

July 6, 1916.

Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Illustrated Family Newspaper

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

Vol. 43.

THURSDAY, JULY 13th, 1916.

No. 28.

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Spectator

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Summer Schools

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Next Week

Sermon

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Personal & General

Rev. R. W. Ramsay Armitage, son
of Archdeacon Armitage, of Halifax,
has been appointed Chaplain of the
234th (Peel) Battalion, C.E.F.

* * * *

We regret to learn that the only son
of the Rev. Canon Welch, formerly
of St. James' Cathedral, Toronto, has
been missing since June 1st.

* * * *

The Mother Superior of the Sisters
of St. John the Divine, Major Street,
Toronto, has retired and Sister Dora
has been appointed to succeed her.

* * * *

The Bishop of Saskatchewan and
Mrs. Newnham have left for the
Pacific Coast for a much-needed holi-
day. They expect to get as far north
as Skagway.

* * * *

The Rev. Neville Ward and Mrs.
Ward, formerly of the Canadian
Church Mission in Honan, China,
have returned to Canada owing to
Mrs. Ward's health.

* * * *

Miss Walsh, Principal of Bishop
Strachan School, Toronto, has gone
to Ireland on a visit. The fiercest
part of the insurrection in Ireland
took place in her father's parish, on
the outskirts of Dublin.

* * * *

The Archbishops and Bishops of
the Church in Ireland purpose calling
the clergy and people to a week of
special humiliation and prayer next
November during the period selected
for the National Mission in England.

* * * *

Not many clergymen can claim the
privilege of having five sons in Holy
Orders. This is the proud distinction
of the Rev. W. Hughes, Vicar of
Llanuwellyn, Wales. Both father and
sons are graduates of Oxford Uni-
versity.

* * * *

Since the statement giving the num-
ber of students who have enlisted
from Huron College, London, Ont.,
which appeared recently in the "Can-
adian Churchman," was received, six
additional men have enlisted in the
Western University Hospital unit.

* * * *

Mrs. C. C. Owen, of Vancouver, is
visiting friends in Toronto, where she
will remain until the return of her
husband, the Rev. C. C. Owen, Rec-
tor of Christ Church, Vancouver, from
the front. A window in memory of
the son, Lieut. Harold Owen, is to
be placed in Christ Church.

* * * *

The Rev. A. H. Thompson, Vicar
of St. Peter's, Ealing, London, has
been appointed by the Bishop of Lon-
don to the important Vicarage of St.
Peter's, Eaton Square, London. For
three years he was Tait Missioner in
the Diocese of Canterbury and Six
Preacher of Canterbury Cathedral.

* * * *

Some 80 members, both officers and
men, of an Edmonton unit attended
St. Paul's Cathedral, London, lately
for the purpose of depositing the
colours of the battalion for safe-keep-
ing during the continuance of the
war. A short but impressive ceremony
took place, in which the band of the
battalion took part.

* * * *

Miss Margaret Wrong, daughter of
the Rev. Professor Wrong, of Toronto
University, has been appointed Resi-
dent-in-charge of the new University
Women's Union, of University Col-
lege. The appointment has been

made by the Governors of the Univer-
sity, and the house to be used is the
one formerly known as the Faculty
Residence.

* * * *

Casualties among officers in the
British army continue to pile up.
Published lists for the month of May
show that 466 were killed, 1,080
wounded and 55 missing, a total of
1,601. This brings the aggregate
losses since the commencement of
the war to 27,905, of whom 8,574 were
killed or died of wounds, 17,424 were
wounded and 1,907 are missing.

* * * *

Indians of the File Hills Agency
recently presented Sir Robert Borden
with a miniature Red River cart. The
members of this reserve have contrib-
uted over \$3,000 for patriotic pur-
poses, or more than \$8.50 per head,
while out of forty physically fit for
military service twenty have offered
for enlistment. The remainder do
not speak English and thus cannot
be drilled.

* * * *

According to a recent despatch,
Lady Sybil Grey, daughter of Earl
Grey, a former Governor-General of
Canada, was seriously but not dan-
gerously wounded whilst serving with
the British Red Cross on the Russian
front. During a hand grenade prac-
tice a grenade was thrown through
a window shelter near to where she
was sitting and a splinter penetrated
her left cheek and jaw.

* * * *

New Canon of Westminster.—The
King has approved of the appointment
of the Rev. H. R. Gamble, Rector of
Holy Trinity, Chelsea, to the Canonry
in Westminster Abbey and the Rectory
of St. John the Evangelist, Westmin-
ster, made vacant by the death of
Archdeacon Wilberforce. Mr. Gamble
is a well-known London clergyman,
who has spent the whole of his min-
isterial career in London with the ex-
ception of his first curacy, which was
at North Molton. He was appointed
Rector of Holy Trinity, Chelsea, in
1902 and in 1911 was made an Hon-
orary Chaplain to the King. In 1912
he was Select Preacher at Oxford.

* * * *

A New Bishop.—The King has been
pleased to approve of the appoint-
ment of the Rev. Frank Theodore
Woods, Vicar of Bradford, Yorks, to
the Bishopric of Peterborough, in
succession to the Hon. and Rt. Rev.
Edward Carr Glyn, resigned. The
Bishop-designate has been Vicar of
Bradford and Rural Dean for the past
three years. He is a graduate of
Trinity College, Cambridge, where
he took his degree (3rd Class Classi-
cal Tripos) in 1895. After serving
various curacies he became Vicar of
St. Jude's, Brixton, in 1891, and two
years later Rector of St. Paul's, Ker-
sal, Manchester. The Rev. F. T.
Woods is 42 years old.

* * * *

The Rev. E. Noel Mellish, A.K.C.,
V.C., at a public reception which was
lately tendered to him in the parish
of St. Paul's, Deptford, of which he
is one of the Curates, was presented
by the Rector, Rev. R. P. Roseveare,
on behalf of the parishioners with an
address and a purse of money, which
Mr. Mellish announced his intention
of using for the Noel Club, which is
connected with the parish. At the
close of the presentation ceremonies,
his mother, at the Rector's request,
pinned the decoration (V.C.) on her
son's breast to satisfy the eager au-
dience. He had been personally in-
vested with it by the King earlier in
the day. On the Sunday which fell
during his period of furlough Mr.
Mellish baptized thirty-six children,
several of whom received the name
of Noel.

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July 13, 1916.

Canadian Churchman

Toronto, July 13th, 1916

The Christian Year

The Fifth Sunday After Trinity, July 23rd.

"When they had this done, they inclosed a great multitude of fishes." In these words the Evangelist describes the surprising success of the Apostolic fishermen from the moment when they took as the directing Partner of their work the Lord Jesus Christ Himself. All night, without Him, they had toiled in vain. Through the weary hours they had "plied the watery task." They had practised every artifice known to the simple fisher-folk of the lake. They had manifested an almost heroic patience. Briefly, they had done their best. And the result was—nothing. But Christ steps into the boat. At His word they thrust out a little from the shore. At His bidding they launch out into the deep. At His command they let down their nets for a draught. And immediately, without use of artifice or cunning device, the object is attained, the task accomplished. "They inclosed a great multitude of fishes."

The meaning of this mighty acted parable is obvious. No less plain is its application to the Church of the present day. For if there is one note which has characterized recent Christianity more than any other, that note is a depressing consciousness of futility. We work, but the results seem so utterly disproportionate to the effort expended. We elaborate our organization; we modernize our methods; we compass sea and land to make one proselyte; we engineer "revivals"; we preach "mission" sermons; but we are not effective fishers. We do not catch men. We toil long and arduously, and we take—nothing.

But if the vanity of S. Peter's fishing, before he received the Master on board, reminds us of our own inefficiency, the Apostle's subsequent success also points out the right road to victory. Mark what he did. He first of all took Jesus into his boat, and then he yielded to Him the captaincy. In other words, S. Peter manifested in relation to Jesus Christ two things—receptivity and surrender. And at once futility fled. The victory was won.

Now these two, receptivity and surrender, are precisely the needs of the modern Church. We need to take time, to be quiet, to listen, to open our hearts to the entrance of the Divine Guest. But receptivity includes more than passivity. It comprises an active seeking, an invincible quest. "If with all your hearts ye truly seek Me, ye shall ever surely find Me. Thus saith our God." Because the blessing of the Presence is so incalculable, it is only granted as the consummation and reward of an all-consuming desire.

And we need the grace of surrender. Christ can only give us of *Himself* as we yield *ourselves*. Surrender spells uttermost obedience and obedience spells sacrifice. There must be a readiness to lose all in order to gain all. Our religion in the past has been far too comforting and comfortable. It has feasted gladly upon the pardon won by the Cross: it has turned its back upon the challenge of the Cross to all human life—the stern message that struggle and obedience and surrender are necessary for all; that there is no gain without loss, no prize without sacrifice, no efficient service without suffering, no life without death. We have understood that on the Cross of Christ something was achieved for us. We have failed to grasp that the Cross signifies also something that must be accomplished in us—even a death to self that we may live to Christ that so Christ may work through us upon the world.

Receptivity and Surrender! There lies the pathway to power! Dare we pay the price?

Editorial Notes

Our New Governor-General.

It has been announced that the Duke of Devonshire is to succeed the Duke of Connaught as Governor-General of Canada. Canada has, on the whole, been most fortunate in the men who have filled this position and judging by the opinions of those in a position to know, the new Governor-General will maintain the standard set by his predecessors. He comes at a critical time, when wise counsels and an abundance of tact and commonsense are needed. He comes, moreover, to a land of tremendous possibilities, and while it probably means considerable sacrifice on his part, the opportunities placed within his reach for serving the Empire are unsurpassed elsewhere. The appointment has been received most favourably both in England and in Canada, and he can rest assured that members of the Anglican Communion in Canada will support him loyally in everything that tends towards the highest welfare of the Dominion and of the Empire of which it forms a part.

* * * * *

Men for the Ministry.

The letter in the Correspondence columns of this issue from "A Canadian Soldier" is deserving of more than ordinary notice. The young soldier who wrote the letter is at present in England recovering from wounds received at the front. The history of past wars bears out what he says and the suggestion that he makes re preparing for such a possibility should be acted upon at once. There is no question regarding the need of men, and there could be no better material for the purpose than the men who have faced death in the trenches and have seen the value of Christianity at such a time. We earnestly trust that steps will be taken at once to take advantage of the opportunity.

* * * * *

Sons of Clergy at the Front.

A large number of the sons of our clergy have enlisted and several have made the great sacrifice. It is only fitting that special reference should be made to these in the columns of our Church papers, but it is not an easy matter to get the information that one requires. We shall be deeply grateful, therefore, if any of our readers who can, will give us their assistance in this matter. Where it is desired that a picture be inserted in the Churchman it will be necessary not only to supply a photo, but also the cost of the engraving which for a small picture would be not more than one dollar.

* * * * *

Summer Schools.

Four Annual Summer Schools in Eastern Canada, under the joint auspices of the M.S. C.C. and Sunday School Commission, have been held, and on the whole have once more been a great success, so far, at least, as one is able to judge. The aggregate attendance was 379, the largest number being at Port Hope. There were many, both last year and this, who thought that these schools should not be held during war times, as to do so would be incurring unnecessary expense. We are thankful though that those in authority did not agree with this and we fail to see how any person interested in the work of the Church can consistently suggest a curtailing of its efforts even during the war. If the work it is doing is interfering with the successful prosecution of the war, there is something wrong either with the Church or with the war. If, as we believe, on the other hand, the truest interests

of both are in harmony with each other, the work of the former should be prosecuted with the utmost energy. The example of the members of the Church in the Motherland in responding so generously to the various missionary appeals should be a lesson to us in Canada. War at any time is a challenge to the Christian Church to increase its efforts, to examine its methods, and to cleanse itself from everything that is interfering with its work. The Summer Schools are proving of inestimable value in unifying the Church and in deepening the spiritual life of those who attend. Year by year they are reaching out to a wider constituency and are training a band of missionary and Sunday School workers who are a most valuable asset to the Church.

* * * * *

Commercial Language School.

The British Chamber of Commerce has established a language school in Shanghai, China, where members of the staffs of British firms doing business in China can obtain a knowledge of the language of the country. This is only one more indication of the important place that China is going to occupy in the commercial world. With her tremendous material resources, particularly in coal and iron, combined with the equally tremendous human resources, she has a great future ahead, provided there is brought to bear upon this combination the moral force of the Christian Gospel. The above emphasizes another fact, namely, the need of better provision in China itself for language study on the part of missionaries. Much can be done in this country by way of preparation but the best results come only when the student is living in the midst of those speaking the language. Moreover, the missionary should be provided with skilled native teachers who are specially trained for this work. Progress is being made in this direction but much still remains to be done.

* * * * *

A World Policy.

The probable fruits of the present war is a question that is being discussed by several prominent writers in England. Lord Rosebery in a preface to a recent book by Mrs. Humphry Ward, asks the question, "Will this terrible convulsion, when it has subsided, bequeath war or peace as its heritage?" and it undoubtedly is, as he adds, "a question on which depends the future of the human race." Emphasis is laid upon the spirit of fellowship and of endurance produced by the war, and also upon the fact that the relations of capital and labor, of employer and employee, will unquestionably be different as a result of the new conditions under which they are living and the new angles from which they are compelled to view their differences. The idea is becoming clearer day by day that if we are ever to escape from the horrors of war it must be through a broader and more comprehensive treatment of the problems of life. As another writer has said, "The great need is for the development of a world policy based upon knowledge and understanding and dealing with international life as a whole." To accomplish this we must begin with the individual, not, however, as an isolated unit but as a member of this great world family and in the work to be done there is no institution that has greater possibilities than the Christian Church. It touches the most vital point in life and has in its possession the only message that is pure enough, noble enough, unselfish enough to bind humanity together in one great world brotherhood. And it is a message for nations as well as for individuals.

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Thoughts for the Thoughtful

It is when I am told that God is love that I commit all judgment to Him gladly. It is when I believe that some one loves me that I am never afraid to be myself.—G. H. Morrison.

* * * * *

Honour must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our own weakness, sound peace of mind out of sound contrition.—Charles Kingsley.

* * * * *

When a child cries over its broken toy, the true mother does not laugh at it. Rather she comforts it tenderly, while knowing the real slightness of the loss. So God, the true Father of all spirits, does not turn from any sorrow His children suffer, but comforts them even in the smallest troubles and mistakes.

* * * * *

We say to men: The Church is not a human organization with a Divine mission; she is a Divine organism with a human and a Divine mission. The Church is not a company of men on earth seeking the kingdom of heaven. She is the kingdom of heaven seeking men in the kingdom of earth.—Exchange.

* * * * *

Peace and patience are twin helpers of the soul. Some one has said they are two golden keys which God leaves in our hands to unlock the mysteries of pain. They admit us into the upper room of life, where we see Jesus face to face. He said: "Peace I leave with you, My peace I give unto you." When peace has possessed the heart, then patience will have her perfect work.

* * * * *

A fault-finding, criticising habit is fatal to all excellence. Nothing will strangle growth quicker than a tendency to hunt for flaws; to rejoice in the unlovely, like a hog, which always has his nose in the mud and rarely looks up. The direction in which we look indicates the life; and people who are always looking for something to criticise, for the crooked and the ugly, who are always suspicious, who invariably look at the worst side of others, are but giving the world a picture of themselves.

* * * * *

Each of us has daily and hourly to choose—to choose between right and wrong, between gratification and duty, between pleasing ourselves to the injury of others, and benefiting others at the cost of self-denial. To choose in the one way is easy, and at the time agreeable; but it means defeat and death. To choose in the other way is difficult, and at the time painful; but it means victory and life. To him that overcometh, and to him alone, is it granted to eat of the tree of life.

