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No. 38.

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CONTENTS

The Christian Year - - - - - Very Rev. D. T. Owen, D.D.
 Election Literature - - - - - Editor
 Righteousness Exalteth a Nation - - - - - Very Rev. J. P. D. Llwyd, D.D.
 What Our Bishops Say - - - - -
 Harry Lauder's Sermon on a Loaf of Bread - - - - -
 The Spiritual Interpretation of History - - - - - Review
 The Bible Lesson - - - - - Rev. Canon Howard, M.A.
 From Week to Week - - - - - "Spectator"
 The North American Indian - - - - - Rev. Edward Ahenakew
 Churchwoman; Church News; Correspondence; Serial Story.

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Personal & General

The Right Rev. E. A. Dunn, Bishop of British Honduras, has been on a flying visit to a few of the Canadian cities. * * * *

The Rev. Canon Rix and family, of Prince Rupert, B.C. (diocese of Caledonia), spent their annual vacation at Kitwanga. * * * *

The Rev. R. McNamara was inducted by the Ven. Archdeacon Cody as Rector of St. John's Church, West Toronto, on Thursday evening, the 13th inst. * * * *

Rev. Jeremiah Peill, for thirty-five years on the staff of the Church Missionary Society in Madagascar, is dead. Four of Mr. Peill's sons have become missionaries. * * * *

The Bishop of Toronto, the Right Rev. J. Fielding Sweeny, D.D., preached at the church parade of all the Protestant troops at Camp Borden on Sunday morning last. * * * *

Thanksgiving Day has been fixed for October 8th, not October 1st, as stated last week. A number of conflicting statements have appeared recently in secular papers regarding this matter. * * * *

Rev. C. A. Heaven, M.A., who has been acting as honorary assistant at the Church of the Ascension, Hamilton, Ont., has gone to Port Hope to take up work in Trinity College School. * * * *

Archbishop Matheson, Primate of All Canada, preached in St. Paul's Church, Toronto, at the evening service on Sunday last, and the Right Rev. Dr. Farthing, Bishop of Montreal, at the morning service. * * * *

Miss M. G. Peters, who is on her way to join the M.S.C.C. staff of missionaries in Honan, China, was presented with a purse of gold and other articles by her home church at Gagetown, N.B., prior to her departure. * * * *

A cable was received at the office of the M.S.C.C. in Toronto on the 11th inst., from the Rev. T. B. R. Westgate, D.D., as follows: "Arrived Ireland, Westgate." This will be grateful news to a very large number in Canada. * * * *

The last census report of India states that there were in that land in 1911 in round numbers 81,000 insane, 200,000 deaf, 444,000 blind and 109,000 lepers, or over 800,000 in all. What is the duty of the Christian Church towards these? * * * *

The Rev. P. C. Howard and Mrs. Howard, of Rupert's House, James' Bay (diocese of Moosonee), are at present at 162 Gladstone Ave., Toronto. Owing to ill health it is scarcely possible that Mr. Howard will be able to return to his northern Mission. * * * *

The Rev. Alex. Trivett, who has been home from France on furlough, has returned to England. He will join Dean Abbott in work in connection with the Y.M.C.A. at the front. Mrs. Trivett is with her parents, Rev. Dr. and Mrs. O'Meara, Toronto. * * * *

The Rev. Canon Murphy, former Rector of Innisfil and Allandale, in the diocese of Toronto, died on Saturday last, the 15th inst., at Allandale, in his 77th year. The funeral service was held in St. George's Church, Allandale, on Monday. * * * *

The Rev. R. W. Norwood, who has been Rector of the Cronyn Memorial Church, London, Ont., left for Phila-

delphia on Monday, September 10th. On Friday evening, the 7th inst., at a farewell meeting in the Church Hall, a purse of gold was presented to Mr. Norwood. * * * *

A most important meeting of the Executive of the Committee on Prayer Book Revision was held in Toronto last week, when a large number of the Bishops were present. We understand that an important change in connection with the Athanasian Creed was agreed upon. * * * *

The Rev. E. A. Burroughs, well known for his letters on religious subjects to the English Times, and for his books, since the outbreak of war, has been appointed to the Residential Canonry in Peterborough Cathedral, rendered vacant by the death of Bishop Clayton. * * * *

The attendance at the Kennedy School of Missions, Hartford, Conn., has been more than double during the three years of war than it was previously. Several missionaries of the Church of England in Canada have received, or are at the present time receiving, training there. * * * *

The two sons of the Rev. Dr. Abbott-Smith, of the Diocesan Theological College, Montreal, are convalescing in hospitals overseas. The older of the two has been invalided to Malta from Salonika and the other, who was gassed on August 17th, is now in the Bevan Military Hospital, Sandgate, England. Both are reported as making favourable progress. * * * *

The Most Reverend, the Archbishop of Algoma, preached in the church here on Friday, August 31st, taking as his text the words, "Do this in remembrance of Me." As is his custom, the Archbishop gave a clear, practical Gospel sermon, replete with sound sense, tender feeling, broad sympathy, logical advice, and deep spirituality.—Gore Bay Recorder. * * * *

Dr. Elliott Heber Thomson, Archdeacon of Shanghai, China, died in that city on April 23, in his eighty-fourth year. Archdeacon Thomson was the oldest member of the Protestant Episcopal Mission staff, both in age and in point of service, either at home or overseas. He went to China in 1859, and for more than fifty-seven years devoted himself with characteristic modesty and fidelity to making the Christian revelation known to the Chinese people. * * * *

The engagement has been announced of Pte. Allan W. Geddes, of the Princess Patricias, son of Mr. W. A. Geddes, of Calgary, and nephew of Mrs. O'Meara, Wycliffe College, Toronto, to Miss Theresa Blackie, V.A.D., of the Third Northern General Hospital, Sheffield, England. Mr. Geddes is at present acting as Y.M.C.A. secretary at Brantford, Ont. Miss Blackie is at present on her way to Canada and the wedding will take place in Toronto at the residence of Dr. O'Meara, on her arrival. * * * *

The Rev. F. H. Brewin, former Rector of New St. Paul's Church, Woodstock, Ont., was given a farewell luncheon by the Woodstock Ministerial Association prior to his departure for Ottawa to take up the duties of Rector of St. Bartholomew's. Many kindly references were made to "the large place occupied by the Rector of New St. Paul's during his seven-and-a-half years' residence in Woodstock." Also a purse containing \$100 was presented to Mr. Brewin by the Wardens of New St. Paul's on behalf of the congregation. * * * *

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Canadian Churchman

Toronto, September 20th, 1917.

The Christian Year

The 17th Sunday After Trinity, Sept. 30, 1917.

The condition of advancement in the Kingdom of God is lowliness. In the Gospel for the day Our Lord tells a parable about this. It was the man who sat down in the lowest room who received the command, "Friend, go up higher." This is one of the persistent themes of the Gospel. There is no advancement possible to those who will not stoop, and there is no limit to the progress of those who are willing to abase themselves. Set yourself up, and you are standing in your own poor strength, there is no Divine advancement for you, you will have to travel in your own power alone. Keep low and the grace of God is yours, and all the power of the Most High is at your disposal. Take the lower room, and the Lover of the Lowly will Himself take your cause into His own Hand. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

St. Paul has his word to say on this in the Epistle. He, the prisoner, rejoices in the power of lowliness. "I, therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness." He has found the same secret. Do you want to travel upwards in life's journey? Then "walk . . . with all lowliness and meekness." If you walk humbly, if the ground is near you as you walk, then you know that you are climbing the mountain and that you are coming nearer the peak. The mountain climber on the steep ascent cannot walk erect. He climbs with the ground close to him, and the steeper the ascent the nearer he knows he is to the mountain peak! Well enough for those who walk upon the plain to walk erect, but for those who would scale the steep ascent, they must walk "with all lowliness." Such is the paradox of the spiritual journey. Are you spiritually ambitious? You ought to be. Do you wish to climb the mountain? Then this is the secret—keep low. Have you heard the Voice calling, "Come up higher"? Do you know of the vocation to holiness? Then listen again to St. Paul: "I, therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness." And remember that for those who so walk there is abundant grace, for they are surrounded by it. As they climb, keeping near to the ground, grace goes before to lift them up, grace follows after to be leaned upon. For do we not say in the Collect for this day, "Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ Our Lord"?

"To say that God makes war is to degrade Him to the level of Jove. If war be a necessity, the only good resulting is the noble qualities of patriotism and manhood which it stirs to life. But when we put over against this the loss and the hatred, surely it is indefensible."—Canon Kittson, in sermon at Provincial Synod of Ontario.

Editorial

ELECTION LITERATURE.

Canada is at war and the immediate concern of the people of Canada is to defeat Germany. Canada is also, unfortunately, faced with a Dominion election, and no matter what other issues may be brought forward, the main issue is the successful prosecution of the war. Anything, therefore, that is done for purely party ends, or that tends to draw people's minds away from the main issue, should be regarded as unpatriotic and unworthy of loyal Canadians.

We have no intention whatever to take sides in the coming election, so far as the columns of the "Canadian Churchman" are concerned, except that we are unhesitatingly opposed to any man, asking for the votes of the people, who opposes the principles of the Military Service Act, or who puts party above patriotism. We quite realize that all political parties make mistakes and that the members of parliament are not perfect. However, we do expect that the men who are made responsible for the government of a nation will strive to be more than party politicians or ward-healers. They know, or ought to know, the meaning of the word *statesman*, and we expect them at least to make an honest effort to live up to the ideal that such a term must place before them. Especially at a time such as the present, we want men in the parliament of Canada who realize the gravity of the situation and who endeavour by every honourable means in their power to lead the masses of the people to realize it likewise.

One of the most powerful forces in influencing public opinion on any subject is the printed page. It has a peculiar charm for the average man who considers that what is put in print must be true. The words of the political speaker may be forgotten but the printed words remain and their work goes on. Advantage is taken of this fact by every political party and the country is flooded with literature previous to an election. Unfortunately, too much of this literature aims at stirring up party feeling and at winning the election at any cost. Petty personalities are indulged in, exaggerated statements are made which the average elector is unable to correct or verify. The main issues are frequently lost sight of or their true significance overlooked.

Our object in drawing attention to this subject is to urge our readers to be on their guard and to use every legitimate means in their power to keep the real issue that is before the people of Canada at the present time in the foreground. The opponents of conscription, rest assured, will make every effort to sidetrack this issue and to divert attention to other matters. It is therefore a matter that should be kept in mind by every loyal Britisher. The clergy can very well use their influence in this direction without being guilty of "meddling with politics" in the ordinary meaning of that expression. It is a matter of vital importance to Canada and to humanity that the right kind of men be returned to parliament and clergy and laity alike should combine in securing this end. Let us remember the old adage and live up to it. "An ounce of prevention is worth a pound of cure."

WHAT SOME SOLDIERS ARE ASKING.

Why are the men of the rank and file in the trenches at the front paid least and the men in munition factories paid most? Or, put in another way, Why is it that the farther you go back from the fighting line the greater you find the pay?

Another soldier wants to know why it is that a number of Canadian officers who recently returned from England and who never saw the front had their passages paid, while he and others who had served for months in the trenches had to pay their own way?

So long as conditions like this exist, is it any wonder that soldiers complain? Who wouldn't?

* * * * *

In a Toronto Military Hospital there is at the present time a young Canadian soldier, a member of the Church of England, who returned from England early in the present year minus a foot and with other injuries. Since the day that he landed in Toronto up to the present not a single Anglican chaplain has been near him except one who was asked to visit him and who saw him once. This is only one instance out of scores that might be mentioned. Is it any wonder that we have found fault with the whole Chaplain organization of the Church in Canada? We have not said one-half what we have felt like saying about this matter.

* * * * *

The War-Time Elections Act has been passed, and without expressing any opinion regarding the methods employed, we have no hesitation in approving of the main principles of the Act. It is inconceivable that men who are unwilling to defend a country should be allowed to legislate in matters concerning its defence. A great deal is said about the rights of naturalization. We should like to see more said about the responsibilities of naturalization. When our men in the trenches are calling for help is no time to take chances here at home. People in Canada have had plenty of opportunity since the outbreak of the war to give evidence of their loyalty and willingness to share in the present struggle.

* * * * *

Russia, instead of being a source of strength to the Allies, is at present a source of weakness. She is not only unable to defend her borders against the enemy, but seems unable to settle differences within her borders. She remains, however, one of the Allies and as such should receive any assistance that can be given her. And those of us who believe in the power of prayer have a special responsibility towards her. What we should like to see is a special prayer used throughout the whole Christian Church in behalf of Russia at all services, and an effort made to have it used in our homes in private and family prayer. This may possibly have been done in places already but if so we have not heard of it. Let it be united and general.

* * * * *

A religion cannot be really strengthened at home by declining to extend its blessings abroad. It was said long ago that Christianity is a commodity of which the more we export the more we shall have at home. It is equally true that the less we export the less we may find at home.—Selected.

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MISSIONARY GIVINGS.

