any. He had better take the ten cents and get the brick for himself."

The question as to the giving up of prizes for the Red Cross was hotly debated amongst the girls. There was a strong division of opinion upon the subject. Some are retaining their prizes, others are returning them privately, the money thus saved being given to the Red Cross. I honour the feeling of those who decided to give up their prizes, but I honour also the feeling of those who decided to deny themselves in another direction. A prize, when you come to think of it, is a lifelong heritage, and stands not only to the girl herself, but in years to come to her children, as a tribute of a capable year's work, and a memento of many a happy bygone day.

I have touched in briefest outline upon the present-day girls and their work, but when I come to the Old Girls, their interests are so many and so varied, not even the barest outline can be given. They are everywhere, this side the water and across the water, generously and unselfishly doing their level best in hospital, V.A.D. and farm work. One girl who was in school last year, spent the winter taking successful gymnastic classes in her own town, and is now on the seas crossing to run a motor ambulance in France. Another Old Girl sent a snapshot of herself a few days ago, ploughing in England behind a team of horses; in point of fact, wherever you find them they are carrying out, one and all, what might stand for the Old Girls' motto: "There isn't a job that she finds to do, but a Havergal girl will carry it through."

Before closing there are two matters which call for serious consideration. In the first place, I cannot help thinking that far more anxious and far-seeing thought should be given to the question as to the choice of professions which the girls are making. It is all very well to-day when the labor market is inflated, and where every girl finds herself bewildered, not by the difficulty of finding work, but by the difficulty of finding which particular type of work she will do. But we have to remember that the time is coming when this same labor market

will have a most decided slump, and the future of girls will be uncertain enough to give every thinking person very grave cause for anxiety. The epidemic of war marriages will pass—would God we could be sure that all these war marriages would be happy marriages. The epidemic for down-town occupation will pass, as parents discover how rarely a girl's health can stand a year's work with only a fortnight's holiday, and discover, especially when the soldiers return, that down-town life is not necessarily an ideal life for a young girl.

In view of all these facts it would be wise to lean towards a professional calling rather than a business calling. This tells upon school life and upon the emphasis which ought to be given to the matriculation examination, not only for the sake of the definite training itself, but for the fact that it practically opens the door to almost all the professions, and above all, to the most enduring and noblest of all a woman's professions, that is to say, medicine and teaching. I know that there is little or no romance about teaching, but life to-day is not a question of romance, but of service, and teaching is one of the professions which is twice blest. "It blesteth him that gives and him that takes," for teaching, given in the right spirit, brings out the noblest and most unselfish side of teacher and pupil alike. Moreover, it is a patriotic duty, for the future of Canada, under God, turns upon the home and the school. The girls who marry and build up homes, and the girls who teach and train the children from those homes are rendering the greatest war service in the land.

The second question is the question of the moral and spiritual side, and more especially to-day because of the very grave and anxious future which is ahead of Canada. We older women, whether we will or no, have to stand more or less on one side, for we have learnt that this 20th century is essentially a young people's century, just as this war is a young people's war, and the war ended, this country will be a young people's country. The soldiers as they return will be influenced far more by the girls of their own age than by any of us older people. Therefore, upon the attitude of girls such as these and their dealings with the men, will turn, in large measure, how far the men can be won back to healthy nerves and healthy outlook.

For all time the deeper spiritual side of the home rests largely with the women of the land. This is as true to-day as ever, only to-day it turns even more upon the girls than upon the women of the land. Our men overseas have been forced to live under the stress of a perpetual excitement, in other words, have been forced to live upon their nerves. The question as to how far they can be won back, the question as to how far these men, when they return, will seek out the highest ideal for themselves and the highest ideal for the land, that is to say, an ideal of purity of heart, of lip and of life, lies, under God, in the hands of the young girls of the new generation.

A high ideal is being placed year by year before these young girls. If that ideal is a mere ideal of words, it will be like a flower that is cut and withered and will die, but if that ideal is the living spirit of Christ, animating their every thought and deed, it will live and it will be a sowing of

"The fair white seeds of life  
That fruit to all Eternity."  
E. M. KNOX.

There are now 441 undergraduates in residence at Cambridge University, as against 408 during the Lent Term. The increase is distributed over most of the Colleges, but is largest at Queen's and St. John's.



# Canadian Churchman

(Established 1871.)

Executive Committee of the Board of Directors:

- GEORGE B. WOODS, Esq. President
- THOMAS MORTIMER, Esq. Vice-President
- J. M. McWHINNEY, Esq. Treasurer
- MARK BREDIN, Esq.
- M. RAWLINSON, 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.,  
 813 Continental Life Building, Toronto,  
 CORNER OF BAY AND RICHMOND STS.  
 R. W. ALLIN, M.A.,  
 Managing Editor  
 Phone: Main 5239.

## Correspondence

### INFORMATION ON THE CHURCH'S ACTIVITIES.

Sir,—May I suggest that you publish from time to time some fuller and more interesting account of the present activities of the Church in the Old Land and in Canada. Grievous harm is done to many of our members by reason of their ignorance of such matters. (To some the Church is a museum for relics of the faith of our fathers, fulfilling a rather useful function in the devotional life of our members, but lacking in enthusiasm for present-day life problems.) Our confirmation candidates might well receive some definite instruction of this kind. It would be one way of proving that the faith we profess is a faith that works. A short time ago I think, you were able to inform one enquirer, for instance, that the Church Army alone had lost about a hundred huts in the last offensive. A short but fairly complete statement of the Church's activities to-day, in pamphlet form, in simple, popular style, would be valuable oftentimes for distribution among our members and adherents.

Publicist.

P.S.—Your correspondent who wanted information about the Church Army, would find the history of that society, entitled, "Wilson Carlisle and the Church Army," by Edgar Rowan, very informative. It is, in fact, as thrilling as any romance. The latest blue book of the society would bring the information up-to-date. Both could be procured for about 50 cents from the London Office, Marble Arch., W.

### THE CHURCH'S NAME.

Sir,—In your issue of June 13th, Mr. Mellish suggests that our Church should be called the "British-Canadian." This has a decidedly local and commercial tone which I do not think will appeal to anyone. If Mr. Mellish were travelling in the United States or Britain, or in foreign parts, and in reply to the question: "To what denomination do you belong?" he were to reply: "The British-Canadian," how much wiser would his questioner be? It conveys absolutely no information. And in the second place, such a title would be too closely associated with mercantile concerns such as the British-Canadian Loan Co., and the British-Canadian Lumber Co. No, it would never do. Both "Anglican" and "Episcopal" sound

well; are dignified; are well understood; are non-controversial and time-honoured. I think it would be hard to improve upon them. When the time is opportune for the discussion of subjects not connected with the war, I would accept whichever name received the majority vote. I earnestly hope there will be no others.

Lansing Lewis.

### PRAYERS FOR THE DEPARTED.

Sir,—“After Death,” the first of Dr. Luckock's great books on the future life, is written with learning and restraint. He commends prayer for the dead, admits the intercession of departed saints, and disapproves invocation of saints. A few observations from this book will be timely now.

The doctrine of the communion of saints had no place in the Apostles' Creed before the middle of the 5th century. For wise purposes the Church has left it vague and indefinite (p. 13-4). The soul's work in the disembodied state will not affect the final judgment which depends on the conduct of body and soul in this earthly life (p. 46). Luckock's grounds for prayer for the dead are: (1) the instinct of nature; (2) the tacit approval of Christ; (3) the practice of the purest ages of the Church (p. 239). For wise reasons prayer for the dead was allowed to drop almost entirely out of public worship, but such a state cannot be permanent (p. 252). There is no reference to it in the Old Testament (p. 53). There is one mention of it in Apocrypha. It stands alone (2 Macc. 12: 39-end), but is emphatic (p. 54). Our Lord's silence on the subject does not argue its non-existence, but rather Divine acquiescence (p. 65). Matt. 12: 32, is no proof of our Lord's acquiescence. 1 Cor. 15: 29 alludes to an "existing practice" of baptism of the dead without sanctioning it. The witness of the early liturgies for prayer for the dead is abundant and conclusive (p. 171). Some degree of hesitation must be felt in appealing to primitive liturgies, by reason of the uncertain state of the text; we have no authentic evidence of their contents in their original form. There are numerous interpolations (p. 105-6). St. Augustine said: "Prayer is not offered for the unbelieving and unholy dead" (p. 138). Luckock's chapter 11 is entitled: "the inefficacy of prayer for those who died in wilful, unrepented sin." Who can say whether departed saints, when freed from their connection with the body, remain as before, subject to the laws of space, or whether they share the properties of angels (p. 212). St. Augustine forbade offering prayers for martyrs as for the rest of the dead (p. 220). The forms of prayer "universally accepted" were for light, or rest, or peace, or refreshment of those who departed in true faith, and not for progress in sanctification nor effacement of sin (p. 245). Christians are free to use prayers for the dead privately (p. 246). A few remarks on the above extracts may be usefully added.

1. The one instance in Apocrypha indicates a practice of praying for those punished by sin which Luckock himself condemns (Chap. 11).
2. If 2 Macc. 12: sanctions prayer for the dead, why does not 1 Cor. 15: 29 sanction baptism for the dead? (p. 73).
3. Four eminent fathers (Basil, Gregory, Nyssen, Ephraem, Augustine) expressed "unreserved approval of invocation of saints," which Luckock rejects (p. 197, 256). If these fathers went wrong on invocation, are they right on prayers for the dead?
4. Nothing can stop any Christian praying privately for the dead, as Bishop Heber did, who asked God's forgiveness if he prayed amiss (p. 253). Verus.

Sir,—As regards the ecclesiastical aspect of this question, it seems clear that the Church of England has acted upon the broad and inclusive principle as regards this matter. During the process which preceded a settlement, which was practically arrived at, in the Savoy Conference, the pendulum swung first to one side then to the other, at last settling at the point of compromise.