* * * * *

If you would be happy, keep your temper. Gain a little knowledge every day. Make few promises, and speak the truth. Give full measure and weigh with a just balance. Consent to common custom, but not to common folly. Be cautious of believing ill, but more cautious of reporting it. Have courage to wear your old clothes until you can pay for new ones. Think of Heaven with hearty purpose, and strong hope to get there. Do good to all, that you may keep your friends and gain your enemies. Count your resources; find out what you are not fit for and give up wishing for it. Remember, happiness is a duty—quite as much a duty as truthfulness, honesty, or good temper. There are many Scripture words which exhort us to rejoice.

Spectator

"Spectator" has already spoken of the impressiveness of an assembly of nine thousand troops at Barriefield. He is now undergoing a still deeper impression in observing on parade, in review and at Sunday services twice that number assembled at Camp Valcartier. These men come from city, town and farm, all the way from Central Ontario to the Atlantic ocean. They represent the most diverse home training, the most varied ideals of life, and yet they are united in this one thing, in their service to their country and in their determination to defend the same even unto death. One of the most notable features of this camp is the frequency with which one hears the French language spoken. In the Montreal and Quebec battalions one is prepared for that, but when you find French spoken by a surprising number of men in battalions recruited from counties like Peterborough, Durham, Northumberland, Renfrew and Lanark, one wonders if the dual language problem has really taken root in the old Province of Ontario and become a permanent feature of localities that were popularly supposed to be devoted to the memory of William of Orange. As a matter of fact, a surprising number of French-Canadians have enlisted in the English-speaking battalions, and glad, indeed, were the battalions to receive them to fill up their attenuated ranks. Most of these men have come from the Province of Quebec, where enlistment has been notoriously slow. They prefer, for the most part, to be under English-speaking officers, and have shown that, when the cause of Canada and the Empire has been plainly and effectively presented, the French-Canadian will enlist. If the political leaders in Quebec would only throw themselves into the cause of enlistment the remainder of our half-million contribution to the fighting forces of the Empire would soon be recruited. It is further interesting to note how happy these soldiers from Quebec are in uniform. They are leaders in the camp sports. With the men from Merry England they pretty well divide the zeal for football. They are a good second to the British-Canadian in their enthusiasm for baseball; and wherever they are they loudly proclaim their approval or disapproval, but mirth is of the essence of their life. So far as I have been able to learn, not an instance of trouble has developed between the two nationalities in uniform. This great experience of living, and perhaps dying, together cannot fail to bring about a better mutual understanding between the citizens of two great provinces in our Dominion.

* * * * *

Another surprising feature of the two important military camps referred to is the position of the Y.M.C.A. in relation to the soldier. In times of peace, in the militia training camps of this country, the Y.M.C.A. was naturally looked to as the most enterprising and effective organizer of the physical and perhaps spiritual possibilities of the soldiers. They were accustomed to dealing with young men who had no military decision to make, and, as the summer training camp was not taken any too seriously either by officers or men, there was no question raised as to the status of a civilian in the midst of soldiers. To-day the situation is entirely changed, and the recognition of this fact is quite candidly expressed, from the highest to the lowest, in the camp. When your expert Y.M.C.A. physical trainer comes and offers his services to develop the physique

of the Canadian soldier he is very kindly but firmly asked why is he not in khaki himself and directing the training from within and not from without? A young man of military age and special physical fitness presuming to train men for a great national struggle in which he is unwilling to take a hand himself is bound to be received with frigid indifference. That is exactly the situation as it has developed in the camps already mentioned. In like manner, the "religious" training that is undertaken has lost unspeakably from the fact that young civilians of manifestly military fitness are still leading in the benevolent enterprise of furnishing moral strength to the men who will shortly offer their lives to their country, an offer which, up to the present, these spiritual guides have utterly failed to make. There is in the heart and mind of the observer a conviction that the man who has counted not his life dear unto himself when his country and his conscience called him is not a fit subject for instruction at the hands of men who have every obligation to enlist that he had and yet decline. I am not merely giving utterance to a personal conviction, but to what from careful observation is an almost universal sentiment in camp. The Y.M.C.A. must be manned by soldiers who are on their way either to or from the front if it is to have any real and abiding influence among soldiers in time of war.

* * * * *

The business end of a military camp of twenty thousand men of all ranks is an astonishment to the lay mind. Every battalion has a canteen, where certain luxuries and necessities are sold for the benefit and convenience and comfort of the men. A canteen is simply a little shop of all sorts of odds and ends, more or less jumbled together on shelves, boxes, barrels and other resting-places, in a building or tent set apart for that purpose. While to the lay eye all may appear confusion in these emporiums of commerce, there is in reality not only order, but excellent business management. No capital is required to start a canteen. Their business is so coveted that they can get any amount of credit, and by the time the bills are due the sales enable the management to meet them. Thus ice cream, drinkables, smokes, shoe polish, laces, socks, pies, swagger sticks, battalion badges and a hundred other things are to be had at a reasonable price, and gaily do the men and officers avail themselves of the opportunity. Boys who have never handled more than a few cents a week before enlistment indulge themselves in the "eats" and "drinks" with boyish enthusiasm and buy everything in sight until they "go broke." An effort has been made to encourage savings accounts, but the bank on the field does not take to this idea very kindly, as it involves so much work for the staff. It is felt that the civilians who remain safely at home keeping books and counting money ought to be willing to do this much for the fellows that fight for them. However, the canteen proves to be a great benefit to the battalion. Every cent of profit is expended for the benefit of the men. For example, at Barriefield every battalion bought tent floors for the men to keep them out of the mud at night at a cost of nearly a thousand dollars for each regiment. A good regimental canteen will during ordinary conditions return a net profit of fifty to sixty dollars a day, or considerably over a thousand dollars a month. The profits within the army, however, are all spent for the army's comfort and efficiency. The money is theirs and they are entitled to its full enjoyment.

Canadian Soldiers in England

By the Rev. F. J. MOORE, Chaplain, 5th Canadian Training Brigade, Lower Caesar's Camp, Shorncliffe, Kent, England.

IT has occurred to me that the readers of the Canadian Churchman might be interested to hear, from a Canadian Anglican Chaplain, something of the life of the Canadian soldiers in England. And I had especially in mind, I think, that side of their life with which Chaplains are generally considered to have most to do, namely, the religious side; how the men live, in the religious sense; how the Chaplains help them to live; what the authorities do to help those whose special concern is the men's spiritual welfare.

Well, to begin with, there is little perceptible difference in the spirit of the men themselves from what they were before they said farewell to Canada. Soldiering makes a difference to every man; but the difference can generally be seen in the first few months, and after that the only new things are such temporary states of feeling as the regret and sadness of farewell, and the unrest of accommodation to new surroundings. And this latter, though temporary, proves to be rather long, or, at any rate, has proved to be so in the case of the men with whom I came overseas. And this unspeakable English weather has been chiefly to blame! It rained when we arrived, and it rained for the following week. And it was uncommonly raw and cold. Being an Englishman, I felt bound, of course, to defend even the climate of my country, but I confess to a secret sympathy with one of our officers who suggested a general emigration of all English people to Canada, and the presentation of England to the Kaiser with an apology for its condition! It has been rather better since, but yesterday and to-day we are being treated to hail, to vary, I suppose, the monotony of rain! Hail in June! Things have changed desperately since Browning longed "to be in England

Now that April's there!"

But I must not make this an essay on the English climate. Forgive me. The men, then, are pretty much the same as you saw them in Canada. They work well and cheerfully in their working hours, and they spend their time off-duty either in games, or writing letters, or walking round the town if they are near one. What they do in the evenings depends largely, of course, upon where they are encamped. The Brigade to which I am attached is quite near to Folkestone, and the men generally spend their evenings there. The same might be said, to some extent, of a large portion of the Shorncliffe area; Folkestone is the chief attraction, and the Canadian soldiers fairly well fill it. There are, however, other attractions for such as can be drawn to them, and splendid provision has been made in all the Camps with which I am acquainted, for men who prefer to spend their hours of ease in the Camp. There is, to begin with, the Y.M.C.A. Their work is everywhere known, and everywhere appreciated. The Hut in Lower Caesar's Camp is in charge of two com-

petent men, and is doing, I believe, good work in a spiritual, as well as in a material way. Indeed, I am not sure that I like that word "material" just there, but I suppose I must use it to differentiate selling candies and tobacco, providing entertainments, and supplying writing materials, from having a "sing-song" and a "word of prayer" before closing at night. But I have often found it difficult to draw a sharp line between the two when they are carried on in the same place, and with one purpose in view. However that may be, the Y.M.C.A. attends to the needs of the complete man. But the Y.M.C.A. is not the only organization that is at work amongst the soldiers on these particular lines. And here, I am sure, Church people in Canada will feel grateful to the Mother Church at home for taking special thought for the children of Her Daughter beyond the seas. There are Church of England



CONSECRATION OF BURIAL GROUND FOR CANADIAN SOLDIERS, SHORNCLIFFE, ENGLAND.

The Right. Rev. A. U. DePencier, Bishop of New Westminster, Canada; and the Right Rev. W. C. White, Bishop in Honan, China, took part in the ceremony

Clubs for soldiers all through the Shorncliffe Area, and in every club special attention has been paid to the spiritual needs of the men. There is, for instance, a private chapel for daily devotions, where men can pray alone, or where they can join with the Padre in special prayers at mid-day or evening. Then it is customary, also, to stop games for about 5 or 10 minutes in the evening, for the singing of a hymn, a few prayers, a short passage of Scripture, and perhaps a word or two from the leader. Nobody is compelled to take part, and those who are writing, or otherwise quietly engaged, are not disturbed. But I have invariably found that the men like the interlude, and do not resent it or run away. As far as my experience has gone, I have found the clubs very well attended, and the ladies who are responsible for the management speak in the highest terms of the behaviour of the men, and are exceedingly happy in giving their time and strength in this really valuable service.

To come now to the particular work of the Chaplain. When a Chaplain arrives in England with his battalion, he is extremely fortunate if he is allowed to remain with it for more than a few days. Chaplains in England are attached not to

a battalion but to a Brigade, and Canadian Chaplains fall into line with the English system almost immediately on their arrival here. Each Brigade has nominally three Chaplains, one Anglican, one non-Anglican Protestant, and one Roman Catholic, and it is the duty of each to attend to the religious needs of his own men in the Brigade. Sometimes, of course, a Chaplain may be fortunate enough to be posted to the Brigade where his battalion is, but more often than not a change is made, and he finds himself amongst new men. Objections have been raised, rather naturally, against this arrangement, but since most battalions are sooner or later split up, the battalion chaplain loses his original men in any case, and the Brigade system gives the three nominal divisions of Christians a Chaplain of their own persuasion.

To minister to the spiritual needs of the Anglicans in a Brigade, is, then, the duty of the Anglican Chaplain. And it is not without its difficulties. Let us begin with Sunday. Army regulations provide, as everybody knows, for one service on Sunday, which is regularly held at 9 or 9.30 in the morning. This is a parade of all the men in the Brigade with the exception of the Roman Catholics, who are allowed a separate parade for the purpose of attending Mass. With this exception the whole Brigade attends Divine service for half-an-hour. In this particular Brigade the charge of the parade falls to myself

and the other Protestant Chaplain, who happens to be a Presbyterian, and we usually address the men on alternate Sundays, the one who does not give the address taking the prayers. Our form of service is an Anglican form supplied by the S.P.C.K., and is not so good, in my judgment, as the one used by the troops in Toronto, though even that is open to improvement. The success of the parade service depends on the weather, the Chaplain, and the band! If the weather is bad there is no parade; if the Chaplain has not a good voice he cannot be heard; and if the band drags or delights in strange flourishes it kills the singing. However, I have known all three in excellent form; and a good Brigade service is worth being present at.

Now, outside the Sunday morning parade, the Chaplain must make his own arrangements. And for that liberty he is grateful. But the difficulty is to make arrangements that will not conflict with military arrangements, and to get men to come to what has been arranged. Take, for instance, the celebration of the Holy Communion. On Sunday morning Reveille sounds, in our Brigade, at 6.30. Breakfast is at seven. I therefore arranged for a celebration of the Holy Communion on Sunday mornings at 6.45, which would have allowed the men to be in fair time for breakfast. But I regret to say that no communicants ever appeared, and I had to put the celebration at a later hour. We had a celebration last Sunday at 10 a.m., and nine men and three officers were present. Why were there not more? For various reasons. First, there was an inspection of the lines in one battalion; second, the other two battalions are very much reduced in strength, and are not, of course, wholly Anglican; and, third, two services together are more than the ordinary man cares about, and the majority of our soldiers are ordinary men. After Church Parade they are generally free, and unless the Sacrament means something vital to them they will not come to it.

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NEW BOOKS

War-Time Sermons.

By the Very Rev. H. Hensley Henson, D.D., Dean of Durham. Toronto: The Macmillan Co. of Canada, Limited. (\$1.25 net.)

A volume of sermons preached chiefly on special occasions, and on such topics as Christian Prayer, Christianity and War, Redemption through Suffering, and so on. They have a very definite message for the times. The utterances are sane, forceful, full of sweet reasonableness, and withal are the words of a deep conviction of the ultimate triumph of right over might, and a strong courage. Dr. Henson does not allow himself to be drawn into saying inconsistent and inadvisable things. Perhaps he is somewhat more than kind in his estimate of German national character, but then most of his sermons were written at least a year ago.

Child Study and Child Training.

By William Byron Forbush, Ph.D. New York: Charles Scribner's Sons. (320 pp.; \$1.00 net.)

The book is intended to furnish a basis of work for classes interested in child study. It is directed definitely towards a wiser parenthood, realizing the paramount importance of young people being able to face the probabilities and problems of mature life with intelligence. Speaking generally he deals with his subject in a manner at once comprehensive and practical, although the chapters on the Bible and Prayer might receive more emphasis.

The Christ of the Men of Art.

By J. R. Aitken. With twenty reproductions in photogravure and 28 in half-tone. Edinburgh: T. & T. Clark. (15s.)

It is not without significance that the central subject of Christian Art through the centuries has been the Person of our Lord, and, as is well known, there is only a mere traditional portrait of Christ, each painter having his own conception. This is doubtless all to the good because of the danger that would accrue if we had an exact portrait. This volume takes the history of Christian Art from the earliest times of the Catacombs down to the present day in the paintings of men like Holman Hunt, Burne-Jones, and the differences in the spiritual attitude of the painters, as shown by their work, is at once interesting, significant and impressive. It is hardly too much to say that not a single picture of Christ is thoroughly satisfactory; indeed, most, if not all, of us will agree with the words of Burne-Jones quoted here that the more he endeavoured to express our Lord's picture the more discontented he became. There is no doubt that the book should be found in every library and in many a Christian home.

Mary Bird in Persia.

By Clara C. Rice. London: Church Missionary Society. (3s. 6d. net.)

It is almost incredible that a woman physically frail should have travelled, worked, and suffered hardship as did Mary Bird. Her life is indeed an eloquent testimony to the power of a dominating passion. The book is written by one who knows Persia at first hand, and therefore a great deal of light is thrown on that little known country. Miss Bird is described by Bishop Stileman as "one of the greatest missionaries of her generation, and we see her in this book as pioneer, "doctor," teacher, a friend and an inspiration, and as faithful soldier and servant of Christ. The book cannot fail to stimulate and inspire, and is a call to follow the example of her whole-hearted devotion.

Christianity's Greatest Peril.

By Augustus Conrad Ekholm. Beacon Publishing Co., Atlantic City, N.J.

The book is in five chapters, discussing the following topics: The rise and fall of nations, corruptions in Christianity, the crusade of the 20th century, Christian responsibility, and "Why I am not a Roman Catholic." It is in part an examination of the causes which in the ages of history have led to the corruption of life and national degradation. The author aims to show how that in all nations and ages the ultimate cause of retrogression has been the rise and influence of a priestly caste, the imposition of a false religion. The Church of Rome is set forth as the most deadly enemy of civilization, as well as Christianity's greatest peril.

Diocese of Ontario
ANNUAL SYNOD,

June 26th.