The question is frequently asked how the Church of England in Canada compares with other Christian Communions in the matter of giving to Missions. In a recent issue of "The Christian Guardian," the official publication of the Methodist Church in Canada, the following figures for their last financial year are given. We quote them without comment and leave them for our readers to compare with our own gifts for similar objects. We give the totals only:—

Total income from conferences ..	\$673,114.34
Miscellaneous receipts	4,541.39
Interest on legacies	14,859.22

Total current income

Total net increase over previous year

Of the above total the contribution from Sunday Schools amounted to \$60,924.40, juvenile offerings, \$10,147.19, and contributions from Epworth Leagues, \$52,307.98.

In addition to the above, \$42,818.70 was received from legacies.

The expenditure includes domestic missions in Newfoundland and Eastern and Western Canada.

Total east of Manitoba	\$132,692.18
Total west of Ontario	211,718.79
Japan	85,458.81
China	149,525.29
Administration Expenses	29,855.35
Educational Expenses	29,862.03
Miscellaneous Expenses	39,433.57

Total Expenditure

Total net increase over previous year

Work in Canada includes, besides Domestic Missions, the following: French Missions in Quebec, \$7,292.65; Norwegian Mission in British Columbia, \$800; Italian Mission, \$11,004.62; Austrian Missions in Alberta, \$10,581.91; other European Foreigners in Manitoba and Saskatchewan, \$14,080; Indian Missions, \$56,619.02; Chinese Missions in Canada, \$17,818.24.

THOUGHTS FOR THE THOUGHTFUL.

Every man should work in the next ten years as though he was the only man whom Christ was counting upon to carry the Gospel to the world.—J. Campbell White.

* * * * *

There is a Father's heart in providence, and it is a Father's hand that directs the world. No philosophy that puts a personal God out of His kingdom can satisfy the soul of man.—Presbyterian of the South.

* * * * *

Many a time we unburden our heart by telling its trouble to some sympathetic friend. There is no more sympathetic ear than our Lord's into which to speak our woe. But He does more than simply hear. He puts strength in us to bear the burden until its unloading comes. He leads us by His promised Spirit to the course that will bring relief.—Selected.

* * * * *

You do not need to choose evil in order to get on to the side of evil, you can get on to the side of wrong by not making choice at all. You can get on to the side of wrong by pure indecision and carelessness. You can slip downhill, but there is no law on earth by which you can slip uphill and make any progress.—W. Charter Piggott.

Righteousness Exalteth a Nation

Sermon preached in All Saints' Cathedral, Halifax, N.S., on the Third Anniversary of the War, by the Very Rev. J. P. D. Llwyd, D.D.

THIS morning's celebration brings again into the foreground the fact that we are an Empire. The family of nations to which we belong, under every sky, in whatever geographical situation, assembles to praise God for His mercies, to humble itself under His chastisements, to mourn over its dead, to renew its resolution, and to ask His gracious help throughout the struggle which remains. Three years of wellnigh incredible experience have just come to a close—an experience on one side of international treachery, cruelty, and ambition hard to comprehend in human nature, if it were not accompanied by a blindness and a delusion equally great. On the other side has shown itself heroism, adventurousness, devotion, of the highest order, such as make us proud of the name of Briton, shadowed by mistakes and blunderings which have at times plunged us into despair. Troubles outside have been made more bitter by troubles within. We have watched with unspeakable and righteous anger the profiteering spirit endeavouring to make selfish capital out of the martyrdom of a world. We have seen the party politician grasping after power through means which spell treachery and ruin. We have watched with consternation the collapse of Russia, our most powerful ally, and have tried to peer through the curtain of darkness in which the future is enfolded as concerning her. All these are the anvil on which War has been hammering us, in addition to the personal sorrows and sacrifices of our situation. And yet our faith is strong in God and in the ultimate fulfilment of His will among men; our position, though dark, is steadily giving food for encouragement. Our chief danger lies in forgetting the features of strength in the situation, and in dwelling too much on events which, though discouraging for the time, are, after all, only incidents of so huge a war, and cannot do more than retard the certain result of victory at the last.

There are two facts—one of a material, the other of a spiritual order—from which it seems to me that each of us may draw encouragement at the present moment: the entrance of United States into the conflict, and the righteousness of our motive in drawing our own sword three years ago.

1. The entrance of America into the conflict.

It is natural for men of the British race all over the world to hail with thankfulness the swelling of the tide of their alliance by the influx of other rivers of national life. This war means so much to us; it takes in all we hold dear; hence, when Italy and Roumania announced their intention to cast in their lot with the fortunes of the soldiers of liberty, there was rejoicing both in the camp and on the throne. But when that great river of human life, known as America, turned its Mississippi current to flow across the Atlantic Ocean into France, bearing with it armament and finance, as well as men, our thanksgiving to the Providence which orders all things rose to a higher key. Nor is it for mere armament and men and money that we are glad, but for higher things.

It is impossible for Canada to forget the ties which unite us to that great people; ties of blood, of language, of race tradition, of inter-marriage, and of inter-education. No doubt other blood mingles in their veins with ours;

no doubt the lines of development along which their national life has run are in some sense different from our own. And yet there is no question that the leading ideals of America are similar to those of the other branches of the Anglo-Saxon race. Their political history strikes root in ours. Their ideas of democracy have their origin in that great fight of the People against Power which was waged on our soil and on the soil of France. Their conceptions of social intercourse have been shaped, in part, by traditions inherited from across the sea. Their religious ideals have been the offspring of periods of spiritual struggle fought out in England. It is natural, therefore, that their entrance into the War should be hailed by us with joy. We feel that it means, in the words of the hymn:

"Brother clasping hand with brother,
stepping fearless through the night."

But their presence as comrades in this war gives an additional throb of satisfaction from the fact that it serves as a pronouncement upon the justice of our position. Looking at the present strife in Europe, it seems grotesque to speak of anything like solidarity or brotherhood among the peoples overseas. Yet, in spite of all the bloodshed and all the horrors of the War, there has been slowly revealing itself a real world opinion among the nations. It is no longer possible for war to be the mere concern of the nations which declare it. The whole civilized world calls for a justification of the conflict. The causes of that conflict are weighed in the balance of the world's intelligence. This does not mean only that the commercial unity of international life makes it necessary for a nation to give account to neutral nations of its military position. It means that nations must account for their behaviour towards other nations upon principles of public right. The process of knitting into a whole the peoples of the globe has gone so far that if one member suffers all suffer with it; and that hence the wounds of one member vibrate in sympathetic pain through all the rest. Now, in this great open court, this amphitheatre of the world, where every nation must appear to give rational ground for its attitude towards others, no voice of judgment speaks to our hearing with such weight as that of America. This, perhaps, is reciprocal. Probably America feels the criticism of the British Empire more keenly than it feels that of any other unit among the nations. At all events, it is true of us that we are sensitive to their judgment, and we are immensely thankful to find that after examining the question between us and Germany for over two years, a moral compulsion has left them no alternative but to range themselves on the side of the Allies as the side of true civilization.

Secondly, the righteousness of our cause.

The British Empire—it must seem commonplace to say it—is not an Empire in the sense in which Germany and Austria are empires. The relics of an autocratic past still cling to them. Their Cabinets of Ministers are responsible, not to the representatives of the people, but to the Crown, and to the people only in a limited degree. The British Empire, in spite of its Imperial name, is really a commonwealth of nations, held together by common traditions, and by loyalty to one sovereign head. The King, among us, is a sort of hereditary representative of what might be called the British idea. He is not merely a man or a ruler; he is the symbol of certain conceptions of liberty, self-government, and social breeding which might be named as distinctively British. He is above party, and, therefore, acts as a kind of centre or representative for all the different sections of our

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far-flung Imperial line. It is probable that a more compact organization than that of the present will be brought about through the War. The younger nations of the Empire will certainly seek an opportunity for the expression of their views upon foreign policy if they are liable to be called upon to defend that policy at the expense of life and treasure.

Canada is one of these younger nations. At the beginning of the War she might have been compared to a loosely-jointed stripling; now she stands before the world a firmly compacted man. The great question which had to be decided at the commencement of the War was: "Is Canada at war when England is at war?" The whole Dominion answered that question with flaming enthusiasm in the affirmative. No Government which gave an answer in the negative could have retained office for one week. Now, what are the reasons which lie behind this? For, as we study them, we shall get at the position which Canada holds concerning the War. Behind it, we know, lay loyalty to that commonwealth of nations for whose integrity we were all willing to fight. But that was not the final reason for our entrance upon the struggle. Behind that reason lay a moral judgment upon the conflict itself.

First. There was the powerful conviction that this War is fundamentally a question of right or wrong. From time to time reports appear in the press of nations being called upon to define their war aims. This is a new thing in history. In the past, nations have never dreamed of making a statement with reference to their ultimate objects in waging war. They have simply waged war and taken the consequences for good or evil. The existence of such a demand in the modern world proves the progress of international brotherhood. It shows that war is no longer regarded as a mere national question. Within this church may be some who recall the American Civil War. America did not consider it necessary to justify her position to any nation except ourselves. In the Franco-Prussian War, no attempt whatsoever was made upon the part of Germany to conciliate world opinion with reference to her position towards France. She simply invaded France, swept over its choicest territory, conquered its proudest city, annexed two of its provinces, and left the matter there. To-day that is impossible. A world court has somehow sprung into existence, and we are called upon to set before it the aims which we have in prosecuting this gigantic struggle, and so dislocating the whole social system of civilization.

One answer to this question is that with us the moral issue is supreme. We have not drawn the sword for territory, nor for trade, nor to vindicate one form of government over a different form, nor to make a trial of strength between discipline and unpreparedness, nor to assert the power of the material resources of one part of the world against those of another. All these matters may have grown out of the War, it is true, but the first question with us is a moral one—whether nations, like individuals, are bound by a code of honour; whether a nation, having given its word to the rest of the peoples of the world is bound to keep that word; whether the gains of international law are to be permanent; whether Truth is to be the policy upon which the fabric of civilization finds support? The entire structure of modern life rests on confidence. Confidence, in its turn, rests on human fidelity, truth, the sense of trusteeship which keeps the contract and observes the law. In the year 1892 I was in the West as a young priest. You may remember how in that year the great panic fell like a blight upon the land. The public men of the day could find no ground for that panic except the existence of a general want of confidence; showing the immense part that Truth and Confidence, the child of Truth, have come to play in the commercial intercourse of mankind. The question now at issue is; shall Truth have a standing ground among the nations or shall she not? This wraps up many other collateral questions, many others have grown up around it; so many that the issue tends to become confused and people tend to neglect the primary fact that this is a conflict between a civilization which stands for and believes in moral progress, and a reactionary ideal, misnamed "Kultur," which is in reality a relapse into barbarism.

The first part of our duty, therefore, is to keep in the foreground the fact that this is a fight for principle, not for pelf; a fight of the same character as that which our fathers waged at Runnymede and Waterloo. It is a fight for the public right of the world, without whose strict observance human life would soon become intolerable, while

(Continued on page 607.)

What Our Bishops Say

"THERE is a sense in which the Church should not meddle with politics—she should not bind herself to a party or be tied down by agreements, nor seek to bargain with men of any faction or party; but the Church must be right in the thick of the political fight and rally all her children to fight against those evils which have made us too often hang our heads with shame."—Bishop of Montreal.

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"The times call for the spirit of reality in our religion, in our Church services, in our forms and ceremonies.

"The times call for reconstruction in our Church organization, less exclusion of the laity, and more use of ministering women.

"The times call for restatement of vital truths, less obsolete phraseology in our sermons, and more simplicity in the language of our prayers.

"The times call for readjustment in our methods, less rigid observance of past customs, and more earnest adaptation to present conditions."—Archbishop DuVernet.

* * * * *

"It will be a great gain when our godly people shall have realized that pure religion and undefiled is not satisfied by Church attendance, insistent and impelling and inspiring as that duty is; nor by correct ritual, that is the peculiar ritual which each individual considers correct; nor by controversy which our self-assertive human nature makes it hard to avoid; nor in fact anything but the simple, plain preaching of the Gospel of Jesus Christ with His living personality as the sum and substance of it all."—Archbishop Worrell.

* * * * *

"The peril that endangers our nation is twofold. A peril without and a peril within. She is threatened without by the material forces of her enemies, and she is threatened from within by invisible foes which are more serious and more deadly than the other. They have been corrupting the spirit of the nation and sapping her vitality. These are impurity, gambling, graft, intemperance, luxury, love of pleasure, love of money, etc. To the army lies the duty of defending the nation's soil, and to the Church lies the duty of defending the nation's soul."—Bishop of Niagara.

* * * * *

"God is compelling us to organize, to mobilize our resources in men and means to win the battle for liberty and democracy. Is not this a call to organize and mobilize our men and means for the extension of His Kingdom and the establishment of His sovereignty? To succeed in the former and to fail in the latter is to balk the purpose of God, Who cares first for the moral and eternal well-being of His creatures."—Bishop of Huron.

VESPER HYMN.

We at close of day, O Father,
For our Empire plead,
Guard our Soldiers, God of Armies,
In their need.

Shield our Sailors in their perils
On the mighty deep,
Guide them, bless them, loving Pilot,
Safely keep.

Grant our Airmen as they upwards
Climb through haze and cloud,
Grace to hear Thy promise ringing,
Clear and loud.

Grant our wounded as they languish
On their beds of pain
Heavenly comfort; and Thy mercy
On the slain.