First, all such prayers were omitted, and the word militant restricted the Prayer for the Church, which before had contained petitions for the departed; the 2nd Book of Homilies in the third part of the sermon "Concerning Prayer," condemns the practice along with purgatory, and, indeed, any intermediate state, and declares that "the soul of man passing from the body, goeth straightway either to heaven or else to hell." In the Salem Articles also prayers for the dead were included with purgatory in the condemnation of Article 22nd. Then came a change—the condemnation of such prayers was deliberately removed from the 22nd Article—as many of the Church's conspicuous theologians defended these prayers as in conformity with primitive usage and not contrary to Scripture. Thus people (a very small minority in those days) who disliked such prayers, could go to church without offence, and those who, as individuals, believed in the practice, were free to follow their conscience. In the celebrated suit settled by the Court of Arches in 1833, this was the view expressed and instances of prayer for the departed by great Churchmen were produced for each decade from the Reformation to 1833. As this decision was given when our Communion in Canada was a part of the province of Canterbury and before we set up an independent ecclesiastical province, this decision remains ecclesiastically binding upon us until we repeal it. I may also point out that the elimination of prayers for the dead was brought about by a small, earnest and passionately conscientious minority, the vast majority of the clergy and laity of the Church were undoubtedly opposed to this and many other changes. They knew very little of democratic principles in those days, and until Queen Mary or her advisers outraged the English ideas of moderation, there can be no question that the English people had considerable love for the old order of things. As regards Holy Scripture, speaking for myself, I feel sure that Onesiphorus was dead when St. Paul prayed: "The Lord grant unto him that he may find mercy of the Lord in that day." Alford, a good, sound Protestant, and other sound Protestant men of great learning take this view of the matter, and it seems to me quite clear they are right. Of course, we know the Jews prayed for the dead in our Lord's day on earth, not this, but St. Paul's perfectly simple and spontaneous thought directed heavenward, leaves me in no doubt on the subject. There can be no doubt of the learning of Dr. Denny and there can be no doubt that "Prayer for the dead in the Church of Rome is part of a system." In this I agree with "Verus," but the sacrifice of Calvary is also a part of the Roman system, in spite of their use of it. The idea of the intermediate state and prayer for the dead, certainly does not commit a man accepting them to all the extraordinary Roman (especially the popular Roman) extravagancies concerning Purgatory and such prayers. A thorough acquaintance with that grand and inspired literature which we call the Bible, makes one rather distrustful of these clear-cut and systematic theological systems, even when they are outlined by so excellent a man as Dr. Denny, or even St. Augustine. In spite of our modern scientific mode in realms of theology and history, no human being can rid himself of his temperament, of his convictions and unconscious in-

## Progress of the War

- June 24th.—Monday—Italians report the capture of 40,000 Austrians in the great victory on the Piave.
- June 25th.—Tuesday—Italians attack enemy in mountains.
- June 26th.—Wednesday—Americans take Belleau Woods in France. Former Premier of Russia, A. F. Kerensky, arrives in England.
- June 27th.—Thursday—Ex-Czar Nicholas reported killed by Bolsheviks.
- June 28th.—Friday—British retake ground in Lys Valley, and French on the Soissons front.

clinations. Even our scientific thinkers are beginning to realize this today. Ritschl's work was supposed to be purely scientific and accurate, but even Harnack now acknowledges that his master's quarrel with German pietism, considerably influenced his so-called infallible scientific views on many important points. Two men of equal learning and each working according to scientific modes with the same material to go upon, will often produce very different conclusions. All our modernism will not save the scientific historian or theologian from acting upon the mysterious affinities of his sub-consciousness, and out of the infinite array of phenomena building up his system with matter according to his temperament. Nothing like the study of that grand old inspired literature, the Bible, in its free and wonderful variety, for the creation of mental freedom. In the exercise of this freedom wherewith Christ has made us free, I see nothing there to curtail my freedom in the matter of offering up a short, simple prayer for the loved ones beyond the veil, but have no desire to condemn those who differ from me. Prayer for the dead is certainly not necessary for salvation, and as I read my Bible, condemnation of prayer for the dead will by no means insure our salvation. "Believe in the Lord Jesus Christ and thou shalt be saved." The old Book is quite clear and exceedingly short as regards that all important matter. Thank God for the breadth and charity and comprehension of our dear old Church, although there may be some truth in Macaulay's assertion that she is a compromise.

Wm. Bevan.

Niagara Falls, Ont.

### CHAPLAIN SERVICE AT GRAVENHURST.

Sir,—In view of the fact that the needs of the returned soldiers are at present bearing a great part, in the discussions of the various churches, it might be of interest to your readers to know something of the work being carried on at the various Sanitaria at Gravenhurst by the Anglican Church. It is now nearly a year since owing to the efforts of the Archbishop of Algoma, I was appointed Anglican Chaplain to the Sanitaria. There are in all at the various institutions about 550 patients and the work of ministering to them takes up all one's time. We have about 120 returned soldiers here, in the above numbers. The Anglicans number about 35 or 40 per cent. of the total. Almost all patients are visited once a week regardless of creed or belief. Each Sunday evening service is held in the large Assembly Hall of the Free Sanitarium. Services are also held at the Cottage Sanitarium and Calydon Sanitarium. A celebration of the Holy Communion is held once a month at each sanitarium, and there are on an average 45 private celebrations a month. In addition to



this, prayers are said in the rooms and wards where patients are not able to go to church. As there are ten large wards and about thirty separate rooms it can be easily seen that Sunday is a fully occupied day. The Chaplain being also local secretary for the Patriotic Society, the needs of the returned soldiers are looked after in every way possible; delayed pay, matters relating to pensions, allowances to widowed mothers or other dependents, are adjusted, or the proper authorities written to and the difficulties smoothed away, and every effort is made to see that no unnecessary hardships are suffered by reason of official negligence in these matters. Through the kindness of the Hon. Superintendent of the Soldiers' Comforts Md. 1, 2, and 3, a large amount of reading matter has been placed in the Chaplain's hands for distribution, and needless to say it is much appreciated. I cannot but speak most gratefully as to the hearty co-operation of the authorities of the various sanitariums, and the unvarying and unstinted kindness which I have met with at their hands during the past four years, first as Rector of Gravenhurst and now as Anglican Chaplain, is something for which I have to be most deeply grateful. As I believe each diocese in the Province of Ontario contributes to my salary, I thought that a letter of this sort might be of interest to your readers.

Anglican Chaplain,  
Gravenhurst Sanitaria.

### THE CHURCH OF ENGLAND AND PRAYERS FOR THE DEPARTED.

Sir,—It seems a pity that any attempt should be made to introduce any such prayers into the Prayer Book, for to-day and ever since the Reformation large numbers of our people dislike the practice. But as regards those who practice prayers for the departed, the highest Ecclesiastical Court, (with the exception of the Privy Council), in England, clearly declares that as loyal members of the Church of England they are free to do so. In 1838 A.D. the case of Breeks v. Woolfrey was tried before the Arches Court. The charge was that the inscription on the tomb-stone:—"Pray for the soul of J. Woolfrey." "It is a holy and wholesome thought to pray for the dead, 2 Macc. 12:26," was contrary to the articles, canons, and constitutions, as to the doctrine and discipline of the Church of England. The decision of Sir Herbert Jeuner Fust was: "I am of opinion that the offence imputed by the articles has not been sustained; that no authority or canon has been pointed out by which the practice of praying for the dead had been prohibited." The case was not carried farther because the ecclesiastical lawyers were convinced the judgment would not be set aside. Many among us still find comfort in the practice, in common, with Jeremy Taylor, Bishop Andrews, Bishop Barrow, Thordike, Ken, John Wesley and Bishop Heber. Such people will naturally interject such a mental prayer into such a clause as the following: "We and Thy whole Church," and indeed at other points in the service, as John Wesley points out. But this demand for liberty, is quite a different matter from advocating such changes in the ordinary public services as would offend those who do not practice prayers for the dead. Surely at the beginning of the 20th century we should be liberal enough to give and take on a question of this kind. Wm. Bevan.

Niagara Falls, Ont., June 5, 1918.

P.S.—By-the-by to-day is St. Boniface Day, when our German enemies are celebrating the Apostle

of Germany; that sturdy lad born and bred in Devonshire, and educated at Exeter, the Englishman who did so much for Germany. I am afraid some of us fear he did not lay as good a foundation as we once thought.

W. B.

### PROPHECY.

Sir,—The Bishop of Huron's words on Prophecy are timely, and will provoke a great deal of thinking. Many earnest Millenarians—pre and post—will rub their eyes and sit up. Too long have such views as expressed by Bishop Williams been hid from the people by veiled language. But these ideas are not new nor novel. They are the accepted ideas of such scholars as Sir George Adam Smith (now visiting this country), the late Dean Farrar, that splendid thinker, Frederick Denison Maurice (grandfather of the Major-General Maurice who dared to challenge the great Lloyd George), Sir William Ramsay, Professor Denney and a host of others. We do not belittle the earnestness, sincerity, godliness of such men as Moody, Quarrier and Spurgeon, but the Spirit of God does not give all his gifts to the same men. The trouble with Adventists is that they read only their own views and brand all others as heretical.

But the time has now come to charge Chiliasm or Adventism with being a serious obstacle to the successful prosecution of the Church's mission, and one cannot do better than quote the author of "Christianity and the Social Crisis" in support of the Bishop's contentions concerning so-called prophetic views:—

"That the return of Christ will end the present world is still part of general Christian teaching; but the actual lapse of nineteen centuries has proved so plainly that we have to reckon with long reaches of time, that this expectation deters very few from taking a long look ahead in all practical affairs. There are, indeed, a number of Christian bodies and a great number of individuals who have systematized the apocalyptic ideas of later Judaism and early Christianity, and have made them fundamental in their religious thought. They are placing themselves artificially in the attitude of mind which primitive Christianity took naturally. They are among the most devout and earnest people. By their devotional and missionary literature they exert a wide influence. They share with splendid vigour in evangelistic work, because evangelism saves individuals for the coming of the Lord, and in foreign missionary work, because it is an express condition that the Lord will not return "until the Gospel has been preached to all nations." They take a lively interest in the destructive tendencies of modern life, because these are "signs of the times" which herald the end; but they do not feel called to counteract them. Such an effort would be predestined to failure, because the present world is doomed to rush through increasing corruption to moral bankruptcy, and Christ alone by His coming can save it. Historical pessimism is generally woven into the texture of this pattern of thought, and it is this pessimistic interpretation of history, more than the somewhat academic expectation of the immediate return of Christ, which neutralizes the interest of this school of thought in comprehensive moral reformation. So far as the influence of this drift goes, it is a dead weight to mobilize the moral forces of Christianity to share in the modern social movement. This is all the more pathetic, because these men have a nobler ingredient of social hope for humanity than ordinary Christians. But outside of this sphere of thought the hope of the immediate millenium, which was once so influential, is no longer a factor to deter Christians from their wider mission to society." Deacon.

### THE SECOND ADVENT.

Sir,—I have a very strong opinion that there is a thought in the minds of many that premillennial advent teachings are doctrines held by some deluded fanatics outside of the Church, and by some good but simple-minded ministers and old ladies in it. There are many subjects of intense interest involved in or connected with this subject of the Lord's Return, as for instance, the future of God's chosen people, Israel; the antichrist; the meaning of the Books of Daniel and Revelations, etc.

The return of the Lord is said to be mentioned more frequently in the New Testament than any other doctrine except that of faith.