THE fiftieth session of the Synod of the diocese of Ontario was held in Kingston during the week beginning June 26th. On the evening preceding the opening session a Quiet Hour was held in the Cathedral for the clergy of the diocese by the Bishop of Kingston, Co-adjutor. Intercession was offered, and two impressive addresses given on the words, "What think ye of Christ?"

Synod opened for business at noon on Tuesday, the Bishop of Ontario, Right Rev. W. L. Mills, D.D., presiding. At this session the report of the Audits and Accounts Committee was received and the officers appointed, the Rev. Canon Grout being again elected clerical secretary, Mr. Francis King, lay secretary, and Mr. R. J. Carson, treasurer. A resolution expressing the pleasure of the Synod in the safe return home of the Bishop of the diocese was passed; also a resolution of sympathy with the family of the late Archdeacon W. B. Carey.

At three o'clock the Bishops presented their Charges, which were received with thanks by the Synod, and ordered to be printed in the Synod Journal, that all may be able to give careful thought to them. After the Charges were received, the treasurer reported his financial statement, which showed the funds of the diocese to be in a satisfactory condition. He was congratulated on the report that he was able to present. The report of the Mission Board was presented by Rev. Canon Woodcock, and showed a debit balance of \$1,641. In connection with it, there was warm discussion for a short time regarding one of the reductions made by the committee, but the report was finally adopted as presented. Dean Starr presented the report of the Clergy Superannuation Fund. It showed total receipts of \$998, which was distributed among the superannuated clergy.

Ven. Archdeacon Cody, of Toronto, and Major the Rev. J. C. Davidson, Chaplain of the 93rd Battalion, were present during the afternoon and received the courtesies of the house.

Synod Service.

In the evening the annual Synod service was held, which opened with the induction of Rev. G. R. Beamish, Rector of St. Thomas' Church, Belleville, as Archdeacon of Ontario, in succession to the late Ven. W. B. Carey; and of Rev. F. D. Woodcock, Rector of Trinity Church, Brockville, as Canon of St. George's Cathedral. The service was sung by Rev. Canon Roberts, Mus.D., Precentor of the Cathedral; the Lessons being read by Rev. Canon Armstrong and Rev. Rural Dean Patton. The Ven. Archdeacon Cody was the preacher, delivering the kind of sermon that the Synod expected from him—one that riveted the attention of the large congregation and thrilled every heart. His text was, "The Lord is King: let the people tremble." "The Lord is King, let the earth rejoice," Psalms 99: 1; 97: 1.

Change in Canon.

A change in the canon providing for an executive committee to manage the affairs of the diocese through the year, discussed at a previous Synod, was unanimously adopted.

Stipends of Clergy.

The Committee on the Stipends of the Clergy presented its report, the Very Rev. Dean Starr moving its various clauses. The consideration of it took all day, but it was finally passed with but a few minor changes in the wording. The new canon is in line with similar canons in other Canadian dioceses. The Missions will henceforth pay the amount they undertake to raise for the clergyman's stipend to the Synod Office, which will make quarterly payments to the missionary. The scale of stipends to the clergy serving in Missions, in addition to a residence, shall be as follows: For deacons, not less than \$700; for priests, not less than \$800 for the first five years of service; not less than \$850 after five years of service; not less than \$900 after ten years of service; not less than \$950 after fifteen years of service; and not less than \$1,000 after twenty years of service; and in every Mission where there

is no residence steps shall be taken to provide one with as little delay as possible, and meanwhile the sum of \$100 per annum shall be paid in lieu thereof. Another clause in the canon was that requiring a return from each Mission to the clerical secretary setting forth the amount promised by each Mission. The executive would then investigate the promises and if found insufficient should take action to have the amounts brought up to such sums as the parishioners may reasonably be expected to contribute. Another clause provided for a residence in each mission. Some objection was taken to that, it being contended that a residence should only be provided for married men. Still another clause provided that in the event of a congregation being in arrears for a period of two months, of the sum promised the committee, the Archdeacon should then read a notice on two succeeding Sundays, notifying the congregation that services shall be suspended on the Sunday following the second reading of the notice. The duty of securing and maintaining the proper working of the canon shall be entrusted to the Archdeacons with the Bishop's consent.

Conscription.

A resolution recommending some form of conscription was the subject of much discussion, but modified as follows, was finally passed: "That this Synod place itself on record as willing to give most cordial support to the Government of Canada in whatsoever measure, whether registration or otherwise, it may deem best for the defence of country and support of Empire, of which it forms a part."

Sunday School Report.

The report of the Sunday School Committee was submitted by Canon Bedford-Jones. The statistics showed a total enrollment of 6,570 scholars, teachers and officers, and that \$826 was raised in the Sunday Schools for Missions. Following the reception of the report, Rev. R. A. Hiltz, General Secretary of the Sunday School Commission, delivered an address on the boy problem following the war.

Mission Giving.

The report of Mission Giving was submitted by Archdeacon Dobbs. The total amount aimed at during 1915 was \$17,595, while the sum raised was \$17,973, which included a generous contribution from Bishop and Mrs. Mills. Several of the small deaneries had failed to raise the amount asked, but their deficiency was offset by larger contributions elsewhere.

A report of the work of the M.S.C.C. Committee was also submitted by Archdeacon Dobbs. It pointed out that the action of England in standing by the weaker nations was a lesson to the Church regarding Mission work. A supplementary report outlined the work among the Indians in the North-West.

Moral Reform Report.

Dean Starr submitted the report on Social and Moral Reform and drew particular attention to the temperance legislation decided on by the Provincial Legislature. The report approved of the idea to have a secretary to carry on this work, under the direction of the Social Service Council. Archdeacon Dobbs, speaking of the moral reform report, said attention should be directed towards the improvement of home life. He also said motion pictures should be further regulated. Canon Woodcock stated that special attention should be given to the desecration of the Sabbath Day and told of the work accomplished at Brockville.

Missionary Meeting.

Two splendid missionary addresses were delivered at an open meeting held in St. George's Hall on Wednesday evening. The Rev. R. H. A. Haslam, of India, described conditions there and spoke of the loyalty being shown. Speaking of graft in Canada he said that the names of the men who participated in war graft should be placed on a roll and should be spurned forever. Loud applause greeted this statement. The speaker said that he believed if England had commenced a war of oppression not one native Indian would have answered the call, but the natives knew it was a war of righteousness. W. S. Herrington, K.C., of Belleville, spoke of the need of home mission work. He said more missionary addresses in churches were needed and he urged that the work of sending comforts to the soldiers be continued along missionary lines at the termination of the war.

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Diocese of Saskatchewan

ORDINATION AND SYNOD,
Prince Albert, June 11th-14th.

SUNDAY, June 11th, was a very marked day in St. Alban's Church, Prince Albert. There was a celebration of Holy Communion at 8 a.m., followed by Morning Prayer at 10 and an Ordination service at 11. The special Ordination sermon was preached by Rev. H. W. K. Mowll, of Toronto. He took for his text, "Ye are ambassadors of Christ." Sketching the importance of an ambassador, his duties and the necessity of his remembering that he represents his Sovereign in a foreign court, he pressed home the lesson that all followers of Christ, but more especially His ordained ministers, are ambassadors and must ever be faithful to their King. An ambassador must keep up constant communication with his King; he must fly his country's flag; he must be ready to maintain his country's honour at all times. The preacher had a special word for those who were to be ordained, reminding them that a minister represents Christ among a people who are largely alienated from God; his citizenship is in heaven yet his sphere of action is on earth; he is a pastor and is bidden to search for the lost sheep; he is called to be a pattern as set forth in the beautiful Ordination service; in character and work he must so faithfully represent Christ that men may see Christ in him; the world to-day needs Christ and there is a very important part for His ambassador to play, as the power of the ambassador is a power of the King he represents, so Christ is the Power working in and through His ambassador. Then followed the solemn Ordination service. Nine deacons were presented by Archdeacon Dewdney, and the following clergy assisted at the laying on of hands: Ven. Archdeacon Mackay, Ven. Archdeacon Dewdney, Rev. H. W. K. Mowll and the Rector.

At 2.30 there was a special Children's service, and at 4 was held a memorial service for Earl Kitchener at which the Bishop, Archdeacon Dewdney and the Rector officiated. Special lessons and prayers were read and the Archdeacon gave an eloquent address in which, while eulogizing the late Lord Kitchener and greatly lamenting his loss, yet he expressed his conviction that as God had laid aside one workman He would raise up another, but pointing out again what Admiral Peatty had said, that what we most need is that the nation should get down on its knees. Meantime we are punished for our selfishness by the most selfish of nations.

Evening service was held at 7.30, this being the opening service of the Synod. Mr. Mowll again was the preacher, his text being, "They were all filled with the Holy Ghost." He pointed out that a large number of problems confronted the Church to-day, lack of men, lack of means, but most of all lack of a right atmosphere in which to work. The early Church had as great problems, but the solution for them was found in that all its members were filled with the Holy Ghost. Twelve men had to preach to haughty Romans, subtle philosophers, persecuting Jews and others. They lacked money, education, prestige, but the Holy Ghost solved all their problems; men sold all they had to raise funds and the Disciples went out to spread the light of the Gospel. The firm planting of the Church in these new lands presents a great problem. We have to overcome indifference, worldliness, selfishness, but the solution is to be found, and to be found only, in the work of the Holy Ghost. He is willing to work in and through people if they are willing to let Him work.

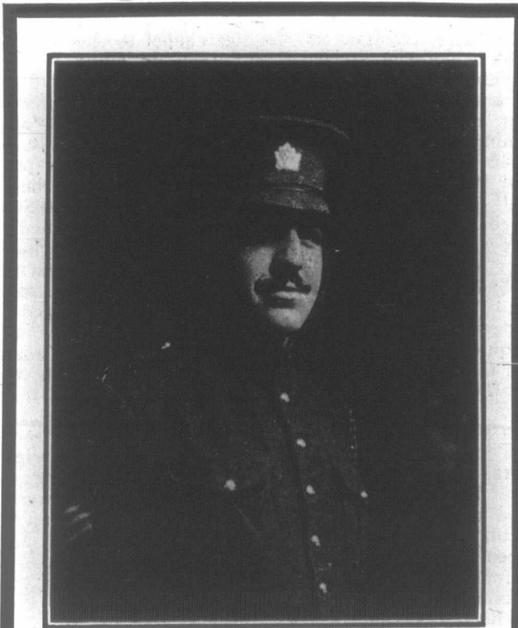
THE BISHOP'S CHARGE.

In welcoming the members of the Synod after an interval of two years, the Bishop said a few warm words of greeting, and in acknowledging the cloud under which they met, he gave them the conditional words of promise, given to Joshua, when he was called to work which he esteemed too difficult for him; the promise of full strength and protection on condition of whole-hearted obedience. The need to-day is of men of moral force, who can not be drawn aside from their high aims by non essentials, who with all their work find time to be alone with God, to listen to His voice, who will strive by word and example to bring

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"Greater Love Hath No Man"

JAMES ARNOLD PERCIVAL SCARTH was the youngest son of the late Rev. Canon Scarth, D.C.L., for many years Rector of St. George's Church, Lennoxville, P.Q., also Professor in the University of Bishop's College, and Mrs. Scarth. Sergeant-Major Scarth was a Bishop's College School boy, afterwards going into the Canadian Ingersoll-Rand Co. in Sherbrooke, and later in the same, in Lethbridge, Alta., where he remained over three years. Returning home on a visit, he enlisted as a private in the 5th C.M.R., then recruiting in Sherbrooke, and very shortly was made a Sergeant, and later Company Sergeant-Major. He had been recommended for a commission a few weeks before he was killed. He was a young man of exemplary character, honourable, and faithful always, and a brave and noble soldier. He is deeply mourned by his widowed mother, his relations, and a large number of friends.



J. A. P. SCARTH,
Company Sergeant-Major, B. Company, 5th
C.M.R., officially reported killed in action,
June 3rd, 1916, at Ypres.

MY MOTHER'S FAITH.

The fire upon the hearth is low,
And there is stillness everywhere,
And, like wing'd spirits, here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."

And, somehow, with that little pray'r
And that sweet treble in my ears,
My thought goes back to distant years
And lingers with a dear one there;
And as I hear my child's amen,
My mother's faith comes back to me—
Crouched at her side I seem to be,
And mother holds my hands again.

Oh, for an hour in that dear place—
Oh, for the peace of that dear time—
Oh, for that childish trust sublime—
Oh, for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone
And "Now I lay me down to sleep!"

—Eugene Field.

Mohammedanism is only united in opposition to Christianity. There are over 200 distinct sects of Moslems. They all repeat the formula: "There is no God but God, and Mohammed is the prophet of God," but are often bitterly opposed to one another.—James L. Barton.

Our Summer Schools

Ven. ARCHDEACON REXFORD,
Montreal, P.Q.

SINCE the inauguration of our Summer Schools at Rothesay in 1910 there have been very important developments in this department of the work of the Church. The M.S.C.C., the Woman's Auxiliary and the Sunday School Commission have co-operated, under the direction of a joint Committee, in establishing a series of Summer Schools, which is gradually extending over the whole Canadian Church. This development has been rendered possible through the courtesy of the authorities of our splendid series of Church boarding schools, which have been placed at our disposal for this important work. Two of these schools have been held during the month of June in the Eastern ecclesiastical Province of Canada, one at Bishop's College, Lennoxville, Que., and one at Rothesay Collegiate School, N.B. Each of these schools was well attended and an interesting and profitable programme was carried out. At Lennoxville we had between sixty and seventy names on the roll, and the daily programme of eight periods was faithfully followed out by the registered members. Here, as well as at Rothesay, the attendance was interfered with by two facts—first that the Summer Schools opened before the Day Schools closed; and secondly, that many members of the W.A. are so occupied with Red Cross and other patriotic works that they were unable to attend the Summer School. Each school naturally developed special characteristics as may be determined by its teaching staff. Among many strong features presented by the Lennoxville programme, the work of the Very Rev. Dean Shreve, of Quebec, and of Miss Shaw, missionary from Japan, deserve special mention. Dean Shreve exhibited remarkable power as a teacher and his systematic treatment of the Fourth Gospel was at once able and helpful and made a deep impression upon all present. Miss Shaw's ability was well known, but the members of the Summer School were scarcely prepared for the most statesmanlike presentation of the present condition of missionary work in Japan, which it had been their privilege to hear.

While the work at the Rothesay School was not as completely organized as the other school, the work done by the Rev. Canon Vernon, the Rev. Dr. Boyle, the Rev. L. R. Sherman and the Rev. G. F. Kingston was of a high order and elicited keen appreciation.

Rothesay School has always been noted for the practical co-operation of the residents of the place with the authorities of the College in promoting the comfort and enjoyment of the members of the Summer School. Carriages and motor cars met the trains to convey the delegates to the College some little distance away. One afternoon the members enjoyed the hospitality of a Red Cross tea, while on another afternoon the whole membership of the school was taken across the river to a beautiful island camp, where they were entertained at tea by the Principal's family and their friends. Through the courtesy and efficient management of Miss Beard and her helpers, the members of the Summer School spent a most profitable and enjoyable week at Rothesay College. There were about ninety names on the roll, about sixty of whom were in residence in the College. There was a good delegation from the diocese of Nova Scotia and it is proposed to hold the Summer School next year at Windsor in that diocese.

THE MINISTER.

"As he has oversight of the flock of Christ, he is termed Bishop. As he feeds them with spiritual food, he is termed pastor. As he serves Christ in His church, he is termed minister. As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the house and kingdom of God, he is termed presbyter or elder. As he is the messenger of God, he is termed the angel of the Church. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador. And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God."—Author Unknown.

hall be taken to provide as possible, and mean- per annum shall be paid clause in the canon was from each Mission to the forth the amount prom- The executive would then and if found insufficient ave the amounts brought parishioners may reason- ntribute. Another clause e in each mission. Some that, it being contended d only be provided for other clause provided that regation being in arrears ths, of the sum promised hedeacon should then read eding Sundays, notifying ervices shall be suspended g the second reading of of securing and maintain- g of the canon shall be eacons with the Bishop's

cription.

ending some form of con- ct of much discussion, but as finally passed: "That on record as willing to ort to the Government of measure, whether registra- ay deem best for the de- port of Empire, of which

chool Report.