Grant our Leaders strength and courage
Whilst they plans devise,
May their Schemes find fullest favour,
In Thine eyes.

On us pour Thy richest Blessings,
When all wars shall cease;
In the brightness of Thy Presence
We find peace.

Canadian Chaplain Services.

—H. L. P.

Tune—Holy Father in Thy Mercy.

Harry Lauder's Sermon On a Loaf of Bread

Issued from the Office of The Dominion Food Controller.

HARRY LAUDER, formerly the most popular comedian in the English-speaking world, now a zealot of zealots in the cause of food economy, is driving home to the people of Great Britain the duty of saving wheat, saving flour, saving bread. Too old to enlist, Lauder, at the request of the Imperial authorities, is devoting himself to the food economy campaign. His homilies, clothed in simple, straightforward language, are published weekly. They are strikingly earnest and characteristically vigorous, and are totally free from buffoonery.

Here are a few excerpts from one of his recent weekly talks:—

"Fathers, mothers, brothers and sisters of our fighting-men, listen! I have often played the fool and joked for you; I am not joking to-day. I am in earnest. I am as earnest as death. This morning before you eat your breakfast, before you, mother or father, take up the big knife to cut the bread, I ask you, I implore you, to hear what I have to say. The lives of many brave men, the lives of many women and little children may depend on the thickness of the slice and the number of slices you cut. Now to day at your breakfast table, you will help to win, or you will help to lose the war. . . . We are in a state of siege! That may not be so easy to believe, but it is true, terribly true. . . . We shall not see our old men and babies ruthlessly slaughtered, and our women ravished, our homes destroyed. But we may know what it is to starve.

"Now go on with your meal light-heartedly if you can. Eat your fill. There is a large loaf on the table, and plenty more loaves at the baker's. But what will it be when the baker has no more? I write to you to-day, not as a Scots comedian, but as a simple man of the people."

Unless there is stricter economy, Lauder goes on to explain, the present supply of wheat will give out some weeks before the new harvest comes to market. "Eat one pound of bread less each week and there will still be bread in the larder when our women farm workers sing the next harvest-home," he says.

"Think of our brave lads 'going over the top' hungry! In very truth, if you eat that extra pound of bread you are eating the flesh from the bones of our soldiers. Look at the blade of your bread knife, and see if it does not run with blood! If you throw away a crust remember," says Lauder, "to repeat your Devil's orison:—'There goes the life of a British soldier! Amen!'"

The peroration of Lauder's sermon is worth committing to memory.

"You know that, like so many others, I have given to the country what I held dearest in the world—I have given my son. Now the authorities ask me for one thing. One little thing more. I would gladly go to fight. But they ask me merely to help them, (as they ask you to help them), in this campaign.

"We that have lost our own flesh and blood, we that have paid the price of victory, shall we be robbed of it for the sake of a pound of bread? You are asked to make a sacrifice. The sacrifice is not so much the foregoing of so much bread, but the constant care and vigilance necessary to avoid waste. Is it anyhow to be compared with the constant care and vigilance of your soldiers to avoid death? At this crucial moment you are asked to share a communion of sacrifice and victory.

"Now cut your loaf!"

Harry Lauder need not be ashamed of the part that he is playing for the Empire.

PRAYER FOR SELF-CONSECRATION.

O invisible God, Who seest all things; eternal light; eternal light, and in comparison of Whom every other light is but darkness—may it please Thee, O Father of light, to send forth Thy truth, that it may lead us directly to Thy holy mountain. Purify, we pray Thee, our souls from all impure imaginations, that Thy most beautiful and holy image may be again renewed within us, and by contemplating Thy glorious perfections, we may feel daily improved within us, that Divine similitude, the perfection whereof we hope, will at last make us ever happy in that full and beatific vision we aspire after.—Archbishop Leighton.

NEW BOOKS

The Spiritual Interpretation of History.

By Shailer Mathews, D.D., LL.D., Dean of the Divinity School in the University of Chicago. Harvard University Press, Cambridge. (x + 227 pp.; \$1.50.)

"Is the world growing better?" was the question Dean Mathews set himself to answer in the last Noble lectures at Harvard, and he answered it in the affirmative. To put his conclusion briefly, he believes that there is being shown in history the gradual substitution of moral for physical control.

In the discussion of interpretations of history he insists on the recognition of historical process as well as historical facts. He finds the mechanistic or geographic and the economic interpretations of history inadequate. He scouts Karl Marx's idea that relative economic scarcity is the incentive to progress, and that in the effort is the incentive to progress, and key to history. History is a genetic process and not a collection of static facts. There are tendencies in history which within the limits set by physical and economic forces, tend away from what is mechanistic, economic and animal and tend towards that which is personal and ethical. The emphasis of these spiritual tendencies is the thesis of Dean Mathews' book.

The Greek world, the rise of Christianity, and the Reformation are epochs which he examines. The Greek spirit was not passive. It contributed itself to the social evolution. Christianity began as a religion avowedly supernatural, and was recognized by its early converts, as neither political or economic. Long before the Reformation, however important were the economic forces in establishing conditions by which the Church was so largely shaped, there were constantly emerging not only among the ecclesiastics but among the masses, motives and ideas which are distinctly non-economic. The inner spirit of life gave to what otherwise would have been mere political and economic revolution a moral grandeur which still makes the period an inspiration for our day.

"As we stand on the bow of some great steamer hustling itself across a trackless ocean, we feel only the rush of change, the toss of waves, and the buffeting of winds. But as we stand on the stern of the vessel we see the wake, boiling out even as we watch, stretch unswervingly behind us. Then we know that we are held to a course. We cannot see our port, but we know that we are going some-whither because we have come some-where. The past is the wake of history, the argument for direction, the prophecy of an equally rational tendency in the future."

The latter part of Dr. Mathews' book is devoted to three inductions which rise from the study of social evolution. The course of social evolution tends to set from materialistic situations towards (1) the substitution of the authority of inner sanctions and inhibitions for appeals to force; (2) the increasing appreciation of the personal worth of the individual, and (3) the transformation of the fight for rights into a giving of justice.

Dr. Mathews believes that the entire movement of history, and particularly developments within the more intelligent civilizations, establish the fact that sacrificial social-mindedness, that is to say, the love embodied and taught by Jesus Christ, is not only becoming more widely professed, but is exercising a more considerable influence in religion and through religion upon social life than ever before. You can measure the progress and tendencies of humanity by comparing Moloch and Jesus.

A new sense of personal values is the controlling thought now. Out of this welter of conflicting nationalities there have emerged certain ideals of national co-operation. Despite wars, perhaps because of wars, the undercurrent of public opinion is setting toward the recognition of co-operative expediency between nations. In the presence of that we cannot altogether lose faith in the coming of international justice. It may not come in our day, but it is better to plan for Utopia than for Hell. We do possess a growing recognition of personal values and if we do not know whether we are actually going, we know Him, and we may courageously and with joyous sacrifice throw our spiritual ambitions, efforts and ideals into that great process in which we move, believing that our labour is not in vain in the Lord.

Dr. Mathews, we think, gives hardly sufficient weight to the value of the "theological" interpretation of history. Like all his works this book is scholarly, has a broad outlook, and will repay discriminating study, particularly at this time, when we lose sight of the goal amid the fight.

The Bible Lesson

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

Seventeenth Sunday after Trinity, September 30th, 1917

Subject: Ezra returns from Babylon.—Ezra, 8: 21-32

WE have had two lessons about the return of the Captives from Babylon. The return was authorized by a proclamation of Cyrus about 536 B.C. At that time many came back to Jerusalem. They rebuilt the city and the temple which was dedicated about 20 years after the proclamation of Cyrus. Perhaps others came from time to time, but many Jews still remained in Babylon where they were generally more prosperous than those who returned to their own land. The high spirit of patriotism and devotion to God with which the migration began under Zerubbabel seems to have declined. This fact grieved Ezra who, in the year 458 B.C., requested Artaxerxes, the Persian King, to permit him to lead another band of Jews back from Babylon to Jerusalem. The King granted his request. Our lesson to-day is concerned with that expedition.

1. It was organized by a man zealous for God.—Zeal in a good cause is a very worthy thing. Our Lord quoted the 69th Psalm concerning Himself, "the zeal of thine house hath eaten me up," and St. Paul speaks of a "people zealous of good works."

Ezra had this zeal for God's house. It was because he wanted to have God's Temple made perfect and the worship and sacrifices properly observed, and because he desired that the people, restored to their land, should truly serve God that he organized this expedition. The King and his princes and many people in Babylon helped him with large gifts of gold and silver.

2. Ezra's expedition began with fasting and prayer.—By the river Ahava he gathered the people together. There were about 1,800 men, including priests and Levites. They carried with them the vast treasure that had been given them. Ezra had some fear of the dangers of the way, but he would not ask an escort from the King because he felt that God would protect them. He thought that it would be a better witness to their faith in God and he was ashamed to ask from the King that protection which he had stated God would provide.

He proclaimed a solemn fast. The people besought God's guidance and protection. The great caravan then started on its long journey, and after four months reached the holy city.

3. The expedition was carefully organized.—Verses 24 to 30 describe the careful arrangements that Ezra made. He gave duties and responsibilities to those who were fitted to perform them. Every one had his work and his place, and watchfulness and exactness were expected of them. The Church likewise has its machinery for doing God's work. Organization is very important and exactness in handling and accounting for money should be observed. We have here good lessons for Church and Sunday School work.

4. God's working in history.—All through this book we have great teaching about God. Ezra always regarded himself as an agent or an instrument of God. Every thing that was done is ascribed to God. It was God who stirred up the heart of Cyrus to make the proclamation for the Jews' return, Ezra 1:1. God also raised the spirit of princes, priests and people to undertake the first migration, Ezra 1:5. The same recognition of God is recorded regarding the expedition of Ezra. "Blessed be the Lord God of our fathers, which hath put such a thing as this in the King's heart," Ezra 7:27. God's providential guiding is acknowledged as to the expedition itself. "The hand of our God was upon us and he delivered us from the hand of the enemy," (vs. 31.)

The same great fact of Providence is showing itself in the world to-day. We are beginning to see in the stirring history of these times the emerging of a Divine purpose. Many of our soldiers are ready to acknowledge that God has shown His special Providence to them.

5. Ezra's zeal had a direct purpose.—1. He desired that the ordered worship of God should be firmly established and regularly observed. 2. He wanted God's law to prevail. He brought with him the books of the Law, probably edited by his own hand, and made available for the people's use. 3. He instituted great reforms in the life of the people.

These may be designated as, (1) worship, (2) study of God's Word, (3) social service. These are living issues still.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

"SPECTATOR" has noticed in the public press that a Chaplain from overseas has been sent back to Canada to confer with the heads of different communions in regard to matters affecting the work of the Chaplains' Service in the army. It is intimated that financial resources placed at the disposal of this arm of the military forces, would be of service in promoting the spiritual and general welfare of the men at the front and on the way. The necessity of exalting the Chaplain's Service into a definitely organized system, possessing well defined rights and responsibilities in our military system has been, and shall, continue to be pressed by "Spectator" until effective progress has been made. The fact that a man of Dean Almon Abbot's standing in the Church should seek the Y.M.C.A. as a means of expressing his spiritual influence in the army should make us realize that something must be done to put the Church as a Church squarely before men and not as an adjunct to a canteen and a picture show. Who is to lead in this movement? Certainly not the communion represented by 40,000 members in the army, but by our own Church with its 170,000 men who have freely put on the King's uniform. We cannot but admire the zeal of the Methodist Church on behalf of her chaplains. She has sent her General Superintendent, Dr. Chown, and Lt.-Col. Cecil Williams, former pastor at Lindsay, Ont., to the front, and both are now engaged in transforming their experience, gathered first-hand, into action. The Chaplain at present interviewing the heads of the various ecclesiastical communions in Canada is a member of the same body, if we mistake not, and he who has a definite proposition to promote, has an immense advantage over those who have not thought this thing out with clearness to the end. The Bishops of Canada are undoubtedly sincerely interested in this subject. They have been working with zeal in some directions, but a committee scattered over a wide Dominion is hardly able to concentrate and quickly decide when the movement of decision arises. It is now considerably more than three years since the first Canadian soldiers went overseas, and the Chaplain's Service is still in a more or less nebulous condition so far as definite organization is concerned. It hasn't had a fair chance to make itself the power that rightfully belongs to it, in inspiration and ministry to the men. It hasn't been placed in that position that will cause it to be recognized as an honoured and indispensable branch of the service for all time. If in the changes and chances of a Cabinet readjustment a Minister of Militia should be appointed that has no sympathy with spiritual idealism, can it be assured that even the position our Chaplains now hold in the army can be maintained? Doctors we must have; nurses we cannot do without. Veterinary surgeons are indispensable. But what of Chaplains? That is something of the working of the lay mind in certain quarters. A hundred thousand men are to be mobilized in Canada in a few weeks. Is the machinery ready for the adequate and efficient manning of the Chaplains' Service that will minister to these men both in the Dominion and overseas? The Y.M.C.A. is ready; can we say the same of the Church? There are probably twenty thousand returned soldiers in convalescent homes and hospitals in Canada with thousands more to follow, are these men ministered to by an organized Chaplains' Service, or are they left to local ministrations of otherwise engaged clergy? In former articles "Spectator" has given in some detail his scheme for meeting these grave and serious problems, and he hasn't the slightest intention of ceasing his advocacy until his plan, or a better one, is inaugurated. He is somewhat disappointed that his readers have exercised no visible pressure to strengthen him in his efforts, but he is perfectly certain that if the Anglican Church in Canada doesn't lead the way, it will be led by others less competent to lay a true, sound and lasting foundation for spiritual service in the Canadian Army.