Archbishop Trench, in his fine work on the Parables, p. 199, remarks that: "If the Lord had said plainly that He would not come for many centuries, then the first ages of the Church would have been placed in a disadvantageous position, being deprived of that powerful motive to holiness and diligence supplied to each generation of the faithful, by the possibility of the Lord's return in their time"; and also that "it is a necessary element of the doctrine concerning the second coming of Christ, that it should be possible at any time (and) that no generation should consider it improbable in theirs." It does not appear that the Lord Himself, in those limitations which He had accepted as the Son of Man, knew that it would be many centuries before He would come again. "Of that day, and of that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father," Mark 13:32; and with this corresponds our Lord's after-resurrection statement concerning the time of the restoring of the kingdom to Israel, "which the Father hath put in His own power," Acts 1:7. It would appear from Mark 13:32-37, that, for aught that Christ Himself knew, He might have been coming again before the deaths of His then disciples. It was not death that they were told to be prepared for, but His coming. So also through the Epistles, the possibility, and generally, rather the probability, of the Lord's coming again very shortly, is very manifestly taught. We are at least nearly 19 centuries nearer the Lord's return than they were; and Luke 21:25-36 speaks of a time of terrible distress of nations, and says: "When these things begin to come to pass then look up, lift up your heads; for your redemption draweth nigh." Is it any wonder then that whenever there are great wars affecting many nations, that this subject comes in for special consideration. I open "The Christian Workers Magazine," the publication of the Chicago Moody Institute, and find in the May number, no less than 19 works on this subject advertised by the Fleming H. Revell Co., New York and Chicago; and all of them by good, orthodox, able and sane men. Would "Verus," or someone thoroughly conversant with the best literature on this subject recommend a number of solid, reliable works, worthy to be read? Any such works could be ordered through the Upper Canada Tract Society, 2 Richmond St. East, Toronto. I have no doubt but that they would readily furnish a list of such publications. Works which have had great weight with me are such as the following: "Maranatha: The Lord Cometh," by J. H. Brookes; "Ecce Venit," or Behold He Cometh, by A. J. Gordon; "The Lord's Return," by Jesse Forrest Silver; "The Coming of Christ," by I. M. Halde-man; "Jesus is Coming," by W. E. Blackstone; "God's Method with Man," by G. Campbell Morgan; "Lectures on the Apocalypse," 3 vols., by J. A. Seiss. Most of these writers are men of standing in their denominations, and no man will read three

of these works, and still hold contempt for either the doctrine or its advocates; and there is a strong probability that in many cases the readers will receive the teaching, and gain in holiness and zeal through it, as Archbishop Trench says that each generation of Christians should

I had the privilege of reading a paper on this subject before a company of ministers of various denominations, and nearly all admitted that they were not sufficiently conversant with the subject to form a definite opinion with regard to it. Now, leaving the books upon this subject, please allow me to point out that according to Scripture, there is to be a period on earth free from war from that time forward, Is. 2:4. There is a gathering up for war at the very end, but no war, but destruction by fire of those so gathered, Rev. 20:9. Since this age is to be characterized by wars and rumours of wars to its end, Luke 21:8-27, when is this warless period to be, if not after the Lord's return? And what objection is there to believing that the coming of the Lord again, as King of kings, and Lord of lords, to reign for a thousand years over the earth, with a power not now exercised directly by Him over the nations; and that this world, before its close, shall have one period of its history as a world of nations under really righteous rule? Rev. 19:11 to 20:6, Ps. 2:8-12, Is. 11:3-4, Zech. 14:9, and such passages.

To any whose minds are prejudiced against this subject, I would ask: 1st, do you know the class of men in the various Churches who hold this doctrine? and 2nd, have you read thoughtfully three noteworthy volumes on the subject? To those who are advocates of this doctrine, I would draw attention to Mark 8:38. To you, at least, this is Christ's teaching, whether personally or later through His apostles. Be not ashamed of this doctrine in the Church press, or anywhere else.

A. H. Rhodes.

Point Edward, Ont., June 26, 1918.

## The Churchwoman

### G.A. of Trinity Church, Ottawa South

The Girls' Auxiliary of Trinity Church, Ottawa South, held a most delightfully-arranged "shower" on Monday evening, June 24th, in honour of one of their members, Miss Lottie Jones, whose marriage to Mr. P. Frank Broad took place the following Saturday. Besides the many lovely gifts to the bride-elect from the several members, there was a presentation of a lovely silver bread tray from the Auxiliary, of which the guest of honour was the treasurer. Miss Katie McCann is the president of this organization, who officiated at the presentation.

### Columbia W.A.

The Diocesan Board meeting of Friday, June 21st, was held in ideal weather under a great, spreading oak, on the lawn of Miss Beedham's residence, Mount Tolmie, a pretty suburb of Victoria. There was an unusually large attendance for the last meeting before the summer holiday, and all appreciated the beauty and charm of the surroundings, as well as the kindly welcome and hospitality of the hostess. A very welcome visitor was Miss Hilda Robinson, who has lately arrived, with her father and mother, from Japan, and whose account of a Japanese festival that she had attended was full of interest and information. The new Diocesan Dorcas secretary, Mrs. Heatherbell, was presented with a life membership by Mrs. Miller from the Senior W.A. of St. Barnabas. Miss Orwin, late organizing secretary, who is leaving to take a special training



**LOCH SLOY REST-HOME**

**Ideal Home in the Garden of Canada**

Combination of country and city, just the environment in which to relax from business, social, or household duties; also for those desiring to visit this interesting fruit district. Electrical car to Hamilton. Pamphlet on application. **DRAWER 126 WINONA, ONT.**

in nursing in Toronto, was presented with a bouquet of lovely roses by Mrs. Luxton, who expressed the general regret at the loss of such an energizing and valuable helper. A most interesting letter was read from Miss Leila Hurst, who is assisting Dr. Thomson at the Medical Mission at Yunnan Fu, China. Miss Wade writes that she expects to sail from Shanghai, June 30th, and to arrive in Victoria about July 22nd (D.V.). A party of seven W.A. lady missionaries will be sailing from Vancouver, August 15th, for Kangra, Honan and Japan. Possible arrangements regarding transportation from the West to the Triennial in Winnipeg in September were discussed, and officers and delegates elected, who hope to be able to attend the meeting. Rev. Mackenzie Naughten, of Cedar Hill parish, read the noontide prayers and gave a helpful address. Miss Aston drew the attention of the members to a book of unusual power, entitled "The Challenge of the Present Crisis," by Harry Emerson Fosdick, which all should read and pass on to their friends. This opinion Bishop Schofield heartily endorses. It was announced that Dr. Bradley, who has lately returned from his Red Cross work in Russia, will lecture next Thursday, and members were advised not to miss this opportunity to hear at first hand his impressions on that distracted country. The Diocesan treasurer reported receipts since the annual meeting as \$657.99; expenditures, \$2,464.75, including moneys voted at the annual, and reminded the members that this year the Board has pledged \$1,700 as the total to be raised. A letter of thanks was read from Miss Carter, who announced her coming resignation from the office of general treasurer. The hope was expressed that she would reconsider her resignation, as her long years of service must render her invaluable to the General Board. The Oriental secretary, Mrs. G. Cook, voiced the deep regret of all who have been associated with Miss Orwin in her work for the Chinese children for the past eighteen months at the thought of losing her, and asked for earnest prayer for her successor in the Kindergarten, which Miss Orwin originated, and by means of which many homes hitherto closed are now open to Christian influence. Altogether, there is an attendance of forty-five children at the schools, and eight to ten young men are also in regular attendance at the night school, conducted by Rev. Gilbert Cook and the Chinese Catechist. A very hopeful feature of the work has been the recent return from China of two of the earliest converts of this Mission, who have proved faithful to Christ, and are now assisting the work in Chinatown. Miss Turner read extracts from the report of the Rev. N. Ward on work among the Chinese in Vancouver, which, he said, has many encouraging features. The attendance at the coming Summer School in Victoria, July 9th to 13th, promises to be very good, and well-known lecturers, Dr. Gowan, of Seattle; Rev. R. A. Hiltz, and Prof. Cosgrave, will give daily addresses, with other features which form an attractive programme. A very instructive and interesting paper was given by Mrs. Dickson on Canon Gould's report of Indian Missions in the Calgary district, which is familiar ground to many in this diocese, notably to the Diocesan president, Miss Turner, who,

with her father, Dr. Turner, was one of the earliest workers there. Some very solemn and earnest words were read by Mrs. Quanton on the need of national prayer at this time. "No one of the belligerents as a nation having sought the power of God on behalf of peace." With this as a parting message the members dispersed, to meet again, by God's mercy, in September.

**Red Cross Work in St. Anne's, Toronto.**

The following is a report of the Red Cross work done by the ladies of St. Anne's congregation, Toronto, from April 11, 1917, to April 11, 1918. All money contributed for material was given voluntarily by the members of the congregation through special Red Cross envelopes. Articles made and sent out: Hand-knitted socks, 1,822 pairs; pyjamas, 867; day shirts, 403; gauze shirts, 119; soft shoes, 162; wash cloths, 1,108; kit bags, 442; towels, 96; pads, 18; miscellaneous (knee caps, bed socks, etc.), 22; cushions, 16; stretcher caps, 308. Total number of articles, 5,383. Besides the above, 420 Christmas parcels were sent to St. Anne's boys on active service.

**Church News**

**Preferments, Appointments and Inductions.**

**Jones, Rev. Albert, L. Th.,** to be Incumbent of the Mission of Inverness.  
**Ross, Rev. R. Ivan,** to be Incumbent of the united Missions of Shawinigan Falls and Ste. Ursule.  
**Ward, Rev. N. R.,** to be Incumbent of Johnville. (Diocese of Quebec.)  
**Swayne, Rev. Rural Dean,** inducted Rector of Christ Church, Belleville, on June 24th, by the Bishop of Ontario. (Diocese of Ontario.)  
**Woodcock, Rev. H. F. D.,** Rector of St. Jude's, Oakville, to be honorary Canon of Christ Church Cathedral, Hamilton. (Diocese of Niagara.)

**Rushbrooke, Rev. F. W.,** to be Rural Dean of Prince Rupert Deanery. (Diocese of Caledonia.)

**Marsh, Rev. T. J.,** to be Rural Dean of Hazelton Deanery. (Diocese of Caledonia.)

**Gray, Rev. W. A.,** temporarily in charge of Ocean Falls. (Diocese of Caledonia.)

**Price, Rev. A. E.,** from the Mission of Masseht, to Metlakatla. (Diocese of Caledonia.)

**Gillett, Rev. Jas.,** to the Mission of Masseht, Queen Charlotte Islands. (Diocese of Caledonia.)

**Anniversary Services at St. John's, Norway.**

Anniversary services were held in the above church on Sunday, June 23rd. The special preachers at the morning and evening services were the Rev. Dr. Ribourg and the Rev. R. H. Hiltz, Secretary of the Sunday School Commission, respectively. There are at the present time 350 names on the honour roll of this church, including the Rector, the Rev. W. L. Baynes-Reed, and of this number, 38 have been killed.