Sunday School Committee non Bedford-Jones. The otal enrollment of 6,570 officers, and that \$826 was hools for Missions. Fol- of the report, Rev. R. A. ry of the Sunday School an address on the boy war.

n Giving.

ion Giving was submitted The total amount aimed 7,595, while the sum raised cluded a generous contri- id Mrs. Mills. Several of l failed to raise the amount ency was offset by larger rk of the M.S.C.C. Com- ted by Archdeacon Dobbs. he action of England in er nations was a lesson to Mission work. A suppl- d the work among the In- st.

orm Report.

d the report on Social and ew particular attention to tion decided on by the Pro- The report approved of the ary to carry on this work, the Social Service Council. eaking of the moral reform should be directed towards me life. He also said mo- e further regulated. Canon special attention should be on of the Sabbath Day and mplished at Brockville.

ary Meeting.

ionary addresses were de- eting held in St. George's evening. The Rev. R. H. described conditions there ty being shown. Speaking said that the names of the d in war graft should be should be spurned forever. ted this statement. The believed if England had com- ession not one native Indian l the call, but the natives righteousness. W. S. Her- leville, spoke of the need of He said more missionary ; were needed and he urged nding comforts to the sol- ong missionary lines at the ar.

ed on page 449.)

A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week.)

CHAPTER XIV.

In the New Home.

COLONEL James was undeniably very angry; or, as the farm hands expressed it, "the boss was real mad." They were not altogether sorry under the circumstances, that a badly sprained ankle kept the irascible old gentleman out of the orchards, though they freely admitted that it was "too bad" that he could not welcome his new partner with the large-hearted hospitality characteristic of Canadians. For not only was the old gentleman himself disabled by his accident, but that very morning, Lee, the Chinaman, whom the Colonel had hitherto regarded as a compendium of all the domestic virtues, had departed to Vancouver (thence to sail for China) on urgent private business. In vain did the Colonel cross-question the inscrutable Celestial as to the nature of the business. No answer would Lee vouchsafe save the simple announcement; "Me very busy Vancouver to-day," and so saying he departed.

Picture the state of mind of the hostess who, on the day she is expecting four strangers on a long visit, finds herself deprived of the services of her parlour-maid, cook, housemaid, and laundress; add to this the facts that neither shops nor charwomen were within reach, and that the "hostess" herself was crippled, and you may have some sympathy for the choleric old soldier at Otter Lake. You may also surmise why the men were not sorry that the nature of his accident kept him out of their way!

About four o'clock the invalid was sitting on the verandah, puffing angrily at a cigar and wondering what sort of an uneatable mess Jim, the half-bred cook from the men's quarters, was producing for tea. The hot afternoon sun poured down on the valley where the apple-trees stood in neat rows, laden with ripening fruit. In the distance, Otter Lake shimmered in the heat. Just behind the house, a belt of fir and pine spread a fragrant shade in summer and protected the house in winter from the rough northerly winds.

Everywhere was life and progress and plenty. Cross as he was, the Colonel was unconsciously soothed by the beauty and hopefulness of the scene before him.

"Lucky young dog, that Lane boy, if he knows how to use his opportunities. Wish I'd had a generous uncle to start me in life at his age; hope the women will have a little sense. They'll have to cook, anyway. What in the world is that boy concocting? Well, they'll have to eat it and they'll probably think it's a native Canadian recipe. Hallo, here they are; and, good gracious! if they haven't brought a friend! Well, that's the limit!"

Seizing a thick stick he hobbled as well as he could to meet his guests.

Weary and dusty as they were, the travellers had almost forgotten their fatigue in the excitement and delight of seeing their new home.

Margaret Lane slipped quietly out of the rig and ran lightly up the steps to greet the Colonel. She looked strangely youthful and pathetic in her widow's dress; very different from the fine lady whom he had dreaded.

(Continued on page 449.)

Port Hope School

A Fictitious Visit to a Real Summer School,
Port Hope, June 26th to July 3rd, 1916.
By CICYLY M. BALDWIN.

MARGERY could not make up her mind whether she was going to like it or not. Jean was so enthusiastic about it. She had been at St. Catharines last year, and there was no doubt about the way in which she had worked up the Sunday School class and the delightfully interesting Mission Study Circle that she had led this winter. She herself was different too. True they were both interested in Missions, but Jean had returned from St. Catharines simply on fire. "O, Margery," she had said, "when God opens the door, I'm going to be a missionary!" And so they were going together, these chums, and the applications had been sent in.

The telephone bell rang. It was Jean's mother. Jean had had a fall. Would Margery come over? Jean was lying on the sofa when she arrived, very white and there were tears in her eyes. She gave a very little smile as she held out her hand. "It is such consolation to think that you can go anyway," she had said and then the Doctor came and Margery had to go. "You can't go," a little voice had said as she walked home. "You don't know anyone and you will be so lonely; and whatever do you want to go for anyway?" And then Jean's voice seemed to re-echo "such consolation." Poor Jean! Margery knew that if she did not go it would be a double disappointment and that would never do. And so it was rather a doubtful Margery that set off the next afternoon. There seemed to be quite a crowd at the station, such jolly-looking people, laughing and talking and lugging their suitcases. Margery wondered where they were all going. Off to Muskoka no doubt, while she ———. But to her amazement they all seemed to be making for her train. There was a general scramble for seats, and Margery found herself sitting beside an exceedingly cheerful young lady with laughing brown eyes, who was carrying on an animated conversation with a clergyman in the seat in front. Presently she turned and seeing Margery she smiled and held out her hand. "You are coming to the Summer School, too, aren't you?" Margery gasped. "How did you know?" she said. The girl laughed and pointed to the label on Margery's suitcase. "What is your name?" she said. "Mine is Joan, but they always call me 'Teddy.'"

The time went only too quickly. And when they reached Port Hope Margery felt as if she had known Teddy all her life. It was fun squeezing into the old ramshackle cab; seven of them in a cab that was meant originally for four. Such bumps and bangs as then ensued, and in between Teddy endeavoured to introduce Margery to the five other occupants. Finally they arrived at the school, that fine old pile of red-brick buildings which crown the hill. Mr. Williams, with his kindly smile, sent the last remnant of shyness flying, and the warm greetings and hearty handshakes seemed to indicate that everyone knew everyone else. After the name cards were sorted and the suitcases claimed by their proper owners and carried upstairs Margery found, much to her joy, that she was in the dormitory with Teddy, but the identity of the other two inmates was yet to be disclosed.

Then a bell went. According to Teddy that meant tea, so down they trooped to the cool dining-room, with its long tables and spotless white cloths. Great bowls of crimson peonies gave a lovely touch of colour and the fragrance of pinks scented the air. Could anyone have been more kind

or thoughtful than were the housekeepers, Miss Rigby and Miss Symonds? Everyone did full justice to the delicious fare, and judging from the noise, they were all enjoying themselves immensely. After tea came a service in the beautiful College chapel. The Bishop of Toronto preached and Margery felt there could hardly be a more fitting ending to such a delightful day. Ending was it or beginning? Both, perhaps.

Margery was nearly asleep when the door burst open and two very dishevelled girls entered the room, while cries of Teddy, Catherine, Betty, brought several neighbours to the door. Margery was in the middle of a realistic dream of South-West Africa when she woke to hear the rising gong. Verily a heathen tomtom! The early morning service, so quiet and peaceful, struck Margery very much. She had never realized before the value of beginning the day with Holy Communion, and it was with a sincere prayer of consecration in her heart that she made her way from the quiet chapel to the noisy dining-room and then up again to the chapel for Morning Prayers, conducted by Professor Cotton. The passage he chose was the 23rd Psalm. "My favourite," thought Margery. "I wonder why clergymen so seldom preach on it." Mrs. Williams was at the organ. Dear Mrs. Williams! "The Summer School mother" everyone called her.

On leaving the chapel everyone seemed to get very excited and there was much running to and fro to find out where they belonged and then one and all settled down to the morning's programme. First, the Mission Study class. Margery was in a very lively room, with a real missionary in it to add to the interest. The book too sounded interesting, "The Why and How of Foreign Missions." Questions that Margery had long waited to hear answered were discussed. They had not nearly finished when the bell went and they would have to wait until to-morrow for the rest of it. The next period was the Bible Study held in the gymnasium for everyone to attend. So Margery and Teddy got seats together. There were charts for this lecture. "So nice," whispered Teddy. "You can take these away with you. My charts of the Acts which Dr. Waller gave us last year have been invaluable." Margery looked at her charts. This year it was to be the Gospel according to St. John. She was glad. It had been so hard to understand. Now someone would explain and indeed her expectations were fully justified. Dr. Waller made it all so real. Then the bell went again and back they all trooped to their respective class-rooms for the Sunday School and Teacher Training classes. Margery's fingers flew as she took down the notes. It was a relief to know that she would be able to re-read the text-book "The Pupil and the Teacher," by Weigle. Yet everything the leader said bore on modern Sunday School methods.

"Which conference are you going to, Margery?" asked Teddy as they linked arms in the corridor a little later on—"How to organize and conduct a Mission Study group, or The Sunday School Commission?" "What are they for?" said Margery cautiously. "The untangling of many problems," promptly replied Teddy. "But come with me to the Mission Study one." Now Margery would really have rather gone to the other conference, for Jean had asked her more than once to take a Mission Study circle and she had pleaded ignorance and now ———.

But Teddy didn't wait for an answer. Just before the conference, however, the Dean came forward and led the noonday prayer for soldiers as well as for Missions. "They seem to remember everything," someone said.

At dinner the leaders had all changed places and far from feeling lonely, Margery was sitting beside an elderly clergyman who kept them all in fits of laughter with some of his experiences.

The afternoon was quiet. "Family Four," as they called themselves, sat out under the trees and read and talked while some energetic members rolled the tennis court for use on the morrow. "The evenings," said Teddy at tea, "are the best of all." "Why?" said Margery. "Wait and you'll see," was the reply. Indeed, it was so. There was such a glorious view from the terrace where they assembled for the open-air talk. The green fields stretched peacefully at the foot of the hill, dotted with farm houses, and here and there gleamed the white of the dusty road as it wound its way across the plains, while far away the blue of the lake glistened in the evening sun and the lighthouse sparkled—a diamond in a turquoise sea. "Green pastures and still waters," murmured Margery, and then she looked up and caught the eye of the speaker. Spell-bound she listened to Mr. Haslam. She had heard missionaries speak before. But they had been on platforms and they spoke of things that seemed so far away. But India was so close to-night. So close that she might almost ———; and then it dawned on her, Why not? She was quite free. She didn't have to wait for any doors to be opened for her. Tears would come as she stood up for the Benediction, but her mouth was firmly set and there was a wonderfully happy look on Margery's face as she walked back to the gymnasium for the Church History lecture. Margery had never heard anything about the Greek Church before. So she thoroughly enjoyed listening to Canon Gould as he graphically described the laying of the foundation stones of the early Church. Alas! it was over only too quickly.

The chapel was so still and restful after the busy day. Dean Owen talked to them so quietly and simply about the Lord's Prayer. Her heavenly Father seemed so close to Margery then, so near.

On the way upstairs Teddy put her arm round Margery. "Come up to Dorothy's room," she said. "We are going to tell God all about it." "What do you mean?" said Margery. "Well it's this way," said Teddy. "It has all been so splendid to-day and we know that it's going to be even more so, so that some of us like just to gather together and thank Him for His great goodness. 'Where two or three are gathered together,' you know." And smiling reassuringly she knocked at the door.

The routine on the following days was much the same. Each class seemed even more interesting. The Mission study resolved itself into a debating club. The Sunday School class discussed points of contact and sought to solve each other's problems. In Bible Study, in open-air talks and conferences, new paths of responsibility and endeavour were opened up and during the afternoons, tennis and country rambles helped Margery to make new acquaintances and to create lasting friendships. For were they not from the oldest to the youngest striving by fellowship and natural aid to draw near to God and to learn His will. So on the last evening of the Summer School at the Sunday evening service, when Canon Hague gave out his text Acts 9: 6, "Lord, what wilt thou have me to do?" Margery was not at all surprised, for she had felt that it was coming, this call of a fully consecrated life—"Lord, what wilt thou have me to do?"

She smiled as she closed her eyes that night. What a lot there was to tell Jean!

Canadian Churchman

(Established 1871.)

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 Single Copies 5 cents.

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CANADIAN CHURCHMAN, LTD.,
 615 Continental Life Building, Toronto.
 CORNER OF BAY AND RICHMOND STS.
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 Phone: Main 5239. Managing Editor

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

Fourth Sunday after Trinity.

Holy Communion: 243, 258, 269, 495.
 Processional: 378, 382, 596, 626.
 Offertory: 44, 292, 605, 632.
 Children: 50, 687, 718, 719.
 General: 293, 503, 556, 779.

Fifth Sunday after Trinity.

Holy Communion: 250, 251, 259, 433.
 Processional: 384, 386, 397, 646.
 Offertory: 573, 599, 627, 653.
 Children: 261, 693, 694, 701.
 General: 9, 654, 660, 730.

The Bible Lesson

By Rev. Dr. Howard, Montreal

4th Sunday after Trinity, July 9th.

Subject—"The Church of the Thessalonian Christians."—I. Thess. I.; IV.: 13-18.

INTRODUCTION.

LAST Sunday's lesson dealt with the founding of the Christian Church at Thessalonica (Acts xvii. 1-9). It will be remembered that the Jews, jealous over the successes of the Christian missionaries, stirred up a mob, which assaulted the house of Jason in order to capture and do violence to St. Paul and his companions. But the missionaries had fled. Jason was brought before the rulers of the city and was forced to give bail for his appearance before them at a later date. The missionaries went to Berea. Here they were again attacked through Jewish hatred. St. Paul went away "as far as to the sea" and then continued his journey to Athens. For a time it appears that Silas and Timothy remained behind at Berea (Acts xvii. 14), but shortly afterwards rejoined the Apostle at Athens. St. Paul was most anxious regarding his new converts at Thessalonica, and from Athens sent Timothy back to see how they fared. This fact appears from I Thess. iii. 1-3. (Read this reference carefully.) Silas also was evidently despatched on some mission unknown to us.

After his work at Athens was completed St. Paul pressed on to Corinth. Here he was again joined by his two faithful fellow-workers, Silas and Timothy. St. Paul was cheered at heart by receiving from Timothy a favourable report concerning the converts at Thessalonica. He immediately wrote to them. This letter (I Thess.) is the first from his hands that we possess. It was written from

Corinth shortly after the Apostle's arrival there, September, A.D. 51.

The letter was called forth by Timothy's favourable report concerning the state of the Church at Thessalonica; this so cheered St. Paul that he determined to write to his converts with the following objects in mind:—

1. To confirm them in the faith.
 2. To encourage them under severe persecution.
 3. To warn them against sins of impurity.
 4. To comfort them regarding their brethren who had died in the faith.
- With these facts clearly before us as to the historical setting and the design of the Epistle we may give attention directly to the lesson proper.

ANALYSIS OF THE LESSON.

I.—The salutation (i. 1).

Note that St. Paul couples with his own name those of his two companions. His letter is addressed to the Church of the Thessalonians (R.V.)—not to any individual. Then follow his words of greeting; "Grace unto you, and peace from God the Father, and the Lord Jesus Christ." This salutation should be compared with the Apostle's salutations in other Epistles; the differences are quite marked. This particular salutation is also employed in 2 Thess., but nowhere else: "To the Church of the Thessalonians in God our Father and the Lord Jesus Christ." To this Church, gathered in the name of the Father and the Son, he wishes a twofold blessing: (1) *Grace*, that is, all the blessing of spiritual strength that God bestows in Jesus Christ; and (2) *peace*, that is, the fulness of spiritual satisfaction that such grace of God ever brings.