In a few days the House of Bishops will meet in Ottawa, the seat of Government for Canada. If their Lordships come with a broad, well-matured, effective plan of organization of Chaplains' Service, to the Government, the whole matter may be settled at once. The one great stumbling-block to governmental action is unity of purpose among

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the communions that are seeking an organization of this service. The attitude of the Prime Minister and of his cabinet will be, "agree among yourselves and then come and tell us exactly what you want." They are not opposed to action, but they are not willing to act on the suggestion of one communion and then to be bombarded by several other communions for modifications and concessions. The Chaplains in the army have to co-operate whether they like it or not, and it is only on a basis of such co-operation that a general scheme of service can be inaugurated. This is the day when the unusual prevails, and the Church can hardly escape from the obligation to meet other communions in attaining a great and imperative objective. "Spectator" knows that he is not able to see eye to eye with some of the leaders of the Church in this matter. His point of view differs from theirs not in ideal but in method. He maintains that the ecclesiastical freedom that the heads of the Church rightfully insist upon can be secured by his plan of organization of a Department of Chaplains' Service. The work of a Chaplain in the army is broadly divided into two elements which may be defined first as spiritual or ecclesiastical, and secondly as benevolent or social. The first includes parade services, visiting of the sick and wounded, administering the Holy Communion, Baptism, preparation for Confirmation, holding Bible classes, etc., as the times and circumstances seem expedient. In that work the Anglican Chaplains should and must be undisturbed by orders from any officer or Chaplain of any other communion. It is intolerable to have a recruiting parson of another communion, come to a camp as one come to Valcartier last summer and declare that here is the form for celebrating the Holy Communion which must be adhered to by Anglicans as well as all others. And what is more, he ruled that all ecclesiastical vestments should be omitted at parade military services even in the celebration of the Holy Communion. Fortunately his standing as a recruiting officer gave him no military authority over the Chaplains and his gratuitous assumption was promptly ignored. His book of services was subsequently repudiated by the Minister of Militia. Now the ecclesiastical functions of the Chaplains cannot be thrown into a crucible to be melted down into a composite that may suit the spiritual ideals of some who are built that way. But this freedom can easily be safeguarded by placing all spiritual or ecclesiastical methods under the direction of a Senior Chaplain of each Communion who alone could interfere with the method of carrying out such functions in his own Communal staff. Thus if an Anglican held the position of Chaplain General he would have no right to say to the Methodist, Presbyterian or Roman Catholic Chaplains, you shall conduct your spiritual ministrations in this or that way. If you desire guidance you must confer with your own denominational Senior Chaplain. That would secure the freedom desired and is the unquestioned right of each communion.

In the second place, what is perhaps the larger share of the Chaplains' duties in the army is not in any sense ecclesiastical, but rather benevolent or social. The Chaplain as far as possible must learn to know the men, he has to be interested in their sports and amusements, he has to have a friendly eye on the men in detention and confined to barracks, he has to take an interest in seeing that separation allowances and assigned pay are attended to by the Pay Master and reach the dependents. In a score of ways he is to minister to the comfort and well-being of the men in the capacity of a kindly layman rather than a priest of the Church. It is in this large field where organization and co-operation under a single head at Ottawa will find their most apparent justification. There is no reason that "Spectator" can think of why a competent Chaplain General should not be a great unifying and driving force in perfecting the work of our Chaplains in such service. He could have Chaplains' Training Courses, plan the work, enforce discipline, recommend promotions, and do all those manifold things which are necessary to secure efficiency among Chaplains as among other officers.

This can't be a problem beyond the wit of men of good will, but it is a problem that ought to be solved for the welfare of our soldiers and the honour of the Church of God.

"Spectator"

Struggle diligently against your impatience and strive to be amiable and gentle in season and out of season toward every one however they may vex and annoy you; and be sure that God will bless you in your efforts.—St. Francis de Sales.

The North-American Indian

[The following paper, dealing with the Indian problem, was prepared by the Rev. Edward Ahenakew, of Onion Lake, Saskatchewan, and read by him before the meeting of the Rural Deanery of Battleford on Tuesday, August 28th, 1917. Mr. Ahenakew is a full-blooded Indian, of the Cree Tribe, and belongs to the Starblanket Reserve. He received his early education as a boy in the Day School on that Reserve; subsequently in the Emmanuel College Indian Boarding School under Archdeacon Mackay, and Rev. James Taylor. Later on he took his theological course in Wycliffe College, finishing up in Emmanuel College, which latter institution conferred on him the degree of Licentiate in Theology. He is now our missionary in charge of the Onion Lake District in the Diocese of Saskatchewan.]

The Spartans of old aimed at physical perfection as the highest acquirement to which their youth were to aspire; the Athenians, more wise than their neighbours, required the proportional cultivation of the physical and the mental both. History shows that the latter were rewarded accordingly, and the Periclean Age stands out in unique brilliance, unequalled in the annals of men.

From this we may deduce the fact that, for man, in order to make the best of himself, it is his duty to cultivate all sides of his life, as they bear, each, on that particular calling which he has chosen, as his life work, but with his eyes ever resting on that other life to be, to which, the present is, after all, only a preparation, and a beginning.

In applying this to the subject I am to deal with to-night, you will see that I am not going to confine myself exclusively to the religious side of the work.

My friends, anything—never mind how secular—anything in the world, that tends to uplift mankind, or else that tends to prevent him from sinking lower than he is,—anything that makes the level of morality to rise, anything that keeps it from ebbing, is work done for Jesus Christ, and well deserves to be mentioned in any pulpit in the land.

Perhaps the most vexing problem that the Government of Canada has to face to-day is what is known as the Indian problem. Perhaps the most discouraging, as to results, that the Church has to contend with is the Indian one. The work is slow, and I want to say that it needs men, who can see a vision of what may be attained some day—in order to keep on—day by day, with their interest unflagged, with their enthusiasm undampened, with their fervour unabated—it needs men, who receive their daily supply of grace, from the "Throne of Grace" itself in order to keep giving out and giving out, and in the doing of it, not to run themselves dry, and thus in time, prove to be, missionaries only in word, but not in deed.

How many young men in this diocese have given themselves for the work in these years that are just past, and have been unable to stay with it. In a year—perhaps a little more, they have found out their mistake and left. I do not blame them. What was the use of holding on to it if they felt they were not willing to give themselves up entirely and wholly to it? If they were unwilling to take their coats off and learn to speak the Cree language, if they were not willing to know the life of the Indian, not from distant observation, not from hearsay, but—by going right amongst the Indians, and as much as possible, living it themselves. This is what the earlier missionaries had to do, this is what they did, and they accomplished a great deal, by the grace of God. What are we,—who are gradually replacing them,—what are we doing to keep it prospering as we take it out of their hands, so that we may not only keep it as it has been, but have it progressing, vigorously and aggressively and ever widening in its scope.

When I look to the future and see the tremendous work that still has to be done among my race, before they can take their place among other self-supporting people with any show of self-respect, when I see the old pillars of the Church going who have done so much for the Indian not only from the standpoint of Christianity, but in other ways, I feel sorry. Where are we going to get the men to replace these strong, sturdy pioneers whom the Indians could not help respecting? I do not know. The College has made an effort to

train some, but as we all know, with indifferent success. At present, I understand it is doing nothing, but this may be owing, to some extent, to the war. In any case, it looks as if we were making no active effort to meet the demand, but only trusting in God to somehow raise the men, without our help, without any exercising of foresightedness on our part. This is faith and it is very strong faith,—somewhat stronger than perhaps we have any right to exercise. Be that as it may, God will certainly do His share, and perhaps in His mercy He may do ours also.

As I hinted at the beginning, every phase of Indian life is being ministered to. The Church looks after the highest,—the spiritual—and the Government of Canada, through the Department of Indian Affairs, in redeeming their promises made in the Treaty, are looking after the secular side of Indian life. But, after all, since spiritual life and secular life do not comprise two lives, but one life, it is the one and the same work, and the wisest way is that the Church should join hands with the Indian Department as much as possible.

In looking at the secular life first, I may say that the results of the work of the Department has been very fair, especially in some places. Still, as it is natural to suppose, it often appears to an ordinary onlooker, as if the Government felt it to be an uninteresting and rather hopeless work, that has to be done somehow. The many positions in connection with the work, that the Government has at its disposal to give, seem to always fall to men who are supporters of the party which may happen to come into power. I quite realize that this holds true in almost every other department of the Canadian Government,—public works given to supporters—but Canada is a strong, living and growing nation, it progresses despite slight political abuses, but when this is applicable to the Indian race, to whom a slight advantage, or a slight disadvantage may mean either progress to more safer grounds, or else a retrograde movement up from which there may be no rising any more, it is a matter of life and death, and this should be taken into consideration if true statesmanship were always the aim of governments. If it were only so that the Canadian Government would realize what every year that passes means to the Indians in this present stage of transition. Every year now spent in the pursuance of an indifferent educational system means at the very least ten additional years of heart-rending ascent for the race in the future. Every dollar spared now means perhaps a hundred spent in the future on a race that will have degenerated far lower than they are at the present moment. On the one hand is an inevitable degeneracy and the consequent slur on Canadian statesmanship, while on the other is the emancipation of a once independent race of men from the thraldom of new and adverse conditions introduced in their midst, by a wisely conducted and a liberal educational system. On the one hand there is the possibility of our country being forever hampered by a nation of degenerates, a thorn in the side of the Canadian people, or on the other, a nation reclaimed by a wise and benevolent government, a nation that can take its place side by side with the white people,—a nation composed of independent, self-respecting and useful citizens of a great country. If the Government, in the multiplicity of its more pleasant duties, could be induced to realize this, I am sure it would take more energetic steps to solve the educational problem of the Indians, instead of making the work among the Indians a convenience whereby it can reward its political supporters by giving them positions in it. What seems to a casual observer like an unnecessary multiplication of offices, perhaps would not be, and the liberal amount voted by the Canadian people for this department would perhaps, in a greater proportion come into direct touch with Indian life.

The one thing I want to lay stress on to-night is the educational side of the work. The Government is in honour bound to educate us, and the most dense thinker who takes the trouble to think about the Indian problem cannot but see that it is to the best interests of the country itself to educate us. The wealth of a country lies in its citizens. We are undergoing a transitional stage in our national life. There has been a most drastic revolution in our ways of living. The transition stage is always the most trying. The question is, are the sturdy old qualities that made the Indian man of old, respected despite his feathers and paint, are those to survive the change that now is, or are they to be lost forever? Are the Indians losing their old stability of character, are the degenerating factors introduced by contact with these new conditions of life accom-

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plishing more than those which are rebuilding a new life upon the stable foundations of the old?—The Church and the department are working hand in hand to rebuild, and with more or less zeal are trying to prevent those factors that would destroy—disintegrating agencies that tend to pull to pieces all that was of any value in Indian character. Think of some of those typical old Indians that are still to be seen in the reserves. They are fine old men, product of happier days—still fine despite the unequal struggle in which they have been engaged since the passing of the old buffalo days. There has been struggle against poverty, against a hopelessness to cope with the ways of the new life, against his own resentment at the shattering to pieces of his old life, spiritual and material. They lament the passing of days when everything came readily to their hand. Living was easily procured, because they were mostly all perfectly educated to the ways of their life. They knew their business, and there were, indeed, few things which they did not know well; that is, things within the scope of the activities called forth by the conditions of life they had to lead. They had all the education they needed then, but now those traits in their character, developed by their former life, are needed no more. Their former life is no more open to them. They have to be re-educated, and that education must not only be stored in their heads as a sort of internal but passive ornament, but they must be taught to learn to appreciate the value of it as it is applicable to their everyday life. To teach them Christianity is a great thing—that goes without saying, but, as a worldly man might be tempted to say, for heaven's sake educate them, too, or they will be so low down as generations go by that after a while even the very best of you Christians will ask yourselves whether we are worth Christianizing or not. This is a horrible thing to imagine, but remember every year that the education of Indians is neglected, as it is at Thunderchild's Reserve, for example, children are growing up fast and passing out of that stage in life where they can be educated. For years Chief Thunderchild has written and written for a school, indefinite letters are sent from somewhere down east in reply, and to-day there is still no school there. Whatever factors are at work to keep a school from being put there I do not know, but there it is.

I have read reports of the Government at Washington, and the spirit of those reports would lead one to believe that they are more alive to their responsibility to the race amongst whom they have made their homes than the Canadian Government is. The general tenor of the reports seems to be not to keep the Indian in a state of perpetual infancy, but to take the old-time Indian and to rear a new Indian on the old, and to make of him a good, self-supporting and useful citizen of their land. Is not that an end worthy of accomplishment? Is it not worthy of the great American republic? Instead of looking forward to forever spending money on the Indians, they see a time, distant perhaps, when their responsibility will cease of itself, because the race no longer needs special protection and help. The American people have attempted many things that the older peoples have never even thought of doing. They are a great people, and perhaps they will be successful also in their ambition for the Indian.