**The Primate Visits St. John's, Manitou.**

St. John's Church, Manitou (diocese of Rupert's Land) was filled to overflowing on Sunday morning, June 23rd, when his Grace Archbishop Matheson was present for confirmation service. The Archbishop was assisted by the Rector, Rev. F. Glover, Rural Dean Nash, of Snowflake, and Rev. James Brisco, who is temporarily in charge of Miami. The candidates, numbering 30, were presented by the Rector. During his introductory remarks his Grace stated that this was the largest class he had confirmed in Manitou, adding that confirmation in a parish was a fairly good index of the spiritual progress of the people. Of the above class three were from Snowflake and one from Crystal City. The after address of the Archbishop

**THE "POSITIVE" REAL PIPE**  
(not Reed) ORGAN  
**REPRESENTS THE FINEST VALUE IN ORGAN BUILDING**  
 A one-manual Pipe Organ giving two-manual and pedal effects from its single keyboard. Entirely British made of the finest materials. Over 200 supplied. Highest testimonials. Send for Catalogue "A."  
**POSITIVE ORGAN CO., LTD.**  
 44 Mornington Crescent, London, Eng.

to the confirmed was impressive and inspiring. The Rector announced that he will be holding a class for adults later on. In the evening his Grace consecrated the church at Altamont and was again met with a large congregation. He was assisted by the Rector. On his pastoral visit he showed himself well pleased with the progress being made under the new Rector, and complimented the people for their activity in each of the parishes.  
 A joint meeting of the Rural Deanery of Pembina and the W.A. was held in St. John's, Manitou, June 19th and 20th. A considerable number of delegates from the neighbouring parishes were present. Miss Millidge, diocesan organizer of the W.A., and Mrs. Warner, organizer of the J.W.A., addressed the meeting. Several interesting papers were given, which led to much animated discussion. The Rev. A. J. Warwick, of Morden, was the special preacher. The convention proved very interesting and profitable.

**Turtle Mountain Deanery.**

The annual meeting of the Deanery of Turtle Mountain (diocese of Rupert's Land) was held in Boissevain, Man., on Tuesday and Wednesday, June 18 and 19. The meetings were opened by a celebration of Holy Communion in St. Matthew's Church, and the Rev. Dr. Hallam, of Wycliffe College, was the special preacher. In the afternoon Dr. Hallam led a very interesting discussion on the "Apocalyptic Element in the New Testament." The W.A. of Boissevain, to quote the words of one of the clergy present, "provided a sumptuous repast." In the evening Dr. Hallam spoke at a united meeting of the Deanery and W.A. in St. Matthew's Parish Hall. The address was keenly appreciated by all present. On Wednesday morning Dr. Hallam gave a very helpful devotional meditation on the passage Acts 20:17-38. The meetings were closed by a discussion on the "Church and the Present Crisis." Dr. Hallam left on the afternoon train for the Caron-Herbert Deanery. At the business meeting it was decided to send a representative to the Alumni meetings of Wycliffe College, since this Deanery is manned by graduates from that College. As Dr. Hallam's visit had been such a help and inspiration, it was resolved to try and induce the College to send a representative here every year. The Rev. Rural Dean Johnson, of Killarney, after many years' faithful service, handed in his resignation, and the Rev. A. E. Bell, of Ninga, was elected in his place.

**In Memoriam.**

At the "Fisher Memorial Hospital," on June 16, 1918, Miss Annie E. Watson, of Andover, passed away after a long and painful illness, which she bore with Christian fortitude.

**Farewell to Rev. George Code and Mrs. Code.**

The parish of North Augusta (diocese of Ontario) has been the scene of numerous social gatherings recently, in honour of the Rev. George Code and his family on the occasion of his removal to the parish of Athens, to which he has been appointed. The general feeling of sincere regret which

**"Profits from Savings"**

is the subject of a little booklet that we want to place in the hands of every reader of this paper who is anxious to save, and to invest his or her savings where they will earn 5 1/2% with safety of principal and regularity of interest.

Many of the people to whom we have sent this book, as a result of receiving it, have invested their funds in

**Standard Reliance 5 1/2% Mortgage Corporation Debentures**

The debentures are issued in amounts of \$100 and upwards, and are made repayable at a fixed period to suit your convenience.

Thousands of people have invested their savings in these debentures without the loss of one dollar invested.

We know the book is interesting, and we will send it to you free. Write for one to-day.

Paid up Capital and Surplus Funds - - \$3,362,378.63

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

Branch Offices: **AVL ELMIRA BROCKVILLE CHATHAM NEW HAMBURG WOODSTOCK**

July 4, 1918.  
 hold contempt  
 or its advo-  
 strong probab-  
 ses the readers  
 ng, and gain in  
 ough it, as Arch-  
 at each genera-  
 ould  
 e of reading a  
 before a com-  
 various denomi-  
 all admitted that  
 ently conversant  
 form a definite  
 o it. Now, leav-  
 in this subject,  
 out that acco-  
 there is to be  
 e from war from  
 . 2: 4. There is  
 war at the very  
 destruction by  
 red, Rev. 20: 9.  
 be characterized  
 rs of wars to its  
 if not after the  
 d what objection  
 that the coming  
 s King of kings,  
 to reign for a  
 the earth, with a  
 rvised directly by  
 s; and that this  
 se, shall have one  
 y as a world of  
 y righteous rule?  
 b, Ps. 2: 8-12, Is.  
 o, and such pas-  
 nds are prejudiced  
 I would ask: 1st,  
 ass of men in the  
 ho hold this doc-  
 you read thought-  
 y volumes on the  
 who are advocates  
 would draw atten-  
 To you, at least,  
 hing, whether per-  
 ough His apostles,  
 this doctrine in the  
 ywhere else.  
 A. H. Rhodes.  
 nt., June 26, 1918.  
**chwoman**  
 urch, Ottawa South  
 iliary of Trinity  
 outh, held a most  
 ed "shower" on  
 June 24th, in hon-  
 or members, Miss  
 se marriage to Mr.  
 ok place the follow-  
 ides the many love-  
 ride-elect from the  
 there was a presen-  
 silver bread tray  
 of which the guest  
 e treasurer. Miss  
 he president of this  
 officiated at the  
 la W.A.  
 Board meeting of  
 was held in ideal  
 a great, spreading  
 of Miss Beedham's  
 Tolmie, a pretty  
 ia. There was an  
 attendance for the  
 re the summer holi-  
 eciated the beauty  
 e surroundings, as  
 y welcome and hos-  
 ptestess. A very wel-  
 Miss Hilda Robin-  
 ely arrived, with her  
 r, from Japan, and  
 a Japanese festival  
 nded was full of in-  
 ation. The new Dio-  
 etary, Mrs. Heather-  
 ed with a life mem-  
 s. Miller from the  
 St. Barnabas'. Miss  
 izing secretary, who  
 e a special training





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.

has been expressed, not only by members of the Anglican Church, but by those of other denominations, is proof of the many friends he has made during his stay of 14 years in North Augusta. At the regular June meeting of the Ladies' Guild, of St. Peter's Church, which was held at the home of Mrs. Wm. R. Davis, the members, of whom there was a full attendance, took advantage of the occasion to put into words, their affection and respect for Mrs. Code, who has been their president during the entire 14 years, and their sorrow at losing her. This was done by the secretary, Mrs. Edward Eyre, in a touching little address, after which a substantial purse of gold was presented to Mrs. Code by the treasurer, Mrs. John Warren. Mrs. Code replied in her usual sincere and pleasing manner. On Tuesday evening the 4th inst., the members of St. Andrew's Church, Garretton, met at the residence of Mr. Geo. Ferguson, where nothing was left undone in the efforts to express to Mr. and Mrs. Code their high esteem in which they were held. A most appetizing supper was served on the lawn, some 50 or more people being present, after which a pleasing programme of music, etc., was rendered, and, at the close Mrs. and Mrs. Code were presented with another well-filled purse. The North Augusta Patriotic League held a special meeting at their rooms in the Old School House on Wednesday in honour of Mrs. Code and of Mrs. (Rev.) Elwood James, who is also leaving for other fields of labour. Mrs. Code, who was the 1st vice-president of that society, has been an active member since its organization in 1914. Mrs. A. G. Wright, 2nd vice-president, occupied the chair, and after the necessary business of the meeting was disposed of, Mrs. A. E. Warren, the president, read a suitable address, illuminated copies of which were presented to Mrs. Code and Mrs. James. The room was draped for the occasion with flags and bunting and the large work tables, having been laid with white cloths and beautifully decorated with flowers and ferns, some 50 ladies present partook of a dainty war-time tea, after which an hour was spent in social intercourse. And lastly, Friday evening of last week was appointed by the wardens of St. James' Church, Jellyby, and St. Peter's, North Augusta, for a meeting of the members of their congregations at the rectory, for the purpose of saying farewell to Mr. Code and his family. Although the weather was very unfavourable, a large number representing both churches was present. After some time had been spent informally in enjoyable visiting, Mr. Claude Ferguson, people's warden, read a pleasing address, expressing the feeling of the people, and Mr. Chas. Galbraith made the presentation of another purse of money which had been raised jointly by the two congregations, as a slight token of their regard. Mr. Code replied in a feeling manner, assuring the people that no personal matters had induced him to

decide upon making the change, but rather a deep sense of his duty and the welfare of his Church. Mr. Code conducted his last services in the parish as Rector, on Sunday, the 23rd, and will immediately begin moving to Athens. As yet no appointment has been made in his stead.

**Haliburton Rural Deanery.**

The summer meeting of the Rural Deanery Chapter of Haliburton was held in St. George's Church, Haliburton, on Thursday and Friday, June 20 and 21. The session was opened Thursday evening with Evening Prayer in St. George's Church. On Friday morning, at 8 a.m., there was a celebration of the Holy Communion. The celebrant, Rev. P. B. de Lom, F.R.G.S., of Haliburton, was assisted by Rev. J. H. Stringer, Maple Lake. At 10 a.m. the Litany was read by Rev. G. E. Fierheller, of Minden. The business session of the Chapter was then held. In the absence of the Rural Dean, Rev. E. F. Hockley, who had removed to Streetsville, the meeting was presided over by the Rev. P. B. de Lom. The resignation of Rev. E. F. Hockley was accepted with regret. The secretary, Rev. E. G. Robinson, having removed to Longford, submitted his resignation, which the Chapter regretfully accepted. Rev. P. B. de Lom read an interesting and instructive paper on "Church Work for Children and Young People." A thoughtful and well-written paper on "Difficulties Affecting Sunday School Work in Rural Districts," was given by Rev. J. H. Stringer, of the Stanhope Mission. "The 'Gang' Idea and Spirit: How can it be made useful?" was an unusual subject handled most ably by Mr. Noel H. Mackintosh, of the Kinmount Mission. In the afternoon, Mrs. de Lom gave an interesting address upon her impressions of the inspiring address of Rev. Dr. Craig, of Montreal, to the annual meeting of the Diocesan W.A.

**Farewell Service for Nurses.**

A farewell service was held at the Church of St. James the Apostle, Montreal, on June 23rd, for 13 nurses of the St. John's Ambulance Brigade, who are shortly leaving for overseas. Sixty-five V.A.D. nurses were present at the church, including four from Division 19, who have returned from France. Divisions 24, 26 and 38 were also represented. Rev. F. L. Whitely, who gave the address, spoke of the splendid work done by the V.A.D.'s. of the Montreal Division, who had been caring for returned soldiers in convalescent homes, and were now preparing to enter on more arduous duties overseas. The whole Volunteer Aid Detachment numbered 11,000.