II.—The Apostle's thanksgiving (i. 2-10).

1. The Apostle looks back with joy and gratitude upon the experiences that he and his companions had at Thessalonica. The unpleasantness of being driven from the city is forgotten in the joy that came to him as he thought of the result of his work there. Not only had there been many converts, but these had remained strong in the faith in spite of Jewish opposition and persecution. So he says that the three missionaries ever gave thanks to God for the Christians at Thessalonica when engaged in prayer. They remembered before God the new converts (1) *work of faith*, (2) *labour of love*, and (3) *patience of hope* in our Lord Jesus Christ. Their faith had shown itself in work, that is, they manifested their faith by living Christian lives; their love for God and the brethren had manifested itself by their labour to further God's will among men; their hope in Christ had not lessened in spite of persecution. They patiently waited in hope that Christ would triumph over sin and heathenism (vv. 2-3).

2. He passes on to think of the particulars of the conversion and subsequent conduct of those to whom he wrote (vv. 4-10):—

(1) They were chosen by God to believe in Christ (v. 4).

(2) Hence the good news preached by them came in power, in the Holy Ghost, and in much assurance (v. 5). Because God had chosen them to salvation, therefore the preaching of the missionaries had been powerful to overcome all opposition and to win them to belief.

(3) From faith the new converts passed on to be "imitators" of the missionaries. They had accepted Christ in "affliction," i.e., in the midst of persecutions, and had become exemplary Christians to the believing people of the provinces of Macedonia and Achaia. Immediately they, by example and precept, "sounded forth the word of the Lord." So zealous were these new converts in making Christ known that St. Paul

could say, "we need not to speak anything" of this zeal, for it is apparent to all. Thessalonica occupied a position of great strategical importance in the spread of the Gospel. The new converts used the advantage of this situation in that "not only in Macedonia and Achaia," but "in every place" their faith was seen and their zealous work felt (vv. 6-8).

(4) The report of other believers regarding the Thessalonian Christians. In Macedonia and Achaia, as well as "in every place" that the Apostle visited, he heard good reports of those to whom he wrote. This report emphasized:—

(a) How the messengers entered Thessalonica.

(b) How the people turned from idols (hence they were Gentiles).

(c) How they waited the second coming of the Risen Master (vv. 9-10).

Such is the first chapter of this letter—an outburst of joy and rejoicing on the part of St. Paul for the splendid success of the Gospel at Thessalonica. The majority of the converts had been heathen—they had "turned from idols." No wonder the Apostle rejoiced! The lesson now is continued in the fourth chapter of the Epistle.

III.—The Apostle's comforting words concerning the dead in Christ (iv. 13-18).

The believers at Thessalonica had lost some of their friends and relatives by death since the missionaries had left the city. Naturally, those who were left would desire to know something of the condition of those who had gone. Particularly, they were concerned as to the place that these dead should occupy at the Second Coming of Christ. Perhaps they had misunderstood the Apostolic teaching on this matter, and Timothy's report showed that they had need of further enlightenment. The words of St. Paul are very definite, and may be thus summarized:—

(1) Death is characterized as *sleep*. Those whom they loved were alive unto God, and only, as it were, "asleep" to the eyes of man.

(2) There was no need of sorrow, such as the heathen had, who were without hope as to the future life.

(3) When Christ returns He will bring with Him those who had died in Christian faith. Both "dead" and living will be gathered together with Christ, "and so shall we ever be with the Lord." So the living shall not "prevent" or "precede" (R.V.) those that are "dead." Indeed, the "dead" shall be brought by Christ upon His return and the living shall be "caught up . . . to meet the Lord."

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—The joy of serving God more than compensates for the opposition and persecution that such service often brings with it. The three devoted missionaries had suffered much on this journey. At Thessalonica they had had much to endure, but, looking back upon their experiences, their hearts rejoiced in what they had been able to accomplish. Their efforts had not been in vain; many were born into God's Kingdom and had become valiant soldiers of Christ. So it is with all who seek to serve God. Such service may bring persecution—sneers, criticisms, loss of friends, opposition—but there is a heart-satisfaction in such service that more than compensates for all the suffering entailed. To have conscientiously tried to do God's will brings with it a joy and spiritual satisfaction that nothing else in life can give. When the evening of life comes, what truer consolation can the heart of anyone have than the conviction that throughout life he has faithfully endeavoured to do the will of God as a servant of the Lord Jesus Christ?

Progress of the War

July 4th.—Tuesday—The British and French continue their drive along the Somme River. Over 12,000 German prisoners have been reported. The Russians and Italians also make progress. In the Caucasus the Turks have been driven out of their positions.

July 5th.—Wednesday—Heavy rains interfere with Allied advance. Germans again take Thiaumont, near Verdun. Russians still advancing. Further headway made in G.E. Africa.

July 6th.—Thursday—French guns dominate Peronne. Total prisoners taken about 16,000. Russians meeting with stubborn resistance from Turks in Persia, as well as by Austrians and Germans.

July 7th.—Friday—Russians drive back Germans. Total prisoners to date 235,000. German counter-attacks on the Somme repulsed.

July 8th.—Saturday—British make important advance on the La Boisselle front. Germans make heavy but unsuccessful attack at Verdun. Russians continue to force back the enemy.

July 10th.—Monday—Allied advance continues. French on outskirts of Peronne. Russians advancing towards Kovel. A German submarine arrives at Baltimore, U.S.A.

II.—The faithful service of God on the part of any individual is never in vain. St. Paul rejoiced in the effect of the example of the new converts at Thessalonica. This example had been effective in Macedonia, Achaia, and "every place" visited by the Apostle. Such a statement must have surprised those to whom it was written. They probably thought very little of the effect of their example. But the words of St. Paul encourage us all to see that whenever we, by word or example, are striving to forward the interests of Christ's Kingdom, our efforts are not in vain. Some one is being influenced by what we say, and still more by the example we present. Only the day of judgment will reveal the full extent of Christian example.

III.—Life and service of God here are only a preparation for deeper and fuller life and service hereafter. Those who have gone from us in the faith of Christ have entered into the nearer presence of God. Eventually Christ will unite them with those "who are alive" and remain at His coming. Thus shall all Christ's people be gathered eventually to Him and in a brighter age continue to do Him service. This life is but a prelude to a brighter, deeper, fuller and intenser life hereafter.

Life! we've been long together,
 Through pleasant and through cloudy
 weather;
 'Tis hard to part when friends are
 dear;
 Perhaps 'twill cost a sigh, a tear;
 Then steal away, give little warning,
 Choose thine own time;
 Say not good-night, but in some
 brighter clime
 Bid me good-morning."

In connection with the work which has been going on for some time past to assure the safety of St. Paul's Cathedral, London, the task of shoring up the south transept of the Cathedral for the purpose of taking the weight from the upper part of the adjacent piers is now nearly completed. It is hoped that the first section of the work of preservation will be finished by the end of August.

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Alas! it was over only too

hapel was so still and rest- the busy day. Dean Owen e them so quietly and simply e Lord's Prayer. Her heaven- r seemed so close to Margery near.

e way upstairs Teddy put her nd Margery. "Come up to 's room," she said. "We are tell God all about it." "What mean?" said Margery. "Well way," said Teddy. "It has so splendid to-day and we at it's going to be even more hat some of us like just to ogether and thank Him for at goodness. "Where two or re gathered together," you And smiling reassuringly cked at the door.

outine on the following days uch the same. Each class even more interesting. The study resolved itself into a club. The Sunday School scussed points of contact and to solve each other's problems. e Study, in open-air talks and ces, new paths of responsi- nd endeavour were opened up ing the afternoons, tennis and rambles helped Margery to ew acquaintances and to create friendships. For were they m the oldest to the youngest y fellowship and natural aid near to God and to learn His o on the last evening of the r School at the Sunday evening. hen Canon Hague gave out t Acts 9: 6, "Lord, what will ave me to do?" Margery was all surprised, for she had felt was coming, this call of a onsecrated life—"Lord, what ou have me to do?"

smiled as she closed her eyes ght. What a lot there was to in!

The Churchwoman

Huron Diocese.—The Junior Branch of the W.A. of Trinity Church, Galt, recently had a "birthday," and celebrated it by a very nice party to which they invited the workers from the sister Branches of Hespeler, Preston and Berlin, who responded by attending in large numbers. The tables were beautifully decorated with flowers and a birthday cake with three lighted candles (this being the third anniversary) occupied the place of honour. Mrs. Fogelburg, of Berlin, who organized the Branch, presented it with a banner, very appropriately, as, although so young in years it is the banner Junior Branch of the diocese in point of numbers. Mrs. Bowen, diocesan secretary for the Juniors, gave an address on the objects of the Junior Auxiliary and Mrs. Gossage, of Hespeler, who is about to remove to Toronto, said a few words of farewell, all feeling that she would be a great loss to the diocese, especially to the Deanery of Waterloo. The offering was given to the Education Fund, in behalf of which Galt is making a special effort this year. Great credit is due to Mrs. Call, the energetic president, and to the interest shown in the Juniors by the Senior Branch, and its president, Mrs. Warnock, for the good work done and the growing enthusiasm of the children in Missions.

Church News

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—St. Michael's.—The Rev. A. G. C. Stamp, who has been in charge of this Mission for some time past, has left for England. Prior to his departure he was presented by the people of the Mission church with an illuminated address, which was accompanied by a handsome caribou head and a seal mat, souvenirs of Newfoundland. The Bishop of Newfoundland was among those present.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—A memorial service for the late Lieutenant Albert Major, of the 63rd Battalion, was held in this church on the 2nd inst. The service was conducted by the Rector, Lieut.-Col. Archdeacon Armitage; Lieut.-Col. Dr. Macmillan, the Chaplain of the Regiment, reading the Lesson. Archdeacon Armitage preached from the text, Psalm 21: 4: "He asked life of Thee, and Thou gavest him a long life for ever and ever." At the conclusion of the sermon, the "Dead March" in "Saul" was played by the band of the 63rd Regiment, after which the buglers sounded "The Last Post."

All Saints' Cathedral.—Preaching in this Cathedral, on Sunday last, his last sermon before his departure for Ontario, Dean Llwyd, taking as his theme the miracle of the restoration to blind Bartimeus of his sight by the Divine Healer, paid a noble and memorable tribute to those who, today, throughout the world are engaged in the education of the blind, first announcing the meeting here of the American Association of Instructors of the Blind, and referring to it as a very noteworthy gathering indeed.

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

St. John.—The Rev. J. W. Millidge, who has spent the past two years on the Pacific Coast, has recently returned to St. John.

MONTREAL.

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

Montreal.—July 2nd was observed as a patriotic Sunday in many of the churches. In St. Augustine's, services began at 12 o'clock midnight and continued all Dominion Day until midnight Saturday night. In St. Luke's, a memorial service was held at 8 a.m. Sunday, for Corp. Isaac Philip Garlick and Pte. Frederick Batten. There are now 62 on the honour roll of this small congregation and four have made the supreme sacrifice. At St. Mary's, a memorial service was held in the evening in memory of Pte. Harry Simmons and Driver Thomas Phelps. St. Mary's has now over 200 on the honour roll, of whom 11 have laid down their lives.

St. John's.—Capt. Bertram St. G. French, son of Rev. Arthur French, Rector of this church, was killed in action on July 1st. Capt. French had a brilliant career at Lower Canada College in this city and at McGill University. When the war broke out he was reading for honours at Oxford. Speaking in Christ Church Cathedral on Sunday, July 9, Rev. Dr. Symonds expressed on his own and the congregation's behalf, their deep sympathy with Mr. French and his family in their bereavement, and trusted that they would be supported by Divine grace in their great sorrow.

ONTARIO.

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

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

Kingston.—St. Paul's.—Canon Fitzgerald is at present Chaplain to the batteries of the C.F.A., at Kingston.

TORONTO.

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

William Day Reeve, D.D., Assistant.

Toronto.—The Bishop's Movements.—The Bishop of Toronto left on Saturday last for an extended tour in the north-eastern portion of his diocese. He will hold Confirmations at Harcourt, Wilberforce, Gooderham, Kinmount, Burnt River and Haliburton. At the latter place he will conduct a Quiet Hour for the clergy and others, who will be in attendance at the Haliburton Ruridecanal Conference.

St. Alban's Cathedral.—The Rev. A. E. H. Ribourg, recently appointed Priest-Vicar of this Cathedral, will begin his new work about the 1st of October. Mr. Ribourg went to Winnipeg as Assistant Rector of Holy Trinity Church, from the Eastern States about three years ago. He is held in the highest esteem in the West and is known as a preacher of considerable power.

St. Paul's.—A very largely attended memorial service was held in this church on the evening of the 5th inst., in memory of the late Brigadier-General Mercer. The Rector, Lieut.-Col. Archdeacon Cody, in the course of an inspiring address, declared that "Canada has received a fresh baptism of nationhood and a fresh world-outlook. She alone from the whole American continent shares the conflict for liberty, justice and humanity on the battlefields of Europe, where alone to-day those splendid causes can be vindicated. Through her national Gethsemane comes a great and glorious national resurrection." The service was a memorable one. The Queen's Own Regiment, under the command of Lieut.-Col. Sidney W. Band, attended in a body, the regimental bands assisting in the musical

part of the impressive service. The large church was thronged and the solemn devotional and musical supplications were profoundly significant. Dr. Cody is the senior Chaplain of the Battalion. In concluding, Dr. Cody made a fervent appeal. "From the graves over yonder," he said, "from the bones of our brave dead come to us that faith which rings out its challenge to carry on the cause for which they made the supreme sacrifice, to carry the struggle to ultimate and complete victory." Colonel Sir Henry Pellatt was present as the representative of his Royal Highness the Duke of Connaught, while Colonel Alex. Fraser represented his Honour the Lieutenant-Governor Sir John Hendrie. Premier Hearst and Hon. Dr. Pyne were also present on behalf of the Provincial Government.

St. Anne's.—The Rev. Chas. Owen, Rector of Glencoe, Ont., is locum tenens of this parish during the month of July. The Rev. C. V. Pilcher, B.D., of St. James' Cathedral, was the preacher at the evening service in this church on Sunday, July 2nd.

Church of the Advent.—A well-attended strawberry festival was held in the church basement on June 29th. A choice musical programme was rendered, and a helpful address was given by the Rev. L. E. Skey. Thanks to generous gifts from friends outside, added to the efforts of the struggling congregation, the building debt of upwards of \$5,000 is nearly paid. One of the next movements will be the reducing of mortgages which encumber the land on which the church is built. About 100 men of the Mission have enlisted.

NIAGARA.

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

Deanery of Wentworth.—On Monday, July 3rd, the Deanery of Wentworth held its annual picnic at the rectory at Tapleystown. There were present the Bishop of Niagara, most of the members and their wives and some visitors, altogether about 20. Autos met the radial cars at Stoney Creek. A business meeting arranged the programme for the Sunday School Teachers' Convention, which is to be held at Ancaster on October 19th. Between the lunches the church, which is about a mile from the village, was visited. A most interesting part of the day's proceedings was the Bishop's address to the company on the coming mission this autumn, and the short conference which followed. The weather was all that could be desired, the good things were in abundance, and all felt that the day had been very pleasantly and profitably spent.

HURON.

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

Brantford.—St. Jude's.—The news was received last week by Rev. T. B. Jeakins, the Acting-Rector of this church, that his son, Captain the Rev. C. E. Jeakins, the Rector of this parish, would return to this city from the front next September, when he proposes to resume his duties. Capt. Jeakins left Brantford a year ago as Chaplain of the 58th Battalion, which unit he accompanied to the front. Mr. Jeakins has for some time past been laid up in the Army Hospital at Epsom in Surrey, suffering from a shock to the nervous system.

ALGOMA.

George Thorneloe, D.D., D.C.L., Archbishop, Sault Ste. Marie, Ont.