I yearn to see the Government of Canada take hold of the educational side of Indian life more energetically and with more interest than they have been doing. Spend money on education, and, if needs be, spend less on other things spent on the Indians. It will pay the country in the long run, and at the same time rescue a

nation from something worse than extinction. Some of us have been educated. To-day we do not bother the Government for rations, and it does not need to trouble itself about us. Were we, in our boyhood, any better off than any one of these little boys I see running around, chasing gophers in the reserves? The only difference is, we had the chance, they haven't. If the Government will spend money to-day, it will not have to spend to-morrow. If it is penny-wise to-day, it will be pound-foolish in its dealings with the Indians till nobody knows when.

I know difficulties are enormous, but I hold that much of the money spent unwisely, such as on nice buildings, which lie vacant in an agency I saw the other day—much of that money may be much more wisely spent if applied to the work of the Indian schools.

God never did intend that we should become a lost race. The white people, in taking over the land of our forefathers and making it theirs, placed themselves under a moral responsibility that nothing can ever relieve them of to teach us to *live*, and to live according to the new conditions they themselves introduced.

This is all, perhaps, I will say on the education of the Indian. It is the one hope of my life to see it progressing so that the nation which is, as it were, standing bewildered at the turning of the two ways, may receive the light of knowledge, and so be able to see what is to its best interests and what may contribute more largely to the shaping of its destiny in the future that may be in this land.

And we, who are the guardians of their souls, we, who are working with the Government to uplift—how much more faithful we ought to be, our vision how much brighter and more glorious! It is not the worthy citizenship of the Dominion of Canada only we should have in our vision for them, but a worthy citizenship in the Kingdom of Heaven. The Church, unlike the Government, has not much money to spend on her work, but it has something more precious to give. She can give herself to the cause; she can give herself in the consecrated lives of her sons and daughters, who work, not expecting to die rich, but working on, and spending if necessary of the little that they have so that the great cause itself may not fail, but succeed, and continue to succeed and to expand in its scope, in the intensity of its activities and fervour, even though they themselves are laid away to rest in some quiet churchyard, like Bishop Bompas in the north, Bishop Holden in the east, the Rev. John R. Matheson at Onion Lake in the west, and many others I could name did space permit.

Discouragements—there are many for the individual worker, but they are more of a temporary character. Looking at the work as a whole, as part of the great cause itself, these little local discouragements sink into insignificance. Happy the worker that can prevent his own real little troubles, which seem great at times, from beclouding his eye, so that it cannot see the great vision in the future when the Church will have been victorious once for all, and the Indian heart will have been subdued in the same way as the heart of his white brother, by the soft, melting influence of the Gospel of the Lord Jesus Christ.

Do we lack results? I was at home in Landy Lake the other day. I went to church on Sunday. Before ten the Indians began to come in buggies, democrats and wagons, drawn by nice, big work horses. By the time the last bell rang there were enough to fill the church. The chief walked in, followed by his councillors, and, taking the front pew, led his people in the service of God as he leads them in other things. The singing and the responses were splendid. The Gov-

Progress of the War

September 10th.—Monday—The Commander-in-Chief of the Russian Armies heads a revolt.

September 11th.—Tuesday—Russian revolt nears crisis. People behind Kerensky.

September 12th.—Wednesday—Kerensky assumes command of Russian armies. Britain demands explanation from Swedish Government re Argentine episode.

September 13th.—Thursday—Korniloff's revolt fails.

September 14th.—Friday—Italians capture Mount San Gabriele.

September 15th.—Saturday—Russia proclaimed a Republic. General Korniloff arrested.

ernment surveyor, Mr. Fairchild, said these were the most thrifty Indians along the Saskatchewan River country. If anyone wants results, visit these reserves, or else John Smith's or James Smith's, and compare what you see with the wild Indian life of fifty years ago, and you will see progress. Why be in a great hurry for results? Is the Church composed of people who would see a miracle before they will believe? Should we not be of those men and women of faith who believe more firmly in God because His movements, while so real, are imperceptible to the eye? See the dull landscape in early springtime. The sun shines warmly, and gradually all around a life begin to be, and a change comes over the land, pleasing to the eye and ear. Learn of the ways of God by this and believe. The Indian race as a nation cannot be taken and run through a machine to be educated and trained to be like the white race within two or three generations. A nation is a most unwieldy thing to handle, and patience, time and work are necessary. Faith is also necessary. Results will come, and are coming. The God Who is guiding the destinies of the greatest nations; He Who from His heaven is directing the course of the greatest world struggle that has ever been; He Who has placed into the hands of the Anglo-Saxon the spreading of the glad news of the Covenant to all the smaller peoples of the earth, is still the God Who watches over the fortunes of the Indian race as it struggles to keep itself a reality among the other peoples of the earth. We shall not come to naught. We shall continue to be through His grace, and it is my hope and prayer, as I am sure it is the hope and prayer of every right-thinking Indian, that a day will come when we will no longer be an encumbrance to the people of Canada, but will take our place, side by side with them, among those peoples of the world who are upholding the doctrine of right against might in this world. Canada, which was once ours, a land in which, I can say, we Indians never proved unfaithful to our tribe, however treacherous we may have been to enemies, but kept troth till death. May Canada of to-day, now in the hands of white people, continue to prove faithful and loyal to those other nations with whom she has espoused the cause of the oppressed in Europe to-day! Over 2,000 Indians are fighting the battles of their King and country to-day. Some have paid the extreme sacrifice. I was talking to-day with one whose son has been killed somewhere in France, and the Indian blood, for the first time shed in a foreign land in the cause of right, is a tie insoluble that will bind us to the other righteous nations of the world, even as the blood of the Christ cements us to every man, woman and child in the world to-day who acknowledges Him as the common Saviour and Lord.

Scripture Gift Mission

"THE ARMY BEHIND THE ARMY."

The Scripture Gift Mission and Munition Workers.

GR^{EAT} attention has deservedly been bestowed on the work of distributing the Scriptures amongst the millions of men who are actually engaged in the deadliest combat the world has ever known, but there is another army, perhaps nowadays as mighty as the first—the great host of men and women who have enrolled themselves as munition workers, and are working day and night, zealously, uninterruptedly, to supply the guns and equipment for the greatest army that has ever taken the field. Now that the work of the Scripture Gift Mission in placing the Word of God in the hands of our soldiers is well organized, it was a happy thought on the part of the committee to issue the Munition Workers' or War Workers' Testament, specially bound in khaki and lettered accordingly, and, by His Majesty the King's most gracious permission, bearing as a Foreword His Majesty's own words concerning the daily regular reading of the Word of God. It is hoped to issue at least a hundred thousand copies almost immediately, to be distributed at the various centres among munition workers; and friends who desire to obtain extra copies for personal distribution can obtain them at 6d. a copy. Probably the terrific strain and the relatively huge wages paid is accountable for the fact that so many young girls engaged in munition work have apparently thrown off all restraints of home, and seem bent on having their fling of freedom and enjoying the "time of their lives." Many of these girls, however, are purely imbued with the spirit of mischief and fun, and it needs but the tender touch of sympathy to awaken thought and reach the depths beneath. So many of the girls, when offered a Munition Workers' Testament, are pleased to accept a similar little book to that which they know is in the possession of the brother, husband or sweetheart across the water.

Any gifts for the furtherance of this work may be sent to the editor, or to Rev. W. H. Griffith Thomas, D.D., or Miss Dickson, 850 College Street, Toronto.

Pathetic Story of Death of Missionary's Daughter.

The following incident has been recorded by the London "Times," and occurred during a recent raid on England by enemy aeroplanes: "One of their bombs fell on the playground of a girls' school and mortally injured Doris Spencer Walton, aged fifteen, the daughter of a missionary. She was picked up with a terrible wound in her side and taken to a hospital in a cab by a special constable and two Canadian soldiers. In spite of the intense pain she must have suffered, the girl talked quietly with the soldiers on the way. Noticing that each of the soldiers had on his sleeve the gold stripe which is worn by those who have been wounded, she said: 'I must kiss you both because you have suffered.' The kisses were given. At midnight the girl died. The two soldiers, adds the "Times" correspondent, will value that act of a brave, dying child as much as they would the Victoria Cross." Doris Walton was the granddaughter of Cyles Spencer, formerly Hudson Bay factor at Fort George. Her father, Rev. W. G. Walton, is at present a missionary of the Church of England at Fort George, Diocese of Moosonee. Doris was named after the late Doris Seton-Adamson, daughter of the Rev. R. J. Seton-Adamson, Rector of Paris, Ont., who lost her life last year in the Grand River.

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Preferments, Appointments and Inductions.

Bent, Rev. A. M., Rector of All Saints' Church, Springhill, N.S., to be Rector of Kentville, N.S. (Diocese of Nova Scotia.)

The Churchwoman

New Westminster W.A.

The September meeting of the New Westminster Diocesan Board of the Women's Auxiliary met at Holy Trinity Church, New Westminster, when, after the devotional exercises, the president spoke a few words of encouragement as to the new season of work just beginning. She said that the summer school held last July in Victoria was the largest that has ever been held in Canada. The treasurer gave her report, showing a balance of \$558.16. The corresponding secretary read a number of letters, which she had received during the summer, one of especial interest being from the secretary of the Provincial Synod, enclosing the resolutions which had been passed, embodying the opinion of the meeting as to the best methods of working for the inclusion of religious instruction in the public schools. With these resolutions the House of Bishops concurred. It was announced that the Laymen's Missionary Association and the Brotherhood of St. Andrew will hold their annual missionary meeting after a supper, for which the Women's Auxiliary will make the arrangements in Christ Church Hall on Thursday, October 11th. The secretary-treasurer for the "Leaflet" reported twenty-one new subscribers. She reminded the branches that all subscriptions are due by November. The convener of the Chinese committee for work among women and children announced the opening of the kindergarten at 331 Georgia Street East, and appealed for two swings to be put at the back of the building for the amusement of the little ones on wet days. Both were promised before the end of the meeting. The organizing secretary reported the forming of four new branches, two Girls' Branches, one at St. Ann's, Steveston, and one at Holy Trinity, Vancouver, and two Junior Branches at Agassiz, and St. Augustine's, Marpole, respectively. At noon the meeting adjourned to the church, where a short intercession service was held, and Rev. E. Bartlett gave an earnest address on loyalty to God and His Church as well as to King and country. The Dorcas secretary announced the safe arrival of all the bales. The special appeal for the new year was for more outfits for the

pupils in the girls' school at Alert Bay. She had a balance in hand of \$13.93. The Babies' Branch secretary has a balance of \$13.45. She begged the superintendent to work steadily through the year and not to postpone it until the last two months. The librarian reported eighteen new books. The E.C.D.F. secretary stated that there was \$21.51 for which there were no appeals. It was decided to respond to a request for help on the tag day on September 15th for Jewish war sufferers. Miss Deacon was appointed convener. The united thankoffering secretary reported that she had given out fifty boxes since the annual meeting in May. Mrs. de Pensier was appointed to represent the New Westminster board at the meeting of the General Board at Ottawa at the end of the month.

Huron W.A. Loses its Treasurer.

The W.A. of Huron has suffered an almost irreparable loss in the death of its treasurer, Mrs. J. W. P. Smith, widow of the late Canon Smith. She had been ill for some months, but it was only lately that her illness developed serious symptoms. She was taken to Chicago by her brother, Dr. Cowan, of London, for an operation on the throat, and she died in that city on September 5th. The following resolution, which was entered in the minutes of the Executive Committee, tells of the high esteem in which she was held: "We, the members of the Executive Committee of the W.A. of Huron diocese, desire to place on record our profound sorrow and deep sense of loss in the death of our beloved treasurer, Mrs. J. W. P. Smith. For ten years she has given her services unstintedly to the arduous work of her office, in which her efficiency approached the point of perfection, and during that time she has won our esteem by her consistent Christian character, and our affection by her unflinching courtesy and her ever-ready help and sympathy. Always eager to advance the work so dear to the Master's heart, she never spared herself until His call came, and now she has entered into the joy of her Lord. Her place we will find hard to fill, but He who calls home His workers will carry on His work, and she 'being dead, yet speaketh.'" The funeral took place on Saturday, and, though private, was attended by the Bishop and most of the city clergy, as well as the members of the Executive, the service being taken by the Bishop and Dean of Huron and the Rev. Canon Safe.

Niagara W.A.