**Children's Concert at Little Trinity, Toronto.**

In connection with the celebration of the 75th anniversary of this church a children's concert was held in the Parish House on June 24th, when the building was filled to the doors. The children's choir had been instructed by Mr. John Jordan, and his choir from the West Presbyterian Church augmented the choir of Trinity. The choruses were excellent, and the individuals who took part were the Misses Marjorie Crane and Lillian Richmond, who gave recitations, and solos by Miss Jarvis and Miss Price and Mr. Vines. Twenty-five of the young people gave the dialogue of "Why We Salute the Canadian Flag," each member taking a separate part, which showed a large amount of talent, and splendidly carried out by Miss Punnett.

**Corner-Stone to be Laid.**

It is expected that the laying of the corner-stone in connection with St. Barnabas' Church new Sunday School building, Danforth and Hampton Avenues, Toronto, will take place within the next three weeks. Active preparations are at present being made for this important event. Rev. F. E. Powell is Rector of the parish.

**Rev. S. de K. Sweatman on Leave of Absence.**

The Rev. S. de K. Sweatman, the Rector of St. Martin's-in-the-Fields, Toronto, has received three months' leave of absence from his parish on account of ill-health. The Rev. Professor Morris, of Trinity College, Toronto, will officiate as locum tenens in his absence.

**Services of Preparation.**

The services in the Anglican churches throughout Toronto, on June 26, were observed as a preparation for the day of national prayer and humiliation, which had been fixed for Sunday, June 30th, in all parts of the Dominion. During the day a chain of prayer was maintained by the members of the congregation in St. Alban's Cathedral until the evening service at 8 o'clock, when a combined service was held, the congregations of St. Cyprian and the Church of the Messiah joining with that of the Cathedral in the service. The Bishop of Toronto gave the address, his subject being: "Spiritual Preparation for June 30th." Noonday services were held at St. James' Cathedral, the Church of the Ascension, and the Church of the Redeemer and many other churches. Speaking at the Church of the Ascension, at noonday, Bishop Sweeney dwelt upon the importance of the national "three R's"—registration, reconstruction and reconsecration—confronting

**The John Wanless Co.**  
JEWELLERS SINCE 1840  
**British Goods—British Policy**  
248 Yonge Street  
Toronto

the people to-day. He declared that reconstruction would only come when victory was achieved and peace was proclaimed, and this would not be until God saw that the people were fit to assume great and gigantic responsibilities following upon the declaration of peace.

**Kootenay Notes.**

The Bishop is touring the diocese for confirmations, and summer visits to the various parishes. He was at Kelowna and Okanagan Mission this week, where a class of boys was presented for confirmation, and afterwards some memorials were unveiled and dedicated in the parish church to the memory of members of the congregation who had made the supreme sacrifice at the front.

The Rev. H. A. Solly, Rector of Summerland, is conducting services at Penticton during the absence of the Rev. J. A. Cleland, who is away on sick leave. Mr. Solly has generously undertaken this additional labour, and uses his own motor for the purpose of travel between the two places.

**In Memoriam.**

The parish of St. Saviour's, Waterloo, Ont. (diocese of Huron), has "lost," to use our earthly phrase, its most diligent and spiritual church-worker, Laura May Hughes, whose winning friendliness, conciliatory disposition, unflagging diligence, and unfeigned godliness, made her most successful in the varying spheres of parish work. Confirmed as one of the class prepared by the late Rev. F. J. Steen, when he, as Rector of Berlin (Kitchener), interested himself in the little church Sunday School, which was struggling to live in Waterloo, Miss Hughes seems to have realized at once that her life work was to aid in building up the infant congregation; and her help was ungrudgingly given, whether in the Ladies' Aid, which, from the opening of St. Saviour's, paid, without bazaars or other indirect means, all the interest and much of the principal of the debt; in the W.A., of which she was made a life-member; and especially in the Sunday School, whose superintendent of these formative years still keenly remembers her zeal and wholesome influence. In these and all other activities for God's glory and human welfare, Miss Hughes was unremitting, until her fatal and most painful illness. This was borne bravely and resignedly, and the end was perfect peace. The Rev. P. N. Harding, Rector of St. Saviour's, took the funeral service, and the Rev. A. L. G. Clarke, the former Rector, now of Goderich, gave a short address.

**Notes from Halifax, N.S.**

The local members of the St. John's Ambulance Brigade at Halifax, N.S., attended special services on Sunday, June 23rd, held in All Saints' and St. Mary's Cathedrals, respectively. The Protestants went to the former and the Roman Catholics to the latter. There were 150 in all. The Dean of Nova Scotia, Dr. Llwyd, was the preacher at the former service. The first group was in charge of First Nursing Officer Mrs. Wm. Blyth and Nursing Officer Mrs. C. B. Smith, and the latter of Nursing Officer Mrs. F. W. Currie. At All Saints', Dr. Copp, of Toronto, assistant commissioner of the St. John's Ambulance Brigade for Canada, and the overseas Dominions, and honorary secretary of the St. John's Ambulance Association and R. V. Harris, superintendent for Nova Scotia of the brigade and chairman for

**Name Your Executor**

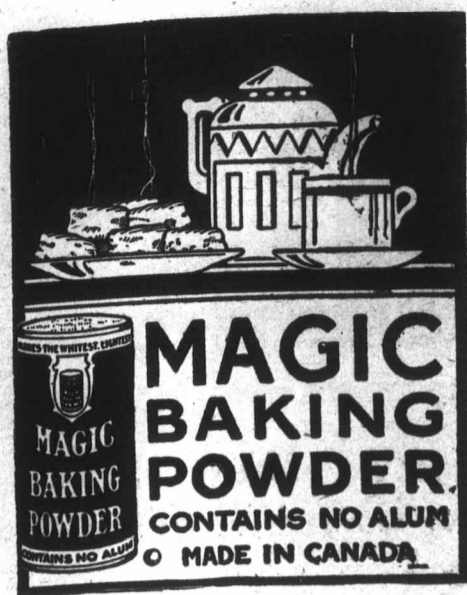
After toiling and sacrificing to acquire property, it is reprehensible for a man to leave his estate to be administered by an appointee of the court, instead of wisely making a Will and appointing an Executor of his own selection.

It is merest business foresight to see that one's Will names a reliable, competent and willing Executor. No individual Executor can give such constant attention and expert service in administering an estate as a Trust Corporation like this is experienced in giving.

Booklet on Wills Mailed on Request

THE  
**Toronto General Trusts**  
CORPORATION  
ESTABLISHED 1882  
HEAD OFFICE TORONTO  
Branches: Ottawa Winnipeg Saskatoon Vancouver





Halifax centre of the St. John's Ambulance Association attended.

On Sunday morning, June 23rd, about 200 members of the officers and crews of H.M.'s ships then in harbour, paraded to St. Paul's Church, where they attended the service. Archdeacon Armitage, the Rector, conducted the service, and the sermon was preached by Rev. S. H. Prince. Special intercessions were offered for the men of the fleet that they may be continually "preserved from the hidden perils and assaults of the enemy."

**Rev. H. F. D. Woodcock's New Appointment.**

The Bishop of Niagara has appointed the Rev. H. F. D. Woodcock, Rector of St. Jude's, Oakville, to be an honorary Canon of Christ's Church Cathedral, Hamilton, in the place of Ven. Archdeacon A. C. Mackintosh, Rector of St. James', Guelph. Canon Woodcock is a son of Canon Woodcock, of Brockville, Ont., and, like Archdeacon Mackintosh, is a returned Chaplain. He went overseas with the 164th Halton and Dufferin Rifles.

**Preparatory Service.**

A preparatory service in connection with the day of national prayer was held in St. Clement's Church, Toronto, on the evening of June 27th. Rev. C. J. James, Rural Dean of Toronto, conducted the service, and the combined clergymen and choirs of the churches east of the Don took part. Bishop Sweeney pronounced the Benediction.

**Closing Exercises at Bishop Bethune College.**

The annual closing exercises of Bishop Bethune College, Oshawa, Ont., were held on Wednesday, June 19th, when the bright, sunny day, unusually large attendance and excellent programme, combined to make the event exceptionally interesting and successful. The day was begun by a choral celebration of Holy Communion in the College Chapel. The Bishop of Toronto presented the prizes and diplomas, and was assisted in this happy task by Rev. C. R. dePencier, Mr. Wm. Cowan and Dr. Biggar, of Cleveland, an old and much-loved friend of the school. The Bishop in his usual genial manner spoke a few words of advice to the scholars and of appreciation to the Sisters in whose charge they were placed. The guests then adjourned to the lawn where a splendid exhibition of marching and club swinging by the older girls was enjoyed, while the wee ones delighted the spectators with their quaint folk dances.

**Funeral of Rev. E. Softley.**

The funeral of the late Rev. E. Softley took place in All Saints' cemetery, Mount Pleasant, Brantford, on Thurs-

day, June 20th. A large number of people from Brantford and the neighbourhood were present. There was a service conducted at the house in the first instance by the Rev. E. C. Jennings, Rector of St. John's, and afterwards at All Saints', by Mr. Jennings, assisted by Archdeacon Richardson, of London, Ont., the Revs. J. R. Seton-Adamson, Rector of Paris and Rural Dean of Brant, A. B. Farney, of Simcoe, and others.

**The Oldest Chorister in Canada.**

The death occurred at Kingston, on June 30th, of Mr. Joseph A. B. Smith, retired merchant tailor, aged 71 years. He was born in Newfoundland, and was probably the oldest chorister in Canada, having sung in churches for 63 years. He was a member of the choir of St. George's Cathedral for the past 40 years.

**Presentation to Mr. Drumm.**

After the Sunday School session at Holy Trinity, Toronto, on Sunday afternoon, June 30th, the Rector, Rev. L. R. Sherman, on behalf of himself as superintendent, and the teachers and officers, presented the Rev. A. C. Drumm, junior Curate, with four volumes of sermons. Mr. Stanley Harrod, of the Sunday School staff, had wrought in each volume a book-plate in circular form with the monogram "A.C.D." in red in the centre, and round the edge in black letters, "Ex libris A. Cyril Drumm." Mr. Drumm will proceed to Los Angeles shortly, to take up ministerial work there.

**Port Arthur News.**

Rev. John Leigh, for the past nine months locum tenens at St. John's Church, has been appointed Rector of the parish, and on Wednesday, June 12th, was inducted to the charge by His Grace the Archbishop of the diocese, at a special service, when the church was filled to overflowing. The choir of the church was augmented by the presence of the joint choirs of all the Anglican churches of Fort William, including those of St. Paul's and St. Luke's, Fort William, and St. Thomas', west Fort William. The clergy present, in addition to His Grace the Archbishop and the Rector-designate, included: Rev. Canon Burt, Rector of St. Luke's, Fort William, and Rural Dean of Thunder Bay, who acted as Archbishop's Chaplain; Rev. E. Pierce-Goulding, Rector of St. Paul's, Fort William, president of the Thunder Bay Ministerial Association; Rev. A. J. Bruce, Incumbent of St. Thomas', West Fort William; and Rev. R. F. Palmer, Vicar of the Anglican missions in Port Arthur. Dr. C. N. Laurie, Rector's Warden, medical health officer for the city, handed the keys of the church, according to ancient custom, to the new Rector, who accepted them with the prescribed formula. His Grace preached a most eloquent and impressive sermon from the words, "You have not chosen Me: I have chosen you."