The congregations of Torrance, MacTier and Mortimer's Point, during

the summer are in charge of the Rev. A. P. Banks, Incumbent of the Mission of Depot Harbour.

RUPERT'S LAND.

Samuel P. Matheson, D.D., D.C.L., Archbishop and Primate, Winnipeg, Man.

The 9th annual meeting of the Diocesan S.S. Association was held in Trinity Hall, Winnipeg, Tuesday, June 20th, 1910, at 3 p.m. Rural Dean Parker presided and gave the opening address. The following reports were then presented, and after discussion were adopted:—1, Summer School, 1915, Rev. G. W. Findlay, M.A.; 2, Examinations, 1915, the Field Secretary and of the S.S. Association; 3, the Financial Situation, Rev. Rural Dean McElheran. The following officers were elected for the ensuing year: President ex-officio, His Grace the Primate; Clerical Vice-President, Rural Dean Parker; Lay Vice-President, His Honour Judge Curran; Secretary, Rev. W. A. Fyles; Treasurer, Rev. Canon Jeffrey. At the close of the business proceedings Judge Curran gave a telling address on "The Claims of the Sunday School Work."

The Diocesan S.S. Association held its 9th annual conference in Trinity Hall, Winnipeg, Wednesday, June 21st, 1910, at 8 p.m. Ven. Archdeacon Fortin presided, and in opening the proceedings, referred to the great success of the S.S. work in the diocese. Rev. E. C. R. Pritchard in the unavoidable absence of the writer, Rural Dean Walton, of Birtle, read a paper on "The Prayer Book Scheme of Life." Rev. G. W. Findlay, M.A., Carberry, gave an address on "Practical Hints for S.S. Workers." G. W. Baker, K.C., All Saints', Winnipeg, spoke on the need of definite teaching and a wholesome home influence. Vocal solos by Mrs. E. Fortin, of Holy Trinity, Winnipeg, and Mr. Richardson of St. Matthew's, Winnipeg, were a pleasing feature of the proceedings. Much regret was expressed over the absence of the Archbishop through illness, and a message of sympathy was sent to his Grace.

During Synod the reports of the Diocesan S.S. work and of the S.S. Commission were adopted. It was shown that the debt of the Diocesan S.S. Association was almost entirely due to the amounts paid to the S.S. Commission. Since January 1st of the current year much of this debt had been removed by special effort in the parishes, and through the generosity of members of the Executive Committee of the diocese, headed by his Grace the Archbishop. Hence, the Synod forgave the remainder of the debt to enable the S.S. Association unhampered to fulfil its duty within and without the diocese. The following members of Synod were chosen as its representatives on the S.S. Commission: Clerical—The Field Secretary; ex-officio, Rev. Rural Dean McElheran, Ven. Archdeacon Thomas. Lay—His Honour Judge Curran, Chancellor J. A. Machray, K.C.

The 4th annual Summer School of the diocese of Rupert's Land will be held in St. John's College, Winnipeg, from July 17th to 21st, under the auspices of the S.S. Committee and the W.A. The programme includes Bible Study (Old Testament characters), Missionary Talks (The Why and How of Foreign Missions), S.S. Teaching and Model Lessons, Missionary Tableaux, Addresses on the Acts of the Apostles and Lantern Lectures. There will also be an Exhibit of Missionary and S.S. Literature, Maps, Pictures, Curios, etc. Several prominent S.S. and W.A. workers are taking part. The afternoons are devoted to recreation, the College grounds, the parks and other beauty spots in Winnipeg and vicinity offering good facilities for this purpose.

in charge of the Rev. incumbent of the Misfarbour.

RT'S LAND.

Theson, D.D., D.C.L., Bishop and Primate, Winnipeg, Man. Annual meeting of the Association was held at 1, Winnipeg, Tuesday, at 3 p.m. Rural Dean and gave the opening following reports were and after discussion 1, Summer School, W. Findlay, M.A.; 2, 1915, the Field Secretary S. Association; 4, the tion, Rev. Rural Dean the following officers or the ensuing year: ficio, His Grace the erical Vice-President, arker; Lay Vice-Presi- our Judge Curran; W. A. Fyles; Treasur- Jeffrey. At the close ss proceedings Judge a telling address on of the Sunday School

n S.S. Association held conference in Trinity, Wednesday, June 21st, m. Ven. Archdeacon 1, and in opening the ferred to the great suc- s. work in the diocese. Pritchard in the ur- ce of the writer, Rural of Birtle, read a paper yer Book Scheme of G. W. Findlay, M.A., an address on "Prac- S.S. Workers." G. W. All Saints', Winnipeg, need of definite teach- lesome home influence. Mrs. E. Fortin, of Holy peg, and Mr. Richard- thew's, Winnipeg, were ure of the proceedings. was expressed over the Archbishop through ill- message of sympathy is Grace.

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Annual Summer School of Rupert's Land will be hn's College, Winnipeg, 1 to 21st, under the aus- S.S. Committee and the ogramme includes Bible Testament characters), alks (The Why and How (issions), S.S. Teaching ession, Missionary Tab- ses on the Acts of the Lantern Lectures. There n Exhibit of Missionary erature, Maps, Pictures. Several prominent S.S. orkers are taking part. is are devoted to recrea- lege grounds, the parks auty spots in Winnipeg offering good facilities ose.

QU'APPELLE.

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

Regina.—An Ordination service was conducted on Trinity Sunday in St. Chad's College Chapel, when six candidates were advanced to the priesthood. The ceremony, in the absence of his Lordship Bishop Harding, was conducted by the Bishop of Edmonton, the Right Rev. Dr. Gray. A large congregation attended. The service was held at 11 o'clock, the candidates being presented by the Ven. Archdeacon Dobie, Warden of the College. Rev. Canon Knowles acted as Bishop's Chaplain, and Rev. A. E. Burgett as Epistoler. The candidates were: Rev. M. C. T. Percivall, of Dinsmore (St. Chad's College); Rev. A. M. Daintrey, of East End (St. Augustine's College, Canterbury); Rev. J. E. Phelps, of Tyvan (St. Chad's); Rev. C. O. Harding, of Carnduff (St. John's College, Winnipeg); Rev. R. P. Graham, of Morse, and Rev. R. C. Gauntlett, of Eyebrow (Wycliffe College, Toronto).

ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing, Alta.

Grande Prairie.—The annual picnic in connection with St. George's, Richmond Hill, was held on June 16th. The ladies of the congregation and friends provided supper. A pleasing concert programme was rendered, mostly by local talent. A charge of 25 cents was made to adults for supper and concert, about 110 persons being present. Ice cream was furnished on the grounds and all seemed thoroughly to enjoy themselves. There was a profit of \$37, which will be used to complete the lining of the church.

COLUMBIA.

Victoria.—Obituary.—After a brief illness, Rev. Canon Alfred Cowley, a retired clergyman, passed to his rest on the 28th ult. The late Canon Cowley was the son of the Ven. Archdeacon Cowley, of Manitoba, a pioneer clergyman of the Anglican Church in the Northwest. Canon Cowley was born 67 years ago at Fairford, Man., and was sent to school in England. After leaving Harrow he studied for Holy Orders, afterwards going out to Karachi, India, as a missionary, where he remained for a short time. Returning to Canada the young clergyman took charge of Mapleton, Man., remaining there for about eight years. From there he went to Headingly Church, remaining there only a short time, however. His most important charge was that of St. James', Winnipeg, where he remained for nearly 28 years, winning hosts of friends and endearing himself to all through his ministrations in the parish. Canon Cowley came to Victoria four years ago on his retirement from the charge in Winnipeg. Although he lived quietly he made many friends here also, who will mourn his death. Both of the late Canon Cowley's sons are serving with the colours, the elder, Capt. Penrose Cowley, being with the Artillery, and the younger, Flight Lieut. Arthur T. N. Cowley, who is a member of the flying corps, having recently been taken a prisoner by the Germans. There are two daughters, one of whom is at present in Victoria. The funeral service took place on the 30th ult. at St. Mary's Church, Oak Bay.

At the commencement exercises of Columbia University, which were held on a recent date, the great number of 2,007 degrees were granted. The degree of Doctor of Sacred Theology was conferred upon Bishop Hall, of Vermont.

DIOCESE OF SASKATCHEWAN

Ordination and Synod.

(Continued from Page 443.)

others back to God. The Church at large has yet to learn from our heroes at the Front the lesson of willing, whole-hearted sacrifice in the conflict with sin and godlessness. The nation has not generally drawn nearer to God; money and time, which should be used in His service, are still freely spent on idle amusements; Sunday is still profaned by idleness, while His House is neglected. The very pressure of work done to relieve the strain of war by many who hitherto hardly knew what work was—hospital work, Red Cross work and many charitable works, all of which need doing—are used as an excuse for neglecting gatherings for prayer and important service for God. Many of the best and most earnest workers were on the sea or in camp, which made more important the efforts for the revival and deepening of spiritual work at home, that each Church member should be more awake, active and self-denying. Men and women of prayer are intensely needed. All know what blocked the way of the men at the Front in the early days—the lack of shells and high explosives. The Army of Christ is called to advance against entrenched sin and worldliness. With the great entanglements of prejudice, pride, indifference, self-satisfaction, the only hope for advance lies in prayer, more prayer and yet more prayer. The Church has felt the shock of this terrible war. It is a matter for thankfulness that she, our National Church, has so promptly and vigorously responded to the call upon her loyalty and self-sacrifice, has so endorsed the action of our King and his advisers, and given of her best sons, clergy and laity, to the cause of the Empire, and, as she is persuaded, of righteousness.

"To-day we meet here in diminished numbers, missing well-known faces. We regret their absence, we shall miss their counsel, but we rejoice that we are so well represented at the Front—in France, Africa, England, and at the training camps. We pray that they may do their duty as Christians, and that they may return in safety to take their places in our ranks in the war against sin and Satan. Our diocese has given 11 clergy as Chaplains or to the Medical Corps, 24 students and two catechists, while we know not what hundreds of our Church members! Our armies have not met with the success we expected. Our anxiety is lest by our rebellion we provoke God to prolong our chastisement. Think of the widespread desolation and ruin, the drain upon the manhood of the warring countries, the spirit of hate, fear, revenge, which will take long years to cast out, the concentration maintenance of war and the destruction of thought, effort, finance, on the tion of life. The national conscience has, to some extent, been awakened, and some efforts have been made to abandon ungodly habits, luxury and excitements. The call upon all for sacrifice and self-denial in the service of the country has taught many the lesson of unselfishness. The Church conscience has been awakened to realize how far she has wandered from the principles of the Gospel, the teaching and example of her Lord. Her more earnest members have been shocked as they realized the failure of the Church to perform the work her Lord entrusted to her, and the consequent practical unbelief and irreligion of so-called Christian people. The Church in England has entered upon a National Mission of Repentance and Hope, for true repentance is the only basis for an assured hope. I would urge upon you this call of

God—a call to each one here—to do his share, that the Church in this diocese may be stirred into greater life, that our members may be won for Christ, for real Christian conduct in daily life, and for the extension of His Kingdom. Another duty of the Church at this time is to inspire the nation with that courage and determination which are needed. There must be no yielding to a premature, patched-up peace; we must not barter away the future welfare of our Children and our Nation for present relief. Remember the Power of God upon His Throne. We have access to that Throne and an appeal to that Power. Our greatest leaders have told us that victory can only be expected when the nation is upon its knees. If we neglect this duty, we are neglecting the most important way in which we can do "our bit." I plead with you that you assemble yourselves and your neighbours more frequently for intercession for King and country, for our sailors and soldiers, and for lasting peace. Patriotism and prayer do not form the whole message to the nation; there is a distinct call to penitence. God has, indeed, been very merciful in preserving us from disaster, unprepared as we were, but He withholds victory because we are not in a right state to make a fit use of it. He allows this war, with its agonizing sorrow, to continue, that we may repent and turn to Him. I believe that as soon as the nation turns to Him in sincere repentance and amendment He will turn our sorrow into joy, our tribulation into triumph. Church members must lead the way in this—not a mere formal profession of penitence, but a real, personal work of each one, clergy and laity. I urge this with all the earnestness and energy I can. May God give us a keener conviction of sin, a more real and life-giving faith in Jesus Christ, crucified, risen, ascended, and 'able to save to the uttermost.'

"In 1913 there were 80 clergy on our list; to-day, only 64, and two of these will shortly go as Chaplains. There were 50 students on our roll; to-day, 14. Dr. Carpenter, acting Principal at Emmanuel College, has been a tower of strength since he joined us, two years ago. Since last Synod there have been seven Ordinations, three of Deacons and nine of Priests. In the first year there were 36 Confirmations, with 270 candidates; last year, 34 Confirmations, with 452 candidates, the largest number I have confirmed in one year. I have only been out of the diocese three times in the two years, twice to M.S.C.C. Board meetings and a meeting of the Board of Bishops and once to the General Synod in Toronto in 1915." Last summer seven weeks were spent in visiting Indian Missions in the North and East, where there was very great encouragement. The Bishop extended his very hearty thanks to all the workers in Missions and schools, especially to Ven. Archdeacon Mackay and Rural Dean Fraser for their faithful work and active assistance. He expressed regret that, owing to war conditions, the printing of the revised and enriched Prayer Book had been delayed. He was quite prepared to sanction its tentative use in the diocese for the present. The Bishop then gave a sketch of the financial system approved by the Synod, but not thoroughly carried out through the diocese as yet, a system, which, it is hoped, will permanently improve the diocesan financial position. It is based on reasonable and scriptural principles (1) that everyone baptized into the Church has a duty to contribute to its support; (2) that we are all one family, so this support includes parish, diocese, and the whole Anglican Church; (3) that everyone is responsible to God for the way all money is spent; (4) that all should give according to the measure of his

ability, and that this proportion should be considered as "trust funds"; (5) that God desires sacrifice in our gifts. Giving only of that which costs nothing is not an "offering." When parishes will only give to parochial funds they bring disaster to the Church as a whole and atrophy or death to themselves. Last year a list of 6,000 Church members in the whole diocese was made, and a letter was sent to each one, suggesting a certain sum should be given towards the deficit. Less than 700 answered; less than \$3,000 was sent in, including very generous gifts from the clergy and students. Twenty-five thousand dollars was asked. Only persistent and Scriptural teaching on the subject of giving will alter this habit of mind. Once raise the subject of money to a high spiritual basis, for money is as spiritual as any other side of God's work, and the difficulty will be greatly lessened. In the full discussion that followed it was easily seen how timid many were of claiming the purse for God as they would claim the heart and love. The claims of the many war funds are unfortunately often placed in opposition to those of Church funds, instead of being recognized as an extra, as our non-combatant contribution to the war. The position of Emmanuel College is difficult, owing to the number of students who have enlisted. The C.C.C.S. has most generously promised to maintain it as long as possible; Dr. Carpenter is acting Principal, very ably seconded by Professor Collier. Principal Lloyd, whose success in reorganizing Emmanuel College is well known, has resigned his position on taking up other work.

"St. Alban's College, Prince Albert, is carrying on its good work. There are now 34 boarders, besides a number of other pupils. Miss Ryan resigned her position in 1914, having built up a really good school by her untiring and self-sacrificing activity and was succeeded by Miss Virtue under whose care the school is growing. The work continues to be of a high order and ex-pupils have distinguished themselves and reflected credit on the College."

The Bishop warned the Synod: "We need a more scriptural and spiritual view of the Church and of religion. In the matter of social pleasures and Church gatherings there are many things allowed and provided by the clergy and communicants, especially with the object of raising Church funds, that are of the 'earth, earthy,' and cannot be accepted by the head of the Church. . . . I feel that they betray an unscriptural and unspiritual view of the place and nature of the Church and of religion. The Church will never raise the world by coming down to its level. You are not going to do real and lasting spiritual work among the young and the careless by competing on their own grounds with the theatre, dance hall, or cardroom." The Bishop also recommended to the attention of the Synod, the question of closer union between the churches and the subject matter of a deputation which was to wait on them on the subject of Sunday School federation.