The monthly meeting of the Niagara Diocesan Board of the Woman's Auxiliary was held in St. Mark's Parish Hall on Wednesday, the 12th, at the usual hour. In the absence of the Rector, Rev. C. A. Sparling, Canon Sutherland officiated at the Holy Communion. Mrs. J. W. Teneyck, second vice-president, took the chair, and opened the meeting by reading Roms. 12 (St. Paul's chapter) on Christian social service. A "Quiet Day" has been arranged for September 21st. Dean Owen will have charge of it. The Dorcas secretary, Mrs. F. Glassco, reported fifty-nine bales and ten parcels, valued at \$2,117.40, being sent out during the summer. The Juniors sent five bales and thirteen parcels, valued at \$207.57. Miss Mordy, Junior secretary, drew attention to the letter in the May "Leaflet" from Miss Matheson, asking for dolls to be sent to her for her work in Kangra, India. The Christmas bales will be packed about the end of October for the Sarcee Home and Dynevor Hospital, so branches can start now to make ready for them. Miss Metcalf, con-

venor of the Literature Committee, announced that an Institute will be held on October 30th, 31st, and November 1st and 2nd. Dean Owen will take the Bible study, and capable leaders are to have charge of the mission study classes. The study book, "Inasmuch," is 75 cents, and can be had by applying to Miss Woolverton, of Grimsby. The E.C.D.F. receipts are \$382; expenditure, \$230. Treasurer's receipts, \$839; expenditure, \$2,230. Fifty-four "Little Helpers" have been added to the Babies' Branch. Three splendid new books have been given to the library, "The Handbook of Japan," "Vital Religion," by Walpole, and "Patriotism and Fellowship," by Rev. Percy Dearmer. The United Thankoffering Fund has reached the coveted mark of \$3,076.40. A resolution, moved by Miss Morgan, and seconded by Mrs. C. S. Scott, empowering the Candidates' Committee to add to their number was carried. Resolutions of sympathy to Miss McLaren on the death of her nephew, Major R. McLaren, and to Mrs. Murdock on the death of her father were carried standing.

Church News

Rev. H. W. Snell Inducted Rector of Wingham.

A very impressive and interesting induction service took place on Thursday evening, September 6th, when Rev. Horace W. Snell was inducted into the parish of St. Paul's Church, Wingham, by Archdeacon Richardson, of London, assisted by Rev. Arthur Carlisle, of Windsor, who addressed the people. The choir rendered especially good music, and a large congregation was present to welcome Rev. Mr. Snell to Wingham. The other clergymen present were: Revs. Roberts, of Gorrie; Robertson, of Seaford; Clarke, of Goderich, and Cornish, of Forest. After the service a sociable time was spent by the congregation in the Sunday Schoolroom, and a dainty luncheon was served by the members of the A.Y.P.A.

Bishop of Columbia Speaks of Problems Facing the Church on the Pacific Coast.

The Right Rev. C. de V. Schofield said, in opening his address at the Church of the Holy Trinity Toronto, on Sunday last, that when the Church calls her workers into the centre of her activities from the circumference that an opportunity is afforded for disseminating knowledge of conditions, and that, having been invited by the Rector to address his congregation, there was only one thing for him to speak about—the Missionary Diocese of British Columbia, flanked as it is by an iron band, the C.P.R. It was, he said, important to note that in 1859 (twenty years after the first Bishop of Toronto was appointed) the first Bishop of the Church of England took up his work on the Pacific coast in a diocese which included the whole Province of British Columbia—a burden almost beyond the capacity of any man. Now there are in that province five dioceses, four with Bishops and one organized and under the care of an Archdeacon, with the Episcopal oversight of the Bishop of New Westminster. The Diocese of Columbia, though small, has claims on the prayers and support of the Church people of the Dominion, having divers kinds of work to do and problems to face. Most of the parishes are only partly self-supporting in the southern part, where climate and country cannot be excelled, but the settlements in the northern part, separated by vast stretches of primeval forests, present all phases of missionary work, and the missionaries of the rocky, wild coast are entitled

to the prayers and intercessions of the Church at large. One man has served for five years, and offers to continue for three more, and the Bishop hopes by a rearrangement, which will make it slightly easier for this devoted man to be able to accept his offer of continued service. "The name," said the Bishop, "of Arnold Stackhouse stands out as one of the most notable missionaries which the Church of England possesses." The Columbia Coast Mission and the clergyman, John Antle, in charge of it, were referred to. "Slowly and, we hope and pray, surely the work is progressing. The people are rising to meet the occasion. We hope to one day carry on by our own resources and become a great and strong centre of influence." Speaking of work among the Indians, the speaker said: "Years ago the Church of England had many centres. I know not why many were left. All honour to the Roman Catholic Church for taking up the work. The Presbyterians and Methodists are doing something. One place which was abandoned by the Roman Catholics is now a strong Church of England mission." Graphically was Alert Bay, with its beautiful surroundings, described, and the Bishop spoke of how he had rejoiced here that the Church of England had risen to so great heights as her work at this point shows. A great band of Indian boys and girls is being trained in her schools for true Christianity. And yet, but for the W.A. part of this work must have been given up. The Indians are actually increasing, and the Church is holding for God and the best citizenship this people to whom we owe so much. There should be one or two additional missionaries going from Alert Bay to the groups of islands where 500 Indians are ministered to. The most serious responsibility laid upon the Church is the meeting at the gateway of the Pacific coast the people of the Orient, who are finding their way in. Victoria has about 4,000 Chinese and 1,500 Japanese, and Vancouver some 8,000 Chinese and from 6,000 to 8,000 Japanese. And steadily coming and determined to stay are the Sikhs, filtering through British Columbia. "What is the challenge to the Church? Surely to meet them at the gateway with a devoted band of workers to win them to the Lord Jesus Christ, and give them that basis which alone will give the true citizenship." For twenty-five years we have been grappling with the problem in only a half-hearted manner. "In Victoria we have learned that these people are not to be despised. The Chinese, in particular, are filling a want, and without them I know not how we should get on. If we use them we must give them Christianity, for they will make havoc or be won to Christ. We came to the Church in the East, in her strength, to ask her to help us. Only as you are helping to carry this burden, especially in intelligent intercession, can we meet these problems and carry on the Master's work among these people."

Algoma Indians Lose a Good Friend by the Death of Mrs. Fuller.

The death took place at Sault Ste. Marie on Monday, the 10th inst., of Mrs. Mary A. Fuller, wife of Rev. B. P. Fuller, principal of the Algoma Indian Homes. She was born of Scotch parents in Liverpool fifty-one years ago, and came to Canada in 1872 with her parents, who settled in London, later moving to St. Joseph's Island in 1886. She was married to Rev. B. P. Fuller, and two daughters were born to them. For two years after her marriage she taught the Indian school on Manitoulin Island while her husband was doing missionary work among the Indians on Lake Nipigon. Later, she joined her husband on the Nipigon Mission, where

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for the next seven years she devoted her life to helping to lead the Indians into the Christian life, and for three years she never saw another white woman. Eight years ago Mrs. Fuller came to the Sault with her husband to take charge of the Algoma Indian Homes, then in serious financial difficulties, and by constant arduous labour their missionary efforts have been rewarded by seeing the institution relieved of its difficulties. By her exemplary character she endeared herself to the whole community, and was highly esteemed by all who knew her. Her youngest daughter passed away four years ago. Besides her husband, one daughter survives.

Harvest Thanksgiving.

Amongst the first of the harvest thanksgiving services for this season were those held on Sunday, the 9th inst., at St. John's Church, London township (Diocese of Huron), and they were a marked success in every way. The rich surrounding country afforded an abundance of fruits and flowers, and these were brought in for decoration in large quantities. The display of flowers was probably the finest ever seen in the church, and the other samples of harvest were equally luxuriant. At the morning service Rev. A. A. Bice, Rector of All Saints Church, London, was the preacher, and his bright and earnest discourse on the subject of the day was greatly appreciated. The evening sermon was by Rev. J. Edmonds, who preached most acceptably on the "Duty of Patriotism," and then pointed out the evident causes for thanksgiving. A full, strong choir, led by Miss May Newcombe, organist, took part, to the delight of all, in both services. The thankofferings were devoted to the missionary work of the church.

Ottawa Church Doings.

Archdeacon Mackay was re-elected president of the Anglican Clergy Guild of the city at the annual meeting, held at the residence of the Archdeacon on the 10th inst. A very good attendance of the clergy of the city was present, and important questions of an interesting nature, concerning the programme to be arranged for prosecution of the work throughout the city this winter, was discussed. Mr. Sampson gave a short address. He spoke on behalf of the Brotherhood of St. Andrew, and outlined the programme for the season's work. On the 27th of the present month a luncheon will be arranged for the Bishops of the Church. It is expected that they will attend from all over the Dominion. As the meeting was about to close, Archdeacon Mackay, who presided, presented, on behalf of the Anglican clergy of the city, a lovely initialled robe bag to Rural Dean Anderson, of St. Matthias' Church, who is leaving to take over new duties in the West. He will leave Ottawa on the 18th of the month. He replied very briefly, and remarked that it was with regret he was leaving the Capital, where he spent the best part of his life. Only a long desire for the West, he said, encouraged him to leave. The following officers were elected: Archdeacon Mackay, president; Rev. F. H. Dixon, secretary. Rev. George Bousfield was named to give talks to the children of the Normal School every Friday afternoon.

Quebec Notes.

The Bishop of Quebec visited Valcartier Camp on Sunday, September 9th, celebrating Holy Communion in the morning and preaching at the

9.15 parade service. He was accompanied by Capt. Prout, the Camp Chaplain. His Lordship was then taken by motor car to Valcartier village. A Confirmation service, followed by the Holy Communion, was held at 10.45 a.m., and, although a very rainy day, a large congregation assembled in Christ Church, Valcartier village. There were eight candidates confirmed.

Rev. R. J. Fothergill is Inducted at Bergerville.

At the beautiful little Gothic Church of St. Michael's, Bergerville, a very interesting ceremony took place Sunday evening, September 9th, when the Rev. R. J. Fothergill was instituted and inducted as Rector of the parish with the impressive ceremony of the Church of England, conducted by the Lord Bishop of Quebec, with the Ven. A. J. Balfour, Archdeacon of Quebec, acting as the Bishop's Chaplain. The Rev. R. J. Fothergill is an old Quebecer, and was baptized in the very church of which he is now the Rector. Many of our readers will remember well his father, the Rev. M. M. Fothergill, who for many years was Rector of St. Peter's Church and general secretary of the Church Society. The Rev. R. J. Fothergill was educated for the sacred ministry at St. Augustine's College, Canterbury, and ordained by the Right Rev. J. W. Williams, fourth Bishop of Quebec. He has held many important positions in the diocese, the last of which, before he came to Quebec, was the incumbency of Magog. The Bishop of the diocese was the preacher at the service of induction, and spoke in high terms of the new Rector, to whom he extended a hearty welcome in his new sphere of work.

An Interesting Baptismal Ceremony.

St. Jude's Church, Oakville (Diocese of Niagara), was the scene of a very interesting group of baptisms on Tuesday, September 4th, when ten children from five families were admitted into Christ's Church by the Rev. A. H. Powell. The families were guests at the Children's Aid Fresh Air Camp, Bronte, and the ages of the children ranged from five weeks to ten years. Mr. Powell gave a very helpful address to the mothers and elder children. The memory of that time will remain long in their minds, we trust.

Induction at Bayfield.

On Friday evening, September 7th, the Rev. W. Ashe-Everest, former Rector of Thedford (Diocese of Huron), was inducted as Rector of Bayfield, in the same diocese, by the Ven. Archdeacon Richardson, of London. The Archdeacon was assisted by the Rev. A. L. G. Clarke, of Goderich, and the Rev. J. A. Robinson, of Clinton. The service was well attended in spite of bad weather, and an impressive sermon was preached by the Archdeacon, who, in concluding, referred to the good work done by the new Rector in his previous parish. Bayfield is a beautiful summer resort on Lake Huron, and some of the leading clergy of the Diocese of Huron have filled the position of Rector there. In the parish of Thedford Mr. Ashe-Everest was instrumental in freeing the new church from debt and in placing the parish on a good financial basis through the introduction of the envelope system.

Moosonee Notes.

The South Moosonee Clerical Association held a successful meeting at Porquis Junction on September 13th. All the parishes and Missions, except

Chapleau, which is too far distant, were represented. The Holy Communion was celebrated by Rev. R. C. Pitts, Rector of Cochrane, who delivered an address on "The increase of faith, hope and charity," which was appropriate to the occasion. The draft constitution for the proposed Synod was discussed in a business way and a resolution was adopted urging the M.S.C.C. to extend greater support to Moosonee. At the devotional session in the evening, "The Letter to the Church of Sardis," as interpreted by Dean Ramsay, was the subject.

Rev. R. S. Cushing, B.A., has come from Rupert's Land to assume charge of St. Matthew's Church, Timmins.

We hear that the congregation of St. John's, Chapleau, has voted to increase the salary of their Rector, Rev. J. R. Blodgett, by \$400, raising it to \$1,500 per annum. We hope the epidemic will spread northwards.

Rev. H. Cartledge is sending seven Indian boys from Waswanopie to Chapleau, 720 miles, to attend the Boarding School there. He himself moves to Rupert's House this month.

St. John's Deanery S.S. Association.

There was a splendid representative gathering at the bi-monthly meeting of the St. John's Deanery S.S. Association. The Rev. Canon Sampson gave a brief address on: "The Man with the One Talent." The programme for the evening consisted of a discussion of the Mission Study for the year. Mrs. Scovil read a most interesting and instructive paper, prepared by Mrs. James F. Robertson, on the subject of Missions. This was followed by a conference conducted by Miss Brock, the president of the Diocesan Junior W.A., on the relation of the Junior W.A. to the Sunday School. The question of Mission study in the Sunday School was also discussed and an appeal made to put such study on a systematic basis in every school. Brief discussion and methods of study of Canon Gould's book, entitled, "Inasmuch," followed, this being the text-book for the Mission study for the coming year.