Mr. Leigh commences his regime as successor to the former Rector, Canon Hedley, who is now overseas, under the most favourable auspices. By his own winning personality and splendid magnetic talents, his eloquent sermons and popularity with all classes and sects, Mr. Leigh has succeeded in bringing new life into the congregation of St. John's, the result being that financially, numerically and spiritually, St. John's is now upon its feet again, and future prospects are of the rosier.

Plans for immediate improvements were placed under way within a very few hours after Mr. Leigh's induction. An electric range is to be placed for the rectory; the approaches to the church are to be strengthened and re-

built; a fence is to be put about the church property on the Pearl Street side; and sanitary improvements are to be made in connection with the Sunday School.

The Women's Guild of the church held a very successful lilac tea and bake sale on June 22nd, when over \$100 was realized.

The Girls' Auxiliary, under the energetic leadership of Miss Maunsell, Deaconess, has recently parted with two of its members, both of whom are now filling responsible positions at the Shingwauk Home, Sault Ste. Marie, where one of them, Miss Ina McNeill, is assistant matron, and the other, Miss Vivian Barker, is a teacher. Both these young ladies have been made life members of the Local Auxiliary.

A successful concert was held Wednesday evening, June 26th, in St. John's schoolroom, under the auspices of the Girls' Auxiliary, when over \$20 was netted. The attendance, though gratifying, was not as large as it certainly would have been, had not the presence of the American battalion that evening in Port Arthur rather overshadowed everything else, so the concert, by special request, is to be repeated next Wednesday (July 3rd), when it is anticipated a crowded house will encourage the efforts of those participating.

In accordance with the declaration issued by Sir Robert Borden, Premier of Canada, Sunday, July 30th, was observed as a day of prayer and humiliation at St. John's Church, as by other Port Arthur congregations. Rev. John Leigh took for his morning subject the four points emphasized by the Premier in his manifesto; prayer as the right whereby men may claim Divine co-operation and intervention; prayer for purposes of introspection and humiliation; prayer as the giving of thanks for the prowess of the Empire's armies; prayer for the maintenance of high ideals. In the evening Mr. Leigh took for his subject St. Matt. 18: 21, "Howbeit, this kind goeth not out, but by prayer and fasting."

Captain the Rev. F. G. Sherring, formerly Curate at St. John's, has been officially mentioned by Sir Douglas Haig in despatches. This news was conveyed in private letters received here some time ago, but now it is definitely confirmed. Captain Sherring has been at the front as Chaplain for the past three years, and the reports of his work brought back to Port Arthur by returned soldiers speak in the warmest terms of his prowess, courage and unselfish devotion. Surprise has been expressed by many that he has not been decorated before this, but recognition appears now to be coming his way.

On July 11th the Woman's Auxiliary will hold a picnic at Current River Park. This society has ceased its activities during the months of July and August, and this summer outing has been arranged for the purpose of keeping the members together during a time when a reasonable amount of laxity might be expected.

A welcome visitor to Port Arthur for the past few weeks has been Rev. Canon Garrett, of Niagara, who, with Mrs. Garrett, has been visiting his son, accountant of the Port Arthur Pulp and Paper Company. Canon Garrett has assisted on more than one occasion at St. John's Church, and preached there on Sunday, June 23rd.

In Southwark, which diocese includes 614 clergymen, 234 of whom are over 51 years of age, the Bishop has accepted 28 for combatant service, 22 for non-combatant and 11 for the Church Army, etc., and 17 as Army Chaplains. The Bishop states 110 of his clergy are already serving as Chaplains in the army and the navy.

**Bishop dePencier to Return Overseas**

Diocese of New Westminster in Session, June 12th in St. Paul's Parish Hall, Vancouver, B.C.

**A**NNOUNCEMENT was made by Lieut.-Col. Bishop A. U. dePencier at the thirty-fifth annual session of the Synod of the Diocese of New Westminster that he had been invited to return overseas for the third time as representative of the Bishops in Canada in the Chaplains' service for another year. The invitation was unanimously extended by the committee of the House of Bishops, summoned by the Primate at a meeting held in Ottawa May 23rd.

Col. dePencier requested the approval of the Synod, "which is so helpful," he said, "in continuing the work to which one seems to be called and which a person can not conscientiously refuse to undertake."

On motion of Rev. Principal Vance and Mr. F. W. Sterling, the Synod approved of the request and consented to the Bishop's absence.

The Bishop in his address briefly reviewed the work he had accomplished last year and early this year on his second visit overseas. He said:—"Strengthened and cheered by your expressed approval of my action in offering my services with our troops at the front, after a little more than three weeks of work in the diocese last spring, I reported at Ottawa early in June in accordance with orders, to rejoin our Chaplains' service."

"We had a quick passage to England, where I arrived on June 27th, making a circuitous route the last thirty-six hours so as to elude submarines. One vessel coming westward, which we spoke, was torpedoed within an hour after passing us. Our wireless informed us that she was attacked, and part of our escort proceeded at once to her assistance, arriving in time to rescue those on board."

"For a time after arrival I was attached to the London area, and from that centre visited hospitals and camps as required. I held confirmations at Witley Camp, at Woodcote Convalescent Hospital, Epsom, Shoreham and Folkestone among others. Then I was attached to my old unit in France, No. 1 Canadian General Hospital, and that was my home until March of this year. The same plan of work was arranged for me as that described to you in my address last year. I did the work of the Chaplain at that hospital, going up to the Canadian corps at regular intervals for confirmations, and to hospitals and camps as directed by the Deputy Chaplain General, Bishop Gwynn. My work at the hospital was taken by other Chaplains detailed for the purpose when I was absent performing these episcopal duties. I dedicated three hut chapels in as many different hospitals, and in September administered confirmation to classes in the first, second and fourth divisions at the front."

"I had the pleasure of going over the battlefield of Vimy Ridge on that occasion, and looked down at the position that we occupied in the trenches, where I had looked up at the German lines through a periscope in the spring before leaving."

"In January I had a most interesting trip across France to the Jura and Vosges districts, where our Canadian Forestry Companies are doing such admirable work, and in the first week of February I was detailed to meet Bishop Richardson of Fredericton, and Dr. Neil, the Moderator of the Presbyterian General Assembly, at Boulogne, accompanying them, on a ten days' visit to the Canadian corps."

"The Director of Chaplain Service had told me that he would arrange for



my return to Canada by the first of May. My brother Bishops in British Columbia had undertaken to carry on for me until that date, and before my return a request was sent to our Primate for the appointment of some Canadian Bishop to be with our forces overseas continuously.

"The number of confirmation services I held the previous year was eighty-six; this year I have held eighty-seven services in England and France. The number confirmed last year was 658; the number this year 512, including one Major-General and twenty-four other officers, six nurses and thirty W.A.A.C.'s. Many of the services were in hospitals, where individual patients were confirmed in their beds. The number of those confirmed is not very great, but the comfort received by these suffering soldiers from one's ministrations amply repay for any effort put forth to minister to them."

The letter to Bishop de Pencier from the committee of the House of Bishops, sitting at Ottawa on May 23rd, contained the following resolution:—

"This committee of the House of Bishops of the Canadian Church, called together at the instance of the Primate to confer with Colonel Almond, the Director of Chaplains' Ser-

vices, and also to consider the Bishop of Fredericton's report, having heard from the Bishop of Fredericton and Colonel Almond of the splendid services of the Bishop of New Westminster as Chaplain at the front, deeply impressed with the importance of his continuing his work, in the interests of the men, and for the completeness of the Church's ministry at the front. The committee therefore, while deeply appreciating the sacrifice which the Bishop of New Westminster has already made, nevertheless feels constrained to appeal to him to consent to return overseas, as representative of the Bishops in Canada in the Chaplains' Service for another year."

"The committee further urges the diocese of New Westminster to share in the sacrifice involved by consenting to the renewed absence of their Bishop for this essential service and promise to supply such Episcopal ministrations as the diocese may require."

"The committee would respectfully request the Bishop of New Westminster to report his decision to the Primate as soon as possible."

Bishop de Pencier urged that the executive committee act in conjunction with the ecclesiastical authority of the diocese as a tribunal to decide any cases where clergy are undecided whether or not to go overseas. He said "The Bishops of the Mother Land feel very keenly that there should be no possibility of anyone questioning the willingness of their clergy to serve with the forces of the Empire in any capacity where they can be of most use." Certain tribunals have been arranged by some of the Bishops who realize that the duty of the Bishops of the Church is to secure an adequate provision for a continual supply of Chaplains for the service and for steady ministrations in the home parishes. We have sent from British Columbia many clergy and many more are desirous of offering themselves for this work.

The Synod by special motion confined its work solely to the question of Prayer Book Revision, led by the Ven. Archdeacon Heathcote. The discussions were of the most detailed kind, dealing largely with words and phrases. The Synod reaffirmed its decision of last year in urging that the Athanasian Creed be placed in the body of the Prayer Book without any rubrical direction, as in the Irish Prayer Book.

\*\*\*

### "DAVID AND HIS MIGHTY MEN."

(Continued from page 425.)

city, where justice, good will, and brotherhood prevail, can permanently abide; that the acceptance of Jesus and His Kingdom can alone save the world from war and destruction, that nations must base their relationships on His truth, as individuals have done, and that the Kingdoms of the world must become the Kingdoms of our Lord and his Christ.

Brethren, these are the big things of life and religion. Let us concentrate on them as never before. Let us teach them by word and far more by deed. So shall we prove that we have not been altogether unworthy recipients of the privileges secured to us and our children, by the life blood shed in the trenches of France and Flanders.

"They died that we might live—  
Hail and Farewell!  
All honour give  
To those who nobly striving nobly fell  
That we might live.

Eternal honour give—  
Hail and farewell!  
To those who died  
In that full splendour of heroic pride  
That we might live."

Yes, there is a difference between

# "SALADA"

TEA

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

WHY?

(Continued from page 425.)

showed in his correspondence with the society. Had he itinerated and appointed travelling missionaries as Dr. Stuart and Dr. Strachan did; had he shown the same zeal and energy in the creation of a native ministry that Dr. Strachan displayed, his episcopate would have been one to recall with pleasure as well as with pride. And, if he had been more courteously and Christianly disposed towards those whom he called "dissenters" and "Nonconformists," he would not have disappointed his own hopes, expressed in at least one of his letters, in 1794, to Mr. Secretary Dundas, of seeing them conform to the Church of England.

Without saying more, it is clear that the Church of England in this province did not in the beginning enjoy peculiar advantages. It had a non-resident Bishop, first in London, then in Halifax, finally in Quebec down to 1839.\* It could not legally secure clergymen from the United States. Few would come from England; and the creation of a native ministry hardly began before 1820. The clergy were for years paid from England, and their number could not be increased because of the straitened national circumstances caused by the Napoleonic wars. The clergy reserves, through the wrong-headedness of Dr. Jacob Mountain, became a hindrance, not a help, to the Church. Lay readers, who, in Dr. Stuart's day, and in Bishop Strachan's time, did not a little to keep religion alive, were not allowed within the Church by the first Bishop. Travelling missionaries, advocated at first by Dr. Stuart, did not become an organized force till Dr. Stuart's episcopate. And Church-building was, comparatively speaking, negated down to the same period, 1825-1836.