CANADIAN SOLDIERS IN ENGLAND.

(Continued from Page 441.)

And here, may I say, that the Chaplains are discovering afresh in this particular, the importance of early and intelligent instruction. And my emphasis is chiefly on "intelligent." I suspect, and I know at least one other Chaplain who agrees with me, that our comparatively small Communions are due not so much to indifference or irreligion, as to the lack of a really

intelligent grasp of the meaning of the Sacrament. It is all very well at home, when life is normal, to go to Communion as a matter of course, or as a part of our ordinary religious life, but in these times, and under these conditions, nothing is a matter of course, religiously, not even a man's prayers, and the "ordinary religious life" has no meaning. You may depend upon it that if a soldier is religious, religion means something vital to him, and that if he says his prayers, it is not "as a matter of course." So, also, with regard to the Sacrament. If a man really believes that in the Sacrament there is grace, he will not sacrifice it for an hour's pleasure. But neither will he sacrifice his pleasure for something (and especially a religious service), that has no very definite meaning. But to proceed with the Chaplain's duties. On Sunday evening, if I may speak here for myself, I usually assist at or take charge of a song service ("sing-song"), either in the Y.M.C.A. hut, or in the Church of England Club for Soldiers in Folkestone. For an hour or so we sing hymns, have a few prayers, and generally a short talk. Two Sundays ago I threw the meeting open for questions, and we could have gone on all night! The places are not crowded, but the men enjoy the singing, chiefly, perhaps, because they are allowed to choose their favourite hymns.

During the week the Chaplain has to find an opportunity for spiritual work wherever he can; and it is impossible to tabulate all he does. It may appear, sometimes, that he does nothing at all; but to be here, there and everywhere, with a smile and a word of cheer is to be doing something that cannot be estimated in the terms of "work done," or embodied in a report. There are a hundred little things we do that go to fill up our day and, I hope, in some way to justify our existence. When the men know their Padre, he fills a place in their life, I venture to think, which they would not like to be vacant again.

I have heard it discussed, more than once, whether Chaplains could not do better work without commissions, or perhaps, having only the rank of private. My own opinion is that it depends entirely on the Chaplain. Saluting is not always a bore to men, it is often a pleasure, and a man will never get either more or less respect than his personality commands. A Chaplain can easily get a tent placed near the men's lines for his own personal use, and the men soon learn to be entirely at their ease even while remembering their manners. If any change is to be made I should prefer to wear a habit, after the fashion of the Mirfield Fathers. A man who dresses religiously and behaves perfectly naturally, has a much better chance of getting on well with a body of men than a man who dresses naturally and acts religiously. But I see no real reason for a change.

This letter must be getting far too long, but I have an item of special interest before I close. I was present on Monday, June 5th, at the consecration of a burial ground for Canadian soldiers in Shorncliffe. The consecration was performed by the Bishop of Dover, but it seemed to me peculiarly fitting that two of our own Canadian Bishops should take part in the ceremony, the Bishop of New Westminster and Bishop White of Honan. It was a touching ceremony indeed, and one almost felt that a resting place "somewhere in France" would be preferable to that little strip of land by the English sea. But now it will be no longer England, the sons of Canada will name it their name.

P.S.—To avoid misunderstanding, I had better make it clear that the Church of England Clubs for Soldiers are open to all men in khaki, whether Anglicans or not.

Downeaster

Thoughts of an Eastern Churchman

I HAVE just been looking over a copy of a quarterly paper, "The Peacemaker," for December, 1912, which, I suppose, all the Canadian clergy received at the time. It describes itself as "The official organ of the Associated Councils of Churches in the British and German Empires for fostering friendly relations between the two peoples," and, in view of subsequent events, contains some reading that is interesting and instructive, and, if one may use such a term in such a connection, amusing. The whole number is devoted to an account of a Conference between the German and English committees, at which speeches were made by representative men of both nationalities. The Conference was welcomed by the Lord Mayor of London, who said, among other things, that "he himself could not entertain the slightest possibility of war between the two countries. Indeed, he conveyed the impression that he regarded the Conference, except in its aspect of an interchange of international good-fellowship, as almost a waste of time (as it undoubtedly was). All differences between them could be settled at a round table conference." Dr. Schuster, as spokesman of the German community in London, said: "It ought to be brought home to the minds of every Englishman and German that neither country has any aims or ideals which could possibly come into conflict with the vital claims of the other. . . . Germany was not aggressive." Sir W. Mather said: "Germany and England should unite and become the peacemakers and peace-maintainers of the world." Mr. Phillips, editor of the Yorkshire "Post," had the honour of an audience with the German Emperor, who had said: "There are very foolish people in the world, and England has not a monopoly of them," and he expressed regret that "any British paper should publish articles calculated to rouse bad feeling between the two countries." Dr. Spiecker, President of the German Churches, spoke in the same strain. On the third and closing day of the Conference Sir Oliver Lodge spoke. "He said (as reported) that the idea that a German fleet was to be used to raid England was a mischievous and pernicious superstition." I might fill pages with extracts from those speeches, all breathing mutual trust, and the confident expectation of the speedy establishment of a permanent understanding between the two countries. For the good faith of our own people I can confidently speak. There is not the slightest doubt that to the great majority of Britons throughout the Empire a war with Germany was as inconceivable as it was undesired. And it is only fair to concede the sincerity of at least a large percentage of the German speakers. But the "Day" came, and with it the long-brewing, long-pent-up whirlwind, and the foreseen and dreaded by the few, and the unforeseen or flouted by the many, happened.

I deeply regret the nonsense talked in our Synods and elsewhere about conscription in Canada. The thing, with our mixed population is utterly impracticable. How would you enforce it, for instance, in Quebec and in many regions in the North-Western Provinces. Even in England it has only come slowly, and in the teeth of widespread and bitter opposition. In Canada it would arouse a tempest that would probably bring the whole national edifice about our ears. Not that I am personally worrying about it, for there is no politician of any

standing of any party who would touch it with a ten-foot pole. What I regret is the impression it is apt to make upon our French-Canadians, and the use that is likely to be made by certain agitators of these utterances. Theoretically, I am a convert to conscription, where the conditions make it feasible, as they most assuredly do not in Canada.

The Laymen of Winnipeg Entertain the Laymen from the Rural Points

H. M. SPEECHLY, Pilot Mound, Man.

WHEN the laymen of Winnipeg, at the suggestion of Mr. John A. Machray, the Chancellor of Rupert's Land Diocese, instituted an annual informal dinner in the middle of Synod in 1914 for the purpose of entertaining their brethren from country points, they most certainly "struck oil." The public press is excluded, and, with the exception of the General Missionary and possibly one other special clerical speaker, so are the clergy. At the June Synod, just past, a very representative crowd of about a hundred assembled at the Fort Garry Hotel on Wednesday, June 21st, at 7 p.m. The newly created Archdeacon of Eastern Manitoba, our much-respected General Missionary, Rev. W. W. Thomas, and the Rector of Brandon, Rev. C. S. Quainton, supported the chairman, Mr. John Machray. Mr. Quainton gave an admirable address on "The Effect of the War on the Material and Spiritual Life of the Church." After an amusing reference to the "three sexes—men, women, and clergymen," and comparing the Archdeacon and himself to "a couple of lions in a den of Daniels," he pointed out that, despite shortage in clergy and prospective clergy, the tendency was not towards depression, but towards greater self-sacrifice and devotion, and notably in giving for Missions. He advised the men to "give till it hurts, and then go on giving till it ceases to hurt." Sacrifice might make faces white, but it also made souls white. In view of emigration from the Old Land to Canada after the war, he advised laymen to wake up and beware lest, instead of glowing spiritual force being generated, their souls were left "clinkered." There was a real danger that we might assume that the effect of the war would be a great soul-stimulus without any such stimulus being received, a state of "automatic fool's paradise." The address was very well received, and was followed by five-minute talks, spontaneously delivered, by laymen who usually are but little given to saying anything on the floor of Synod. The other speaker was Mr. Geo. T. Armstrong, the Manitoway lawyer, who speaks very simply and plainly, but with the right insight into rural problems of the Church. His theme was "The Needs of the Country Church," and he pointed out that frequently changing congregations were the rule in rural Manitoba. He was very strong on the danger of over-organization, suggesting that the Sunday School, the Bible Class, and the W.A. really covered all that was necessary in a country parish. He also advocated two Deanery meetings annually in each Deanery and monthly vestry meetings in each parish. Useful discussion followed, and finally a pleasant gathering closed with the singing of the National Anthem.

The Provincial Synod of the Ecclesiastical Province of Ontario will meet in Hamilton, Ontario, on September 12th next. The meetings will be held in the Parish Hall of the Church of the Ascension.

Correspondence

MEN FOR THE MINISTRY.

Sir,—Once more I see an article on the old, vexed question of how to secure Canadian-born men for the ministry. I refer to the article in your issue of June 8th under the heading, "Men for the Ministry." I have had ample opportunity before the war to study this problem, both as a theological student and later as a Churchman, but now I would like to draw attention to what may be a new feature of the situation.

While at the front I frequently casually asked men what they intended to do after the war, and I was much surprised at the number whose thoughts are turning to the ministry. In many cases the idea is vague, half-formed, but the germ of it is there; and these men are of every class. I make no pretence of giving figures or statistics—frankly, I have none to give—but among those to whom I have spoken are bank clerks, lawyers, university students, commercial travellers and business men. It is a thing almost incredible to those who have not seen the working of the Spirit of God in the trenches and behind the lines, but there it is, the first, faint stirring of a passion to work for the salvation of their fellows.

One great danger there would appear to be, the killing of this passion by the return to old associations and old environment. Will our Church rise to this opportunity by working now through her Chaplains to encourage the idea, where they find it, by personal work with the individuals concerned; and then in the future grasp the moment of our return to call for recruits to the ministry, preparing in the meantime to receive and train them? The future holds many problems for the Christian Church, but I feel we may prayerfully and confidently look forward to this at least partial solution of the problem of the supply for the ministry.

A Canadian Soldier.

* * * *

BILINGUALISM.

Sir,—Permit me to join issue with Mr. Savary over his statement that the case I mentioned is "an exceptional one." Unfortunately, it is not so; and where Mr. Savary and others like him stand is very much where the Hon. Mr. Birrell stood in regard to the late revolutionary movement in Ireland.

Some two years ago I picked up a French circular, asking all French-Canadians to help on the formation of companies of "Papal Zouaves" for the defence of the Roman Catholic Church and the French language. Such companies have since been formed in numbers, and in Ottawa are now a common sight. They march down our streets, flaunting the Papal flag, and, in defiance of military law, carry rifles. They, of course, drill on Sunday and on church grounds. One of the recalcitrant trustees of the Separate School Board of Ottawa declared at its last meeting that they did not intend to obey, even if the Privy Council decided against them.

As one of their men lately stated in a letter to the Montreal "Gazette," it did not matter whether the English or the Germans won, the people would protect them anyway, as the existence of the Roman Catholic Church in Canada was bound up with the preservation of the French language. And, therefore, they will not enlist, but will form companies of Papal Zouaves to fight against the law and the Constitution of Canada.

From the highest to the lowest, there are very few French-Canadians now who can be trusted. The canker

Correspondence

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of disloyalty is eating into them at a great rate.

Like Mr. Birrell, our own authorities, though notified of many overt acts and words, refuse, out of fear of the political consequences, to take any steps in the matter.

What is the use of crying "peace" when there is "no peace"? Only complete domination of Canada, from the Pacific to the Atlantic, will satisfy these so-called French-Canadians, who think of Britain simply as a stalking-horse, to be used until their plans are ripe. They speak and act their part in the open; we reply with soft, sentimental nothings.

George Bousfield.

MAGAZINES WANTED FOR SOLDIERS.

To the Churches of Toronto: I beg to make request for magazines, old or new, for the soldiers in camp at Petawawa. The Y.M.C.A. had, when we came into camp a month ago, quite a number of magazines, but these have been used up, and we cannot look to the Y.M.C.A. for anything, as they are doing their best for our comfort up here.

I should like to explain also that if the Y.M.C.A. is kept supplied with magazines and other "suitable" reading matter it will keep the men in camp, and, therefore, from temptations outside.

I feel sure you will do your best in this matter. Send parcels to the Y.M.C.A., Petawawa Camp, Ont.

Wycliffe Theological Student.

The High Cost of War

Increases the Cost of Living for Thousands of Canadians

"Meat Takes Another Jump." This has become a familiar headline in your daily newspaper. Meat takes a jump so often nowadays, however, that a rise of one or two cents a pound astonishes no one. As a matter of fact, the steady advance in price is not confined to meat, but affects nearly all the necessities of life.

At this particular time the war is blamed for the increase in cost of everything that enters into household management. The cost of the war is a colossal burden, and Canadian consumers must pay part of the bill in the increased cost of living.

At such a time happy is the housewife who knows something about food values. Happy is the man or woman who knows that the most expensive foods are generally the least nutritious. Happy is the person who knows that meat is not a necessity for anyone in Summer. Excessive meat-eating at any time imposes a heavy burden on the liver and kidneys. Two shredded wheat biscuits will not only supply more real, digestible nutriment than a pound of beef, but its daily use tends to increase the vigor of the digestive organs, and it also serves the useful purpose of keeping the bowels healthy and active.

One or more shredded wheat biscuits, eaten with milk or cream, supplies all the strength-giving nutriment needed for a half day's work at a total cost of not over four or five cents.

For luncheon or dinner an ideal combination is shredded wheat biscuit with fresh fruit and green vegetables, such as spinach, lettuce or asparagus. Such a diet in Summer is healthful and wholesome and means top-notch mental and physical efficiency.

DIOCESE OF ONTARIO.

Annual Synod.

(Continued from page 442.)

Trinity College.

Prof. Haire-Forster addressed the Synod on the work of Trinity College in connection with the report brought in by Rev. Canon Bedford-Jones, and the following were re-appointed as members of Trinity College Board: Canon H. Bedford-Jones, W. B. Carroll, Chancellor McDonald, and Rev. F. G. Kirkpatrick.

Delegates to Provincial Synod.

Clergy—Dean Starr, Canon Bedford-Jones, Archdeacon Beamish, Rev. R. C. Blgrave, Canon W. F. FitzGerald, Archdeacon Dobbs, Rev. J. H. H. Coleman, Canon F. W. Armstrong, Canon Woodcock, Rural Dean Patton, Rev. A. L. McTear, and Rev. J. W. Jones. Laymen—J. R. Dargavel, M.P.P., Judge McDonald, R. H. Preston, Judge Reynolds, F. F. Miller, T. A. Kidd, W. Lewin, R. S. O'Loughlin, Francis King, F. Ketcheson, W. B. Carroll, John Elliott. Substitutes—R. G. Wright, J. H. Dawson, J. H. Polk, Col. R. J. Gardiner.

Sunday School Commission.

Dean Starr, Canon Bedford-Jones, Chancellor McDonald and Mr. T. B. Wallace.

A TURN OF THE ROAD.

(Continued from Page 444.)

He welcomed her with old-fashioned courtesy, and Mrs. Lane felt immediately at ease with him. She introduced Marjory and the two boys, and then began, rather nervously, to apologize for the unexpected appearance of Martha. To her delight, Colonel James checked her apologies with an exclamation of heartfelt relief.

"My dear Mrs. Lane, welcome as you all are, there is nobody quite so welcome as the said Martha. When I tell you that my hitherto inestimable Chinaman made tracks for China this morning, you will understand that Martha simply saves the situation. Jim, the half-breed, has been making havoc of my crockery all the morning, and producing insupportable odours all the afternoon. If your faithful follower will take possession of my kitchen, and put Jim to flight, I shall be her debtor for life. Please make any arrangements you like for the present, we can talk over the future later. I only hope that rascal Jim has at least made a decent cup of tea for you. You must pardon all deficiencies tonight; if it had not been for this abominable ankle of mine I could have tossed up something eatable for you myself. You needn't laugh, Miss Marjory; we old chaps, who have seen active service, can generally turn our hands to anything at a pinch, and a settler's life produces lots of 'men-of-all-work.' Now if you two ladies will go upstairs you will see your room on the right; I think you will find it comfortable. I insisted on that rascal Lee putting it tidy before he left. I suppose the lads have gone out with Jack to see to the horses, but no doubt they will be in for tea soon. You must all be starving."