Reception and Farewell at St. John's, West Toronto.

About 350 members of the congregation of St. John's Church, West Toronto, assembled in the Parish House, on the evening of the 11th inst., to say farewell to their late Rector, Rev. T. Beverley Smith, and welcome his successor, Major the Rev. R. McNamara. Mr. A. H. Richardson presided, and after the rendition of an excellent musical programme, an illuminated address and a purse of \$250 was presented by Mr. T. C. Thompson, the people's warden, to the retiring Rector, whilst Mrs. Smith was the recipient of a beautiful basket of roses at the hands of two little girls. The new Rector was introduced by his warden, Mr. Harry Fell, and Mrs. McNamara was also presented with a basket of roses. Both reverend gentlemen made appropriate addresses. Light refreshments were served and the audience given an opportunity to "welcome the coming and speed the parting" Rectors. The following address was presented to Mr. Smith together with the above purse:

"To Rev. F. Beverley Smith, Retiring Rector of St. John's Church, West Toronto. Reverend and dear Sir,— Since you came to us thirteen years ago, nothing has happened to mar the friendly relations between minister and people and your decision to leave us came as a shock. Our parish has been altered and dismembered through growth and change in this new district, and two separate parishes formed under your ministry and guidance

have been established. Our new Parish House will be to us a memorial of your stay. You have been to us a friend and teacher and have opened to us the Word of Life during thirteen years of faithful ministry. You have especially given to the Sunday School devoted and loyal service and we treasure the memory of this association. You have seen our children growing up and many leaving for other parts out of this parish of many changes. You have comforted the suffering and watched by the bedside of many who have fallen asleep. Your sympathy and gentle thoughtfulness have lightened bereaved homes, and many hearts will carry deep and tender memories of comfort and solace. You have been a true and faithful friend to those in need and we wish to record our appreciation of this ministry. We esteem you as a champion of temperance and righteousness and rejoice with you that we have seen the bar-room banished from this Province, now just a year—we hope for ever. You have witnessed and encouraged more than two hundred of our men going to the World's Great War, and you will not be here to welcome their return. We know that, if not as their Rector, you will still keep them in your prayers and share with us the joys and sorrows that befall. The old order changeth. You followed a loved minister and are yourself beloved. We cannot fill your place, which will be always yours. We wish you Godspeed in the new work you have undertaken with the Bible Society and ask a blessing on you and yours. We will follow you and your good wife and four children as still joined to us in affectionate regard and ask that God may have both you and us in His keeping. We wish you to accept the accompanying purse and token for yourself and Mrs. Smith. Signed on behalf of the people of St. John's Church, Thos. C. Thompson, Harry Fell, Wardens. September 11th, 1917."

The Late Canon Murphy Laid to Rest.

One of the veteran Anglican clergymen of Ontario was laid to rest Monday afternoon at St. Paul's Cemetery, Innisfil (diocese of Toronto), in the person of Rev. Canon Murphy, who passed away at his home in Barrie on Saturday. The services were taken by Bishop Sweeny, assisted by Rev. Mr. Lawrence, of Thornhill, Rev. Canon Reiner, Rev. Edgar B. Taylor and Rev. R. J. W. Perry. Edward W. Murphy was in his 77th year and was born in Dublin, Ireland, where he secured his degree of B.A. from Trinity College. He took his divinity degree at St. Aidan's, Birkenhead, and then came to Shanty Bay, Ont. Ordained in St. James' Cathedral in 1865, he was appointed to the parish of Innisfil, of which he was the beloved Rector for 40 years. The remaining decade of his 50 years in the active work of the ministry was spent as Rector of St. George's, Allandale, from which he retired five years ago. He had been a Canon of St. Alban's Cathedral, Toronto, 25 years. He was held in the highest esteem by people of all denominations. Mrs. Murphy predeceased him two years ago. One son and three daughters survive, viz., Edward B. Murphy, Regina, Mrs. Geo. H. Esten, Barrie, Mrs. H. L. Esten and Mrs. H. H. Goode, Toronto.

Aged Churchwoman Laid to Rest.

There passed away at her home in Windsor, Nova Scotia, on the morning of the 5th inst., Miss Rosalie Lucy Maynard, aged 71 years. She was a daughter of the late Canon Maynard, and is survived by members of her family as follows: Miss Mary and Thomas at home; Mrs. Howe, widow of the late Rev. Henry Howe, Annapolis; Rev. George, in England;

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Martin, in the Department of Railways and Canals, and John, in the Customs Department at Ottawa. The funeral took place on Friday, September 7th, the service at Christ Church being conducted by the Venerable Archdeacon Martell. The remains were interred in Maplewood Cemetery at Windsor.

RIGHTEOUSNESS EXALTETH A NATION.

(Continued from page 601.)

progress would cease amidst the advent of universal degeneracy and decay. Moreover, among the ideas stirring in our conscience as to the war has been that of the responsibility of the individual. War in modern days has been analysed and its psychology determined. It springs in part, from an environment. History shows that the causes of war reach out into ten thousand different sources, even though the immediate cause which produces the explosion may be some one overt act. In other words, to estimate the guilt of war, it is essential to understand its remoter reasons as well as the specific causes. Now, the environment which helped to produce the flood of ruin, devastation, torment, and butchery let loose upon the world on August 4th, 1914, was neither more nor less than an environment of pessimism respecting the things of faith. I was in Germany, at the University of Berlin, in 1908. The young men were all students of Nietzsche and were intoxicated with the teachings of such men as Treitschke as to the gospel of force; the doctrine of the state as power; and that Germany is the super-man which is to become the saviour of the human race from what? from Christianity! An environment is the creation of the national spirit. The national spirit, in its turn, is simply produced by the individuals which make up the nation, inasmuch as no nation to-day can create its own environment, without feeling the effect of the similar environments of other nations, there is a sense in which the whole world is responsible for this War. The whole world means the mass of individuals which compose the world. That is to say it means you and me. Dante, the poet, represents in his "Inferno," the river of the last circle of hell, Cocytus, as formed by the eternal drip of the tears of remorse of all humanity. Sins mass themselves in institutions. Vices tend to become organic. Selfishness soon builds itself up into great growths of evil whose poisonous breath spreads through the moral air until the whole nation is infected with luxuriousness, or materialism, or hypocrisy, or sham, or indulgence. The one great question, therefore, that this War ought to be considered as forcing upon us, the question that the pulpit of Canada should strain every nerve to force upon the minds of our people; and which we trust is being grasped by them more and more as the crux of our whole relation to the War is the individual question. How much am I as an individual man, how much am I as an individual woman, or as a citizen, or as a student, or as a worker, or as a participant in any one of the various aspects of human experience, responsible by my conduct for the mass of selfish luxury and covetousness which has helped to shape civilized opinion so as to make this War possible?

It is for all this that God is calling the world to make so great an act of expiation. The Christ of Humanity is nailed to the Cross by Twentieth Century Sin. The moral of it surely is repentance for the individual, the

return of the soul to religious belief and experience. Alas, the process of redemption must involve sacrifice even to the pouring out of the lives of our own flesh and blood.

But our best thought embraces in the war the idea of a marvellous opportunity. It must not be imagined that pessimism rules the mind of the preacher of this morning. On the contrary, such a war as this appears to us as a resplendent spiritual opportunity for all the participants. It is humanity's chance once more to vindicate the true values of life. It is the opportunity of civilization to right itself by setting first things first. This world is built on principles of moral order. We may not discern them so long as we gaze only on the superficial side of life, but in reality the whole constitution of humanity is framed on Justice and Love. The call of God is sounding with trumpet tone among the nations of the earth, warning them against the false basis upon which they have been building life and character. It is His will that a new birth of sweeter and purer and more spiritual living should come into the world as the result of the suffering through which we pass. Our Gethsemane and our Golgotha are to be the birth pangs of a higher civilization. This can only be, however, in so far as we get away from the habit of thinking merely in terms of the nation or the Empire, and begin to think in terms of individual duty. When men are planning for the extension of the Kingdom of God, they ought to think continentally. When they are facing the responsibilities of a false course, they must also think individually. The expiation of past sin can only be through personal sacrifice. It ought to be a matter of joy to every right thinking soul that the world can thus be set free from its evil and elevated to a higher plane. The giving of our money is necessary the giving of our sons is indispensable. If we withhold them, if we treat the War lightly; or if we forget the individual responsibility shared by us all for the coming of this awful hour, the result will infallibly be the downfall not only of the British Empire and of our allies, but of the whole civilized world.

Need I enforce the reasoning of this sermon by any closing appeal? If such a thing is needed, I would make it, not to the fears nor the apprehensions of this congregation, but to that which has been throughout Canada's history one of the great, outstanding characteristics of the life of our people—Idealism. We are embarked upon the great crusade of the modern world. It is not only the most gigantic of the world's agonies, but it is one of the very few wars in history where, on our side, at least, the motive has been pure and free from sordid taint. Every life offered is offered upon the altar of eternal truth and justice. Every daring deed is a venture of faith. Every masterpiece of organization and every miracle of discipline is concrete conscience and practical honour. Need one say more to gain the sympathy and the active support of our citizens? Need the Allies speak any more powerful word in request for help than the word "Truth?" All that is at stake, all that we are suffering, is summed up in that one word, only it includes all that makes life precious to Canada as well as to Great Britain or to France. It includes the safety of our coasts, the security of our commerce, the purity of our maidens, the freedom of our sons, and the quiet and the comfort of our personal life. It includes also the preservation for all time to come of that religious spirit and sentiment which has always been the driving force of our racial character, and upon which the logic of events has proven to the hilt that any nation must depend if it is to develop into greatness and power.

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GIVE your son and daughter a lesson in thrift by opening for them a Savings Account in The Bank of Toronto. Help them add to it at regular intervals. The THRIFT HABIT acquired by the children will be worth more than the dollars it costs you. Savings Accounts for small or large sums invited at all branches of this Bank.



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THE BANK OF TORONTO

THOS. F. HOW

General Manager

Correspondence

SUNDAY SCHOOL LESSONS.

Sir,—In the publications of our S.S. Commission, we are directed to two sets of Lesson Leaflets and Helps on our S.S. lessons; those published by the "Church Record" and those by the S.S. Institute. Thus the two bear equally the imprimatur of our S.S. Commission. Now, I (in common with many other of the clergy and S.S. teachers) have been considerably pained to find in the latter of these sets a reactionary movement, involving a return to those principles which were thrown off by our Church when she "washed her face" and purified herself from the errors which had been in vogue in the pre-Reformation period. In the lesson for the 15th Sunday after Trinity, the word "Mass" is introduced to be taught among "other" titles for the Holy Communion. True, the author says it is "now seldom used in the Church of England"; but why, then, try to encourage its more frequent use by teaching it to our children? It seems to me to savour of a desire to return to the methods and doctrines of the "Italian Mission," by a revival of the nomenclature therein used. To say the least, the word Mass is a very undignified name to give to this Holy Sacrament. When we have such beautiful and appropriate names for the service as the Holy Communion, the Eucharist and the Lord's Supper, what need have we of a pseudo-name, a title which does not in any way describe that sacred institution of our Lord. The author of the Helps says it "may come from

a word meaning Feast." But I do not think you can find a lexicographer of any standing who will give such etymological derivation. The almost (if not altogether) unanimous opinion of etymologists is that the word Mass originated from a corruption of the phrase, "Ita, missa est concilio," the assembly is dismissed, with which the priest dismissed those who were not deemed worthy partakers of this sacrament. I wonder why it is that some of our clergy are so ready to repudiate the word Protestant, which, from the period of the Reformation, has been so cherished by a vast majority of Anglicans; while, on the other hand, so eager to reintroduce such words as Mass, which have been largely unused in our Church for upwards of three centuries?

Presbyter.

FRENCH-CANADIANS.

Sir,—Surely Judge Savary does not expect his letter in the "Canadian Churchman," of September 6th, to have weight in Ontario. Canada is a British possession and one would expect the English language to be spoken by the people, but with its usual generosity to a conquered foe, Britain granted liberal concessions to the French of Quebec. They still enjoy those privileges and there has been no effort made to deprive them of them. The unreasonableness of the French-Canadians is that they expect to overflow into the other Provinces and have the same privileges as they are given in their own Province. They are trying to force their language not only in Ontario, but in other Provinces and pretend to be injured because

SCRIPTURE GIFT MISSION

15 STRAND, LONDON, W.C., 2.

Will some of our Readers kindly help to provide our future Army officers with the Scriptures? This is an almost unique opportunity.

Extract from letter:

"I am engaged in this Camp as Senior Chaplain, and have Cadets who pass out as Officers every month to the front. I am most desirous that these FUTURE OFFICERS shall have a NEW TESTAMENT ere they leave, to take with them. I AM THEREFORE WRITING TO ASK WHETHER YOU CAN SUPPLY ME WITH SOME. (We pass out 200 Officers every month.)"

"We have a draft of 200 leaving on Monday week, and should like to have some at once if possible."

Donations may be sent to the Office of The Canadian Churchman, or The Chairman, REV. W. H. GRIFFITH THOMAS, D.D., 850 College Street, The Secretary, MISS DICKSON } Toronto, Canada.