Individual missionaries, on the other hand, from Dr. Stuart (that is from 1786) down, did a great deal by their good living and their vast labours toward keeping the Church alive and toward strengthening it. With a truly missionary Bishop like Dr. Stuart, and a statesman and a resident like Dr. Strachan, the Church increased rapidly, in spite of the turmoil of the fight over the Clergy Reserves, Dr. Jacob Mountain's ill-fated legacy.

\*Exception must be made as to the winter of 1834-5, which Dr. Stuart spent in Toronto, in a house provided for him by Government. He was to administer the upper part of the diocese, and his coadjutor, Dr. G. J.

Mountain (as Bishop of Montreal), the lower. His health failing, he returned to England to die.

\*\*\*

### THE INFLUENCE AND PLACE OF "THE OLD MAN" AMONG THE INDIANS.

(Continued from page 427.)

unnecessary as advisers; that it is not the degeneracy of the younger generation which is accountable for their lack of obedience to the voice of age, but their appreciation of the inability of the old to adapt themselves to the new order of things which are in the land.

The old man's influence, good at one time, is doubtfully so now. Morally, he still works for the betterment of his nation, as far as he is able to see; in-so-far as the new conditions demand a change of life from the old, to that extent are his words of doubtful effect on the minds of his hearers. His still eloquent word-painting of the old days is largely responsible for the Indian being so inclined to live on his past and to set his own self-valuation accordingly, never remembering that the white men see him only as he is now.

The Indian must look ahead. This is what the schools ought to work to instill deeply into the minds of the young. They must learn to look ahead and bury the past, if it stands in the way of progressiveness. To teach the children to do so becomes easier as the influence of the old things is gradually taken away, and as the past recedes further and further away from the present.

Those days will never come again, the buffalo will never roam the open prairie any more, the range to the south is covered with settlers who will always be there, so what is the use of looking back. As we tenderly lay our old men into the ground we must bury also our old outlook on life and resolutely turn to the future, with its changed conditions, we must seek to attain that same proficiency our forefathers had in their day and work, in the new sphere that is ours in the land. Our old men praised the deeds in tribal warfare, they condemn the present war. It is against their teaching that so many Indians are now fighting in Europe, it is against their teaching that a foreign soil has taken to itself the Indian blood that has been shed in the great war. But there are other races and creeds in our Dominion that think the same. So we cannot wonder at the Indian if he fails to grasp the real issue at stake. Edward Ahenakew.

## Always Had Headaches

Liver Was Torpid and Bilious  
Spells Brought Sick Headaches  
—Lost Much Time, But is  
Now Completely Cured.

Here is convincing evidence that however much you may suffer from liver trouble and consequent biliousness there is cure in the use of Dr. Chase's Kidney-Liver Pills.

Overeating is the most common cause of sluggish liver action. You lose your appetite, have distressing bilious spells, usually accompanied by headache and vomiting, the bowels become irregular, constipation and looseness alternating, digestion is upset and you get irritable and down-hearted.

No treatment so quickly awakens the action of the liver and bowels as Dr. Chase's Kidney-Liver Pills. For this reason this medicine is wonderfully popular and has enormous sales.

Mr. Charles R. Tait, Newton, N.B., writes: "I was nearly always troubled with headaches, and would often have to stop work for a day or two. I lost many a night's sleep every month with bilious sick headaches, and although I tried doctors' medicines, and also many other patent medicines, it was without success. When I had these headaches I would vomit, and could keep nothing on my stomach."

"I purchased a box of Dr. Chase's Kidney-Liver Pills from G. M. Fairweather, druggist, of Sussex, N.B., and after taking one box I was so much relieved that I continued to take them until I am now completely cured. My advice to anyone suffering from sick headaches is to try Dr. Chase's Kidney-Liver Pills and be completely cured."

Mr. A. S. Macé, J.P., endorses the above statement, and says:—"This is to certify that I am personally acquainted with Charles R. Tait, and believe his statement in every way to be true and correct."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, all dealers or Edmanson, Bates & Co., Limited, Toronto. Substitutes will only disappoint. Insist on getting what you ask for.

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

**LANTERNS AND LANTERN SLIDES. Our exclusive Business.**  
We supply Lanterns to Churches and Sunday Schools at lowest prices.  
**VICTOR AND MODEL C. LANTERNS ALWAYS IN STOCK.**  
Write for our catalogue and rental list.

Lantern Slide Department, 96 Queen Street East, Toronto



**Importers of British Goods**  
are invited to keep in touch with  
**R. DAWSON HARLING**  
REPRESENTING  
**MANCHESTER SHIP CANAL CO.**  
**MANCHESTER LINERS, LIMITED**  
28 Wellington Street E. Toronto  
Seven large Steamers with Canadian Service.

**Dimbie's  
Dustman Tales**  
By M O. TAYLOR

XVI.

**D**IMBIE was so very, very sleepy one night, and she had hardly snuggled down into the pillows when who should come but

**THE DUSTMAN HIMSELF**

He was a little, grey man: grey hair, grey dress, grey eyes, and a little, grey bag over his shoulder, full of "Sleep dust." You know, that's the stuff he puts in your eyes every night to make you go to sleep. Into some little children he has to put

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  
CORNER OF COURT ST.

**STAINED GLASS  
MEMORIAL  
WINDOWS.**  
designs & estimates on request  
specialists for sixty years  
**ROBT M'CAUSLAND LIMITED**  
111-113 SPADINA AVE. TORONTO

**MEMORIALS  
AND  
DOMESTIC  
GLASS.**  
DOMINION STAINED GLASS  
EST. CO. 1891  
360-ADLAIDE W. TORONTO.  
Booth & Mackey, Props

**Send Us Their  
Names**  
**R**EADERS of the "Canadian Churchman" can help extend its circulation by sending names of possible subscribers to the Editor. Sample copies will be sent gladly to all names and addresses sent in.

quite a lot, because they are so very wide awake, but Dimbie was so sleepy that he didn't need to use any "Sleep dust," but just nodded his head very slowly, two or three times, and then Dimbie's head nodded, too—nid, nod, nid, nod, and the next minute she was in

"That beautiful place called Dreamland,  
The land where wishes come true."

There were lots of little boys and girls in Dreamland. The "dream boats" were full of them, and still they kept coming, all in white gowns, with their heads nodding all the time, and by each little child walked a grey dustman with his bag of "Sleep dust" on his shoulder.

"Now, where shall we go, Dimbie?" said the Dustman. "Nightmare Land, Nursery Rhyme Land, or The Land where wishes come true?"

"Oh, I don't want to go to Nightmare Land," said Dimbie. "It doesn't sound a bit nice."

"Oh, well, of course, we won't stay there," said the Dustman, "because that's only for silly children who will eat cakes and pies and plum pudding before they go to bed; but, just in case you might be foolish like that, we'll take a peep and then you'll never want to."

So away they went to Nightmare Land, and who do you think Dimbie saw there? Why, the little boy who lived right next door to her and always did just whatever he wanted to. He was having a terrible time falling down nightmare stairs; they were so high and he was so small, and as fast as he fell down two little Dustman picked him up and made him walk right up to the top and tumble down again. The poor, little boy was rubbing his knees and rubbing his elbows and rubbing the tears from his eyes, but still he had to keep walking up and falling down.

"Oh, dear me," said Dimbie, "Will he have to keep doing that all night long?"

"Yes," said the Dustman. "And serve him right; he will eat pie before he goes to bed."

"Oh, look!" said Dimbie. "There's the little girl across the way. What ever is she doing?"

"Come and see," said the Dustman. And what do you think Dimbie saw?

"Why, a great, great, big, sugar cake, just like a mountain, with a hole in the middle, and right down at the bottom of the hole was the little girl across the way. She was crying, too, and trying to get out of the cake, climbing, climbing, all the time, and as fast as she got to the top down fell the cake on top of her, all in her nose and hair and mouth and eyes, just like a lot of sand, only much worse, because it was sticky, and then she would brush it off and start all over again.

"Oh, dear," said Dimbie, "she'll never get out."

"Yes, she will," said the Dustman. "When morning comes. You know, Dimbie, I'm not a bit sorry for all these silly children, who will eat things they shouldn't; it serves them right. Come; we've had enough of Nightmare Land. Away to the Land of Nursery Rhymes."

And away they went. It was lovely in the Land of Nursery Rhymes, and Dimbie saw ever so many old friends she knew. There was—

"Hey, diddle, diddle.  
The cat and the fiddle,  
The cow jumped over the moon.  
The little dog laughed to see such sport,  
And the dish ran away with the spoon."

"How do you like running away with the spoon?" said Dimbie, laughing.

**St. Agnes' School** **Belleville Ontario**  
*Patron: The Lord Bishop of Ontario*  
A Church school for girls with all the environments of home. Junior School and preparation for the universities. **ERNST WHEATLEY, A.R.C.O., Musical Director.** Special A.T.C.M. course. Handsome building, beautiful grounds, sports and swimming pools.  
School re-opens Sept. 11th. For calendar apply **MISS F. E. CARROLL, Principal**

**ONTARIO LADIES' COLLEGE**  
**WHITEBY - ONTARIO**  
Public School to Second Year University.  
Household Science, Music: Instrumental, Vocal, Commercial, Elocution, Art.  
School Re-opens Sept. 11th, 1918.  
Civic and Parliamentary Studies, Gymnasium Work and Swimming.  
For Calendar apply to **Rev. F. L. FARWELL, B.A., Principal, 94**

**"OVENDEN"**  
**Private School for Girls** **BARRIE, Ont.**  
Four acres of grounds. An ideal situation. Lake view. Scholarship Matriculation, Advanced Course in Modern History, Modern Literature, French, etc., Dressmaking and Domestic Science. French, Conversation, Music, Singing, Golf, Tennis, Basket-ball, Riding, Ice Hockey, Swimming, Gardening.  
A Special Course in Advanced Art under the direction of **MR. F. S. WILLIAMS, Beaux Arts, Paris, and London**  
**Principals: MISS ELGOOD, MISS INGRAM, MLE. SHOPOFF**

"Oh, I don't mind," said the Dish. "It's great fun."

"Well, I do," said the Spoon. "I'm so tired; besides, he keeps running away with me all the time."

"Well, supposing you had to keep laughing like me?" said the Little Dog.

"Well, that's not as bad as me," said the Cow; jumping over this old moon—such nonsense."

"Fie! fie!" said the Dustman. "I'm ashamed of you all. Besides, what would the little children do if there were no Nursery Rhymes?"

"That's what I say," said the Cat and the Fiddle (speaking at once). "Come along, Dimbie, we'll go and see

"The old Woman, who lived in a shoe, She had so many children she didn't know what to do;

She gave them some broth without any bread,  
And whipped them all soundly and sent them to bed."