"What an old brick," remarked Marjory, as they went upstairs; "I think I shall adopt him for an uncle. He is just the sort of man I like. Mother, what luck that the Chinaman departed to make room for Martha. Shall I call her in? She is still standing down by the front door."

Martha came up the stairs sniffing loudly.

"What do you suppose they eat here, ma'am?" she asked; "It smells to me like a fowl roasting with its feathers on. I suppose it's the Canadian way, and one must take it as it comes. I hope, anyhow, there is a nice decent

young person in the kitchen for me to speak to with comfort; not one of those flyaway girls like Mrs. Campbell had."

"Martha," began Mrs. Lane anxiously, "Colonel James' cook left him suddenly this morning, and he has had no chance to replace him yet. He has just got in a temporary cook for today, but he wants you, and I want you, to be cook here till he can make other arrangements. Of course Miss Marjory and I will help you with the housework."

"That you won't, ma'am, if you will excuse me contradicting you. Not so long as I'm servant here," said Martha decidedly. "Don't hold with missuses in the kitchen. Let them stay in the drawing-room and play the piano or mess about with the flowers, but, please God, I'll do my own work as long as I have the health and strength. And that being so, I'll go down to the kitchen and see what the charwoman's doing about your dinner." Before Mrs. Lane could reply, she had left the room. Marjory would have followed to make explanations, but her mother detained her.

"Better let her find out things for herself, Marjory, though I must confess I should like to be there when she first encounters Jim."

"Mother, isn't this a jolly room? Just look at the furniture and the lovely sheets. Why, it is as nice as an English house, and I thought we should live in a log cabin with snow blowing through the crevices. I think the Colonel is a luxurious old boy to live in such a house as this. Why, there is even a little bathroom next door with hot and cold water, and a tiny dressing-room beyond. It is far more swell than our rooms at the Red House. I suppose that is the boys' room opposite; I can see two small beds. And look, mother, from the little corner window, you can catch a glimpse of a snow mountain. Did you ever see anything so lovely? I wish we could live in this jolly house. We shouldn't rough it much, should we?"

A loud rap at the door was followed by the entry of Martha, breathless with rage and excitement.

"O, ma'am," she gasped, "the charwoman is a black man or a red Indian or something. And he says the one that's just left was a Chinaman. Is this a Christian country or the Tower of Babel? I'd do most things for you, ma'am, but consort with the heathen I won't; nor oughtn't to be asked to. As long as that nigger is in the kitchen, I stay out; and he can clear up everything before I go in. It's not what I've been accustomed to, and I won't put up with it."

"Very well, Martha," said Mrs. Lane quietly, "you can remain here, while Miss Marjory and I see about tea. You should never have come to Canada if you were not prepared to do things you were not accustomed to. Come Marjory."

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Notice review of the above in "Canadian Churchman" of Feb. 10th by Rev. W. H. Griffith Thomas, D.D.

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Canadian Representative

Without looking at Martha, Mrs. Lane drew Marjory's arm through hers and went downstairs. They found the Colonel giving irritable orders to jim, who was frantically endeavouring with very little success, to lay the table for tea.

Marjory rushed to the rescue at once; Mrs. Lane privately reflected that it was the first time in her life that she had laid the table for a meal! She shuddered when she thought what might have happened if she had been suddenly called upon to take the place of the recalcitrant Lee. She was amused, but not surprised, when Martha appeared in a few minutes and reduced chaos to order.

Then David and Gilbert came in from the stables. The younger boy, as usual, talked eagerly and appreciatively to his host, concerning the beauty of his horses, the promise of the fruit crop and the many new methods he had already noticed, and about which he was anxious to learn. Colonel James was naturally delighted with the boy, and mentally compared him with his elder brother.

"Looks a regular prig; just the sort of chap to make a mess of everything, and put up the men's backs when he has to be boss," thought the old soldier, as he looked at David, sitting silent and shy at the end of the table. But he tried to draw the boy out and set him at his ease. Unluckily, he made the very natural mistake of expecting David, like a true British school-boy, to be interested in cricket. Himself a keen cricketer, he had always made a point of keeping in touch with English cricket; but to his surprise and disgust, David exhibited only a perfunctory interest in the County Championships. Gilbert and Marjory wrangled fiercely and with an intimate knowledge of detail over the respective chances of Kent and Yorkshire for the position of champion county. David, as usual, was painfully conscious of the unfavourable impression he was making on his host; but he was totally unable to turn the conversation to subjects on

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which he could talk well; and so he sat silent, envying the ease of manner of his brother.

After tea, Gilbert and Marjory sauntered off together to explore. Mrs. Lane and David sat on the verandah with Colonel James. By tacit consent, they avoided all discussion of the future, and the old man drifted into reminiscences of his soldier life. At first, he spoke of service in South Africa, where he had commanded the regiment in which Sir Gerald Lane had served. David heard with amazement his description of Sir Gerald's bravery in the action in which he had been wounded, and was still more surprised when Colonel James remarked on his popularity, both with the men and officers of the regiment.

"And you will live to thank him for the chance he is giving you here, my boy. I dare say with your head full of Oxford, you thought of coming here as a sort of penal servitude; but I



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tell you any lad whose lot is cast in Canada in the twentieth century ought to be grateful. I have travelled almost all over the world; and I tell you that, though I am a loyal Britisher, I'd choose Canada to work in every time; aye, and if my boy had lived, I'd have asked nothing better for him than just the very chance your uncle is giving you."

Colonel James sighed; it was nearly twenty years since his son died, but the old wound had never quite healed.

David sat pondering on the difference between the Sir Gerald he knew and the hero of Colonel James' story.

"I did not know you had ever had any children," said Mrs. Lane, sympathetically.

"Yes, I had a boy and a girl. The boy was a fine little chap rather like your Gilbert. We left him at school in England when the regiment was on service in India. He died of diphtheria at school, and his mother never got over it. She died a year later. Then I thought I would make a home for my little girl out here, for she was very delicate, and the doctors said this climate would suit her. I built this house for her, and made it as comfortable as I could. While I was waiting for her at the station, I got a telegram saying she had been killed on one of those gimrack Yankee railways. Just pure carelessness. The express ran into a freight train, and my little girl was one of the ten killed. I'm glad you are using her room; no one has ever used it yet."

"I thought it must have been prepared for some one you loved; it is good of you to let us use it."

David relieved the tension of the moment by asking:—

"Did you serve with Sir John Williams in India, sir?"

"Why, yes, when I was a youngster in India, I was a subaltern in his regiment."

"Then were you with him when he discovered the ruined mosque and the casket of Buddha's bones?" asked the boy with keen interest.

"I was one of the officers told off to watch the whole thing in the interest of the British. But how in the world did you ever come to hear anything about that business? I've talked to all sorts of men about that campaign, but you are the first, except an old German professor, who ever asked a single question about Buddha's bones. And yet it is one of the most interesting instances of prophecy coming true I ever heard of."

And then he plunged into one story after another about his Indian experiences. David listened breathlessly, sometimes asking a question which showed both interest and knowledge of recent Indian politics, a knowledge all too rare among the gentlemen whose representatives rule over the destinies of India's millions.

Mrs. Lane sat in silent content that David had a chance of showing to advantage.

The short Canadian twilight was changing into the glory of the Western night, when the twins returned from their exploration.

"Mummy," said Marjory, as she threw herself into a chair beside her mother, "the whole place is simply gorgeous. There's a pony that a girl used to ride, just ready for me, and Jack (he's the foreman you know) says he 'guesses he can rig up' a saddle for me. Gilbert and I have been up that little hill over there watching the sunset on the mountain. I never thought there were such jolly things in Canada."

"Listen to the old Rajah gassing away about India," said Gilbert contemptuously, "you'd have thought that for once he'd have been more keen on talking about the place he's got to live in. I never knew such an unpractical chap. Mother, I'm awfully hungry; do you think there is any chance of more food to-night?"

"You had better carry your Canadian appetite to Martha in the kitchen and see if she holds out hopes of anything before to-morrow morning. There was a very appetising odour of hot cakes in the kitchen just now."

"Come on, Madge, let's go and call on Mattie, and get her to tell us how she got rid of the charwoman;" and the pair disappeared into the house, to return shortly with a plate of hot cakes and a huge jug of milk.

Colonel James closed his conversation with David with evident reluctance.

"Well, my boy, we'll have another chat about India some other day. It is a real pleasure for an Anglo-Indian to find an Englishman who knows as much about India as you do. I fear I must ask you to excuse me, Mrs. Lane. My foot is very painful to-night, and I think I had better turn in. Good-night to you all; pleasant dreams in your new home."

The Lanes sat on, watching the golden stars appear in the transparent blue of the heavens. The mother was wondering whether she dared attempt any mediation between her sons, all ignorant as she was of the cause of the coldness which seemed increasing between them. She had fancied that during the day some new cause of bitterness had sprung up, but she knew not what it was.

Presently a clock struck ten and Martha's voice was heard asking whether Miss Marjory didn't mean to go to bed to-night." Fortunately, for once, duty and inclination led in the same direction. Marjory rose with a yawn and a stretch, and Gilbert followed her into the house.

David and his mother were left alone. Mrs. Lane felt her opportunity had come.

"David, what is wrong between you and Gilbert?"

"Pretty well everything, I'm afraid, mother. Everything I do or say is offensive to Gilbert. I know I'm a clumsy fool, but I'm sure he wouldn't have been so 'touchy' if it weren't for Doctor Graham. The man is simply Gilbert's evil genius, and the worst of it is that I'm afraid he's near here. He was in the train to-day, and told Gilbert he had a job at the little hospital at Albertville for the summer, and asked Gilbert to go to see him as often as he could. They had a tremendous long talk together; I only heard parts of what they said. They took good care I should not join in the conversation. He's ruining Gilbert; I simply loathe the fellow, and I can't help letting him see it, and Gilbert sees it too, and that makes everything worse."

"I'm sorry; more sorry than I can tell that he's at Albertville. And yet I can't believe that he is intentionally harming Gilbert. I think it would be a good thing if you knew his story." And then Mrs. Lane repeated the tragic tale as she had heard it from Claude. David's face softened as he listened.

"Poor chap," he murmured. "It seems impossible that he can really want to hurt Gilbert when one hears about the little brother. I wonder what is at the bottom of this friendship? They talk secrets like two schoolgirls. Perhaps it is something innocent enough after all. Anyhow, I'll try to give them the benefit of the doubt. Good-night, little mother, don't look so troubled. It will all come out right in the end I expect. I'd do anything for Gilbert, and yet the only thing I succeed in doing is to irritate him. What can I do, mother?"

Mrs. Lane thought for a minute before she answered.

"I really hardly know what to suggest, David. I think you might try to enter more into his enthusiasm for everything Canadian, and other things which appeal to him. He is at such a difficult age, and I think he misses his father more than he realises. And

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you must remember that by your own wish Gilbert is entirely ignorant that he owes you anything, or that you exercised any self-denial in connection with giving up Oxford. He will realise it all some day and be bitterly ashamed of himself. Good-night, my dear son."

(To be continued.)

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Boys and Girls

THE THREE-CENT PIECE

WOULD you like to hear about little Sara Jane and her three-cent piece? It was years and years ago, when three-cent pieces were common. Sara Jane had earned the money. She had washed the supper dishes every night for three weeks, and had not spoken a word while she was doing her work. Her mamma wished her to learn to be a quiet child. The mothers did not like to have their little daughters talking, talking, talking from morning till night, years and years ago.

The three-cent piece was in her pocket. It was hers to spend as she liked. She thought she would go to the store and buy candy with it.

The store was a mile away. It was not a large, fine building, such as you have seen. It was a small place. They kept the post-office on one side of the room and on the other potatoes, flour, sugar, cucumber pickles and onions, brooms, washboards, tin-ware, and nails, animal crackers and sticks of candy in large jars. Sara Jane had always loved to look at those jars of candy. Now she was on her way to buy.

As she went skipping and singing along the road, she heard someone call her name.

It was a brown old man, and he stood on his brown old doorstep and waited for her to come up. Sara Jane knew him. It was good Mr. Gibbs. He was their neighbour. He said to Sara:—

"Are you going to town?"
 "Yes, sir," she answered.
 "Will you do an errand for me?"
 "Oh, yes, sir!"

"I want ten cents' worth of three-penny nails," said Mr. Gibbs. "It's to fix a yard for my buff cochins. Here is the money."

She held her pocket open and he slipped it in. The dime went down and jingled on the three-cent piece. It made a pleasant sound as she went skipping on toward town—the jingle, jingle in her pocket. And the more merrily she skipped, the more merrily the money jingled.

But all at once the sound stopped. What do you suppose had happened? One piece of money was gone. The dime was gone! The three-cent piece that was left had no ten-cent to jingle against, so it could not jingle any more. That was the reason the sound stopped. It was not long, though, till there was another sound—it was little Sara Jane crying while she hunted for the money. But the crying did not make her eyes to see any better, and other little girls who cry while they hunt for things might think of that.

She did not know how she had lost it, and I do not know, either; but I think she was so like a rubber ball, bouncing and bouncing along toward town, that it made the dime bounce and bounce in her pocket, until it finally bounced out at the top. Any how it was gone. and she could not

find it, though she hunted in the road and in the grass at the side of the road.

At last she was quite tired out, and she sat down on the ground and tried to think what she should do.

Her three cents was not so much as Mr. Gibbs's ten cents, but she would give him her money because she had lost his. That made her cry again. You see, she wanted her candy so very much.

After a while she got up and went on to the store. She thought she would get three cents' worth of the nails and carry them to Mr. Gibbs.

Then all at once she seemed to have a very bright idea. She could not buy ten cents' worth of three-penny nails, as Mr. Gibbs had said, but she could buy three cents' worth of ten-penny nails, and wouldn't that be just the same? She had a shining face when she walked into the store

and asked for the ten-penny nails. Simple little Sara Jane!

Mr. Gibbs looked surprised when she handed him the small package of large nails.

"Why, what's this?" he said, and for a moment Sara Jane was afraid she had not done the right thing after all.

But he was a pleasant man. He saw she had been crying, and guessed that there had been some trouble. So he kept asking questions until he found out just how it was.

Yes, he was a very pleasant man, and he kept looking more pleasant as he put his hand in his pocket. "So you bought the nails with your candy money," he said. "Well, here's three cents. Get you some candy now, and never mind about the nails."

She thanked him, but she did not go back to the store, for she knew

mamma must be looking for her by this time. She was very happy, though, all the way home, thinking about the candy she would buy the next day.

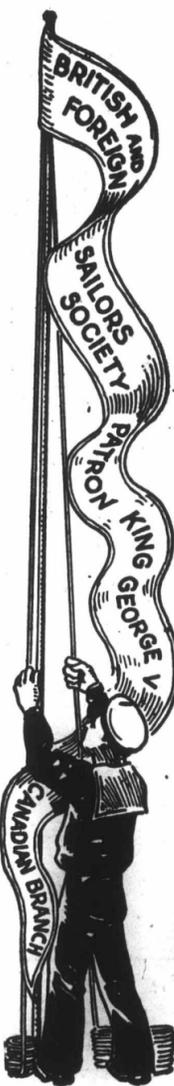
Mr. Gibbs took the ten-penny nails to town and changed them for some smaller ones. On the way home (you will be surprised when I tell you) he found the dime where it lay, tipped against two grass blades and shining in the sun.

Who would expect an old man's eye to be sharper than a little girl's? But I think little Sara Jane might have seen it herself if her eyes had not been full of tears.—Mary E. Stone, in Southern Churchman.

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