And the next minute they were standing by a great, big shoe, just like a house, with windows and a door, and a lot of little children, all looking at them, and right in the doorway was the Old Woman, with a big birch broom.

"Oh, dear!" said Dimbie. "What a lot of them! I wonder if she ever loses any."

"Hush," said a tiny voice behind her. "She's going to lose me."

Dimbie turned round, and there, hidden under a big leaf, was a teeny, weeny little girl—so small, so small—well, just about as small as a peanut.

"Oh, I'll tell," said Dimbie, laughing.

"No, don't," said the teeny, weeny girl. "You see, I live right in the toe of the shoe, and it's so dark and uncomfortable, so I crawled out and hid, and then I'm going to run away to 'The Land where wishes come true,' and wish to be a big girl like you."

"But, supposing the 'Old Woman' finds you?" said Dimbie.

"Well, if she does," said the teeny, weeny girl,

"She'll whip me quite soundly and send me to bed."

"So, please don't tell."

"Of course, I won't," said Dimbie; and just then the Dustman said, "And now away to the 'Land where wishes come true,' and the next minute they were right there.

Everybody looked so happy in the "Land where wishes come true," and Dimbie saw lots of little children she knew.

There was the little boy who sold matches at the corner of the street, and always looked so cold and hungry. He was sitting in front of a great blazing fire, wrapped in a big, soft blanket, and eating turkey and Christmas pudding, and if you could only have seen his face—it was just beaming all over with happiness.

"Does he come here every night?" said Dimbie, softly.

"Yes, every night," said the Dustman; "and so, you see, when he is cold and hungry he thinks of 'The Land where wishes come true,' and knows when night comes he will have all he wishes for, and then it doesn't seem so bad."

And so they walked on, and presently came to a lovely garden—oh, such a beautiful place, with green, green grass and lovely flowers and singing birds, and just full of happy children; some dancing and jumping and running as if they had never known what it was to run and jump before, and some walking slowly and looking at each flower and bright bird as if they had never seen a bird or flower before.

"And who comes here?" said Dimbie, softly, and the Dustman answered with a very tender look on his face:—

"Dimbie, the lame and the blind come here; the poor, little children who lie on their backs all day or crawl slowly on crutches, and those whose eyes are closed and who never see the beautiful flowers and birds; they all come here at night to the 'Land where wishes come true.'"

"How lovely!" said Dimbie; "how very, very lovely! Dear Dustman, I would rather have seen this beautiful garden than anything else in the 'Land where wishes come true.'"

"Oh, but now I must have my wish," said Dimbie. "We nearly forgot my wish, didn't we?"

"So we did," said the Dustman, nodding his head very slowly up and down—nid, nod, nid, nod, and then Dimbie's head began to nod, too—nid, nod, nid, nod—and the more she tried to think, the more her head nodded, so all she could say was:—

"Oh, I wish I had a great..... great..... big..... big....."

"....." and then she stopped quite a long time to think.

"I know," said the Dustman, with his eyes twinkling just like the stars on a cold, frosty night, "a great..... great..... great..... big..... big..... handful of DUST," and he threw some right in her face, so that she gave a great, big jump, and..... opened her eyes to find the sun shining all over her and kissing her Good Morning.



**Bishop Strachan School**  
 College Heights, Toronto  
 ESTABLISHED OVER FIFTY YEARS  
**A Church Residential and Day School for Girls**  
 The most complete school building in Canada. Erected 1910  
 Healthy situation in Residential Section of Toronto, with Seven Acres of Playing Fields.  
 Complete Courses from KINDERGARTEN to MATRICULATION. Special Departments for HOUSEHOLD SCIENCE—MUSIC—TEACHING—ART.  
 Pres., The Lord Bishop of Toronto. Prin., Miss Walsh, M.A. (Dublin)  
 Head Mistress, Junior School, Miss R.M.V. Rosenthal, (Higher Certificate National Froebel Union), Late of Cheltenham Ladies' College.  
 For Calendar apply to the Bursar.

**BISHOP BETHUNE COLLEGE**  
 OSHAWA ONTARIO  
 Visitor: The Lord Bishop of Toronto.  
**A Residential School for Girls.**  
 Young Children also received.  
 Preparation for the University. Art Department, including drawing, painting, wood carving and art needlework. Toronto Conservatory Degree of A.T.C.M. may be taken at the School. Fine, healthful situation. Tennis, basketball, skating, snowshoeing, and other outdoor games.  
 For terms and particulars apply to the Sister-in-Charge, or to the Sisters, of St. John the Divine, Major Street, Toronto.  
**COLLEGE RE-OPENS** September 12, 1918.

**Belief in Missions**

Men often say that they do not believe in the missionary undertaking. What is it in the undertaking that they do not believe in? Twenty-five thousand men and women have gone out, not for money's sake, not for honour or earthly gain, for they bury themselves out of sight. They have given up everything and have settled in the midst of uncultured, unappreciative millions of people. They have made friends with them. They have made their own lives a part of their life. The missionaries are there for nothing else than to be kind and Christlike to the peoples to whom they have gone. Is there anything in that ministry in which a man cannot believe?

They have gathered over two million little boys and girls together in schools in those lands to prepare them for the manhood and the womanhood that is remaking the nations of the earth. Is there anything in that with which anyone can disagree?

They treated in their hospitals this last year more people than the entire population of Greater New York, opening the eyes of the blind, enabling the lame to walk, enabling the deaf to hear, curing sickness and disease and banishing pain. Is there anything in that with which men will disagree?

They lay down their lives for their brethren as they did in China during the Boxer uprising. Is there a greater love than that that men can have?

The only life that ever can be wasted is life that is not laid down in ways like that. Life that is laid down, seed fashion in the soil—there is no waste to that. It springs up and bears abundant harvest in changing things. In changing the world, in the fruitage that lasts beyond death and the grave.

Because we know, having seen it with our own eyes and shared in it with our own hands, what the enterprise of Christ is accomplishing throughout the world, we protest tonight against the common tendency in men's thoughts that would now hold that enterprise in abeyance until some future day.

There are great needs in Europe. The Red Cross work for our own troops and our allies is an imperative and unmistakable need to which we can and must respond to the full measures of its every need. There are hungry people to be fed in Belgium, Serbia and Poland, and there are thirty millions of human beings in India who never know what it is to have enough to eat, who say if only they could be fed adequately for two days they would be willing to lie down and die. There are millions of little children in Asia every night who cry themselves to sleep in their hunger and want of bread. For the sake of the world's need, which only Christ's Gospel can supply, we make our appeal to-day more earnestly and imperatively than in any past day, that Christ's last command should not be postponed now for an interval of a few months or years. It is valid now.

"A congregation should have as many evangelists as it has members."

\* \* \* \*

Four hundred policemen of the Metropolitan force had an enthusiastic send-off at Scotland Yard on June 11th. They complete the draft of 1,000 policemen released for the army. The commissioner, in bidding farewell to the draft, said there were hundreds of others most anxious to join up, but at present it was impossible to release more. Up to the present, said the commissioner, 77 London policemen have already gained commissions and a number have gained decorations.

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

**E. C. WHITNEY**  
 Wordsley, Staffs., England  
**CASCOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURED**  
**BEGS** to announce that owing to War Requirements, together with increased cost of production, all Price Lists are cancelled, but special quotations and samples will be gladly sent on application.  
 Enquiries Solicited, and Comparison of Value Invited.

**MORRIS AND BURNE-JONES**  
**MEMORIAL WINDOWS BRONZES and Church Furnishing**  
**MORRIS & COMPANY, LTD.**  
 17 George St., Hanover Square LONDON, W. 1., England  
 Founded by William Morris the Poet

**The General Theological Seminary**  
 Chelsea Square, New York  
 The Academic Year begins on the last Wednesday in Sept.  
 Special Students admitted and Graduate course for Graduates of other Theological seminaries.—For requirements for admission and other particulars apply to the Dean, Chelsea Square, New York City.

**ENGLISH STAINED GLASS WINDOWS**  
**MOZAICS, 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

**McShane Bell Foundry Co.**  
 BALTIMORE, MD.  
**CHURCH CHIME and PEAL BELLS**  
 Memorial Bells a Specialty

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

**CHURCH OF ENGLAND DEACONESS AND MISSIONARY TRAINING HOUSE**  
 179 Gerrard Street East - Toronto  
 Thorough training afforded in all branches of Deaconess and Missionary Work. The Courses of training consist of Lectures in Scripture Knowledge and Church Teaching, Practical Christian Work, Physical and Voice Culture, and Practical, Medical and Surgical Work under the Supervision of a Resident Trained Nurse.  
 Apply to MISS T. A. CONNELL, Principal. MR. W. D. THOMAS, Treasurer.

**HAVERGAL COLLEGE**

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

MISS KNOX, PRINCIPAL, TORONTO

**ST. MARGARET'S COLLEGE**  
 TORONTO A RESIDENTIAL AND DAY SCHOOL FOR GIRLS CANADA  
**FULL ACADEMIC COURSE, PREPARATORY, UNIVERSITY, MATRICULATION, AND FIRST YEAR WORK. FULL COMMERCIAL COURSE. MUSIC—ART—VOCATIONAL HOUSEHOLD SCIENCE—PHYSICAL EDUCATION—GAMES—SWIMMING**  
 Mrs. GEORGE DICKSON, President. Miss ISOBEL G. BROWN, B.A., Principal.  
 Miss FLORENCE NEELANDS, B.A., Head of Senior House. Miss MARJORY FORD, Head of Junior House.  
 School re-opens September 11th. Prospectus on application.

**King's College**  
 WINDSOR - NOVA SCOTIA  
 THE CHURCH UNIVERSITY OF THE MARITIME PROVINCES.  
 THE RECOGNIZED DIVINITY SCHOOL OF THE DIOCESES OF FREDERICTON AND NOVA SCOTIA  
 General Courses in Arts and Science for B.A. and B.Sc., and higher degrees. Collegiate Residences for Men and Women. General and Special courses in Divinity. Provides a University training at moderate cost amidst the best moral and social surroundings.  
 For Calendar apply to:  
**Dr. T. STANNAGE BOYLE, President, Windsor, N.S.**

**WYCLIFFE COLLEGE**  
 TORONTO  
 Principal, The Revd. Canon O'Meara, LL.D.  
 A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.  
 For Calendar, particulars as to admission to the College or other information apply to the Registrar.  
**H. MORTIMER Esq., WYCLIFFE COLLEGE, TORONTO,**

**THEOLOGICAL TRAINING MONTREAL**  
 The four Theological Colleges of Montreal (Anglican, Congregational, Methodist, Presbyterian) affiliated to McGill University, co-operate in providing a thorough course in Theological Education.  
 Special Features of this co-operation are—Twelve Professors; distinguished visiting lecturers each year; Travelling Fellowship of \$800 offered annually; Matriculation Classes; Great attention given to practical courses (Preaching, Pedagogics, Sociology).  
 For intercollegiate Calendar and further particulars apply to the Secretary of the Faculty.  
**REV. PROFESSOR HOWARD, D.D., Divinity Hall, 740 University St., Montreal**