Murphy Laid to Rest.

An Anglican clergyman laid to rest Monday, Paul's Cemetery, (Toronto), in the canon Murphy, who was home in Barrie on his services were taken by Rev. Mr. ...

Woman Laid to Rest.

Way at her home in ... Miss Rosalie Lucy ...

THE
Toronto General Trusts
CORPORATION

Dividend No. 85.

Notice is hereby given that a dividend of two and one-half per cent. (2½%) has been declared upon the paid-up Capital Stock of this Corporation for the quarter ending September 30th, 1917, being at the rate of ten per cent (10%) per annum, and that the same will be payable on and after the first day of October, 1917.

The Transfer Books of this Corporation will be closed from Thursday, September 20th, to Saturday, September 29th, both days inclusive.

By Order of the Board.

A. D. LANGMUIR, General Manager.

Toronto, Sept. 11th, 1917.

it is not fully granted, giving this as an excuse for the French-Canadians not enlisting. They say they love the French language. One would think they would love old France better and would rush to her rescue, when she is straining every nerve, assisted by her Allies, Britain and her colonies being foremost, to overcome the enemy. The deadness of the French-Canadians when the world is in such trouble is hard to understand.

An Ontario Woman.

"BLOOD BROTHERS."

Sir,—The interesting article in your issue of the 9th of August, entitled "Blood Brothers," concerning the publication of a tract by the S.P.C.K., has called forth an important correspondence in your columns. I observe that both your correspondents have made the common mistake of confusing the new birth of our Bible and Prayer Book with conversion, a grievous error, since it reverses the whole Gospel system of both Bible and Prayer Book. If one of these writers had fully quoted our Blessed Lord's words to Nicodemus, he would have been saved from this error, for our Lord explains His earlier words, "Born again," by saying, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of

God," words which have always been held as referring to Holy Baptism. And that this "New Birth" is distinct from conversion is manifest from many passages in the Bible and Prayer Book. That the Jews who heard the preaching of the Apostles on the great day of Pentecost were converted, is clear from their words to the Apostles: "Men and brethren, what shall we do?" and that they were not yet born again is no less manifest from St. Peter's answer to them: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost." It was this that afterwards constituted their new birth. Again, Saul of Tarsus, was converted by the vision vouchsafed him. He was converted and had become as a little child in non-resistance to the Divine Will and the Grace of God (see Matt. 18: 3), and had become capable of regeneration, or the new birth. But that he was not yet born again is manifest from the fact that the pious Jew, Ananias, who had been sent by Christ to baptize him, said to him, "And now why tarriest thou," "Arise and be baptized and wash away thy sins, calling on the Name of the Lord" (Acts 22: 16), for it was this which constituted the "New Birth." And many years afterward, this same St. Paul, when writing to the Galatians, connects this blessing with Holy Baptism, saying, "As many of you as were baptized into Christ have put on Christ (Gal. 3: 27), alluding to the

practice then prevalent of clothing the newly baptized in white robes. So also our 27th Article is very explicit and plain, both as to the time of the new birth and its reality. "Baptism is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and grace increased by virtue of prayer unto God." Indeed, this shows the error I complain of is much more serious than is generally supposed, as it makes a mockery of prayer; for how can "Faith be confirmed in the forgiveness of sin, and grace increased," if the regenerating grace of the Holy Spirit be not then given.

Now bearing the foregoing facts in mind let us consider other facts connected with the heroic young life referred to in the S.P.C.K. tract. This youth was an Englishman; and England, once known as Britain, has certainly for more than 1600 years been a Christian country, and has possessed an ancient Church, and an important branch of the Catholic Church, which has always had a regard for her children, and has provided from the first that they should be "born anew of water and the Spirit," in the unconscious days of infancy. This child was no exception to the general rule, as the whole story of his life shows. When the faithful priest embraced him in his arms, and baptized him in the Name of the Father, and of the Son, and of the Holy Ghost, he charged the parents and godparents that they should teach him, as soon as he should be able to learn, not only what a solemn promise and vow he had then made by them, but that part of the instruction should be that in that Holy Sacrament he had been made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven. That duty, if not entirely neglected, had been at least very imperfectly done; and so he had thought all his life he was "not religious." And, but for this mistake, would undoubtedly have escaped many temptations and snares into which he fell. But in the loving, wise providence of God, what his sponsors had neglected to teach him had, in a measure, been learned by him and his boy companions in their sports in the "blood brotherhood," formed in their gang of pirates; for in that they had learned, through the grace of God given them in their baptism, the importance of the Blood Covenant; for that is what Holy Baptism really is, as borne out by St. Paul's words: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death" (Rom. 6: 3). Now, He who sent Ananias to Saul of Tarsus, sent the Chaplain to this half-instructed and wounded man, that he might teach him the way of God more perfectly, and found him a manly, noble and self-sacrificing youth, really far advanced in Christian life and character in spite of many surrounding difficulties. Though rough in manner and language, as pertained to his class, he was loving and dutiful to his mother, affectionate to his brother and sister and considerate and unselfish to all about him. And his one great sin was the bad habit of swearing which, after his conversion, he struggled manfully against when he had learned his true position in the Christian brotherhood. And this helps us to understand how, in spite of many shortcomings, these liberty-loving English youths have proved more than a match for the most strictly disciplined soldiers of Europe. And this faithful priest, with infinite wisdom and patience and faithfulness, plucked him as a brand from the burning by the help of the Divine grace of his baptism. There was no ignoring of Christ's work or His atonement in his

House
Cleaning
Time!



Cheer Up—
Old Dutch
Is Here



case, but it is all through Christ, and what He has done for the sons of men, although it may not always agree with the narrow and bigoted and mistaken views which some men form of God's dealings in His Church, in which He seeks to save the sinful and fallen. We see, indeed, it is as the poet says:—

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines,
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will."

But that "will" always tends to "Seek and save that which was lost."

There may be some, not acquainted with the difficulties surrounding our Chaplains in the firing line, disposed to criticize the action of that brave man, the Rev. J. J. Callan, in communicating as he did our suffering hero. But if there ever were circumstances when the definite rules of the Church should be superseded, it would be in such a case. Without impugning the wisdom of the Church in forbidding the reserving of the Sacrament in ordinary conditions, one can hardly object to it at such a time. There are few experienced priests of our Church who have not had occasion to regret the rather lame way in which she has sought to overcome this difficulty, and when we remember our Lord's words: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (St. John 6: 53). We ought to be very careful how we put obstructions in the way of performing that manifest duty, as He has so definitely and often commanded. His warning to the men of His own day should not be forgotten by us: "Woe unto you lawyers, for ye have taken away the key of knowledge: ye enter not in yourselves, and them that are entering in ye hindered." We have no right to put needless obstructions in the way of men receiving the Sacraments as Christ has commanded all to observe.
J. M. B.

P.S.—Indeed the attention of the Committee for the Revision of the Prayer Book might well be called to this subject. The preparation of a Communion Service, much shortened from the present service for the sick, is much needed in war time. For instance, the Commandments might be our Lord's two Commandments, the Confession, the Publican's Prayer, which he should be required to pronounce. The Absolution could be shortened, and the actual reception could be followed by the Lord's Prayer, the Gloria in Excelsis, the shorter of the Collects, and the Blessing. And our Bishops could authorize the Chaplains, under due restrictions, to reserve the Consecrated Sacrament for reception.

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FRENCH-CANADIANS.

Sir,—“Spectator” is entitled to an acknowledgment of his pleasant and courteous reference to my letter, and the thanks of all readers of the “Canadian Churchman” and many others, are due to him for the kindly appreciation of our French-Canadian fellow-countrymen expressed in the first portion of his recent article. It is specially valuable as being published in a Toronto paper of Dominion-wide circulation, and as coming from one who knows both provinces and their peoples. The French Canadians have as a people certain racial characteristics, some admirable, others regrettable. In this they certainly are not singular, for there is no other people, of which the same might not truly be said, and any comparison would not be, on the whole, unfavorable to them.

I have not yet found time to thoroughly study and analyse all the Senate and House of Commons' speeches from Hansard, much less all that has been said by irresponsible speakers elsewhere. Some of these were made by Liberals and some by Nationalists, so the arguments may well be contradictory, for between these two parties there is a great gulf fixed, which is impassable. Dr. Michael Clark testified that for six years Laurier fought Bourassa like a demon, and it is on record that Bourassa called Laurier the most nefarious man in Canada. The Nationalists oppose participation in European wars. The Liberals insist on the participation of Canada in the present war to the end, and on all Canadian resources of men, money and production being used to assist in achieving a final and decisive victory. They oppose conscription being enforced without the expressed approval of a majority of the electorate, including all on service out of Canada, seeing it was not even considered till more than half a year after the mandate of the present Parliament expired. The relative representative value of the two parties is shown by the fact that there is not one Nationalist in the Quebec Legislative Assembly elected during the war. French and English-speaking Canadians fought side by side to destroy their political power. The friendly relations between the two races in the Province of Quebec have never been so good as at present.

We have recently heard much about the influence of the Roman Catholic Church and of the political leaders of the people not having been sufficiently or properly exercised. It is strange that in view of what has happened since Confederation it should not be recognized that the French-Canadian people use their own judgment in political matters and act in accordance with the conclusions they themselves come to. They idolized Mercier, yet rejected him decisively when he forfeited their esteem and respect. The power of the Church was used in quite an exceptional manner in connection with the Manitoba School Question. A mandate was read in every Roman Catholic Church in the Province without the slightest effect. The people respectfully listened, and then in defiance of its words, voted for Laurier. The strongest recruiting appeal made during the war was undoubtedly contained in the speech in which Laurier told his people that whatever injustice they felt they suffered from, they must still do their duty. He used every possible argument in favor of enlisting. They listened and applauded, but did not otherwise respond, because the Ontario School Question, like a grim spectre, barred the path of active service and nullified his efforts. What the heads of the Roman Catholic Church and Canada have done is on record to their historic credit, but it must be remembered that parish priests and their congregations are free men in politi-

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cal matters, and the authority of the Church does not extend beyond faith, morals, Church discipline and matters connected with these.

The Ontario bilingual school question has been put forward as a cause of deficient recruiting, not as a justification of it. During the Napoleonic struggle the captain of an English man-of-war ruled over his crew with great strictness and severity. He was an excellent commander, but a martinet. When a French frigate was sighted, the crew stripped for action and manned the guns, but instead of returning the fire of the enemy, stood with folded arms while their vessel was destroyed and they themselves slaughtered. Their action was unjustifiable, but was there not a cause? They were neither slackers nor cowards, only men with a grievance.

The French-Canadian grievance is not merely an actual one, it is much more than that. It is also a sentimental one, and in every human heart sentiment dominates actuality and even reason. It would be easy to show this is the case if space permitted, but a simple illustration will suffice. A wedding ring has no intrinsic, legal or religious, value beyond the gold it contains, but it has a sentimental one. Any wife could part with her wedding ring and replace it with another without anything but sentiment being affected, but what actual money payment would induce a true wife to do so? Yet many thoughtlessly talk of mere sentiment.

Nothing is more certain than that under present legislation, the French language, in course of time, will become in Ontario, exactly what Erse now is in Ireland. There has never yet been, in the history of the world, a bilingual people, and the only possibility of any section of a population becoming bilingual is through both languages being efficiently taught in the schools. Switzerland has three languages, and Belgium two, but the great majority of the people in both countries speak only one tongue.

It might have been difficult for the Ontario Government to have suspended Regulation 17 and all action in connection with it during the war, but not more so than for mothers to part with their sons and wives with their husbands, with more than a possibility of never seeing them again. This they did because they made winning the war the first thing, which Ontario did not do. At the commencement of the war Regulation 17 was only a regulation and might have been withdrawn or suspended at any time by departmental action. I do not think with Judge Savary that the suspension of the regulation would have been useless, but rather question if it would ever have been again enforced after the war. However, possibly, as an English-born Canadian, I have not quite shaken off the English weakness for compromise. An eminent man once said that Englishmen were so given to compromise, that if one found a mob preparing to unjustly cut off a man's head, he would try to compro-

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mise by cutting off the victim's feet. There is no note of compromise in the Judge's letter, with which I otherwise entirely concur.

Allow me to quote Lloyd George on such matters: "If anybody promotes national disunion at this time, he is helping the enemy and hurting his native land. And it makes no difference if he is for or against the war. If you sow distrust, discontent or disunion in the nation, we shall reap defeat. If on the other hand we sow the seeds of patience, confidence and unity, we shall garner in victory and its fruits."

Ed. Harper Wade.
Quebec, September 8, 1917.

Out of the twilight of the past,
We move to a diviner light.
For nothing that is wrong can last;
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ROSE ISLAND

By Lilian Leveridge

CHAPTER XII.

Imp or Angel.

THE children did not go back to the island in the morning as had been planned. June was too weak and tired to rise, and Robin's feet were very sore. He could only limp about a little, and was glad to remain quiet. The Thompsons, knowing that Sammy and Ike had been to blame for all the trouble, were glad to keep the children for a few days, so Mr. Thompson went over to explain matters to Miss Sutherland.

Nothing ailed Brownie. He awoke as chirpy as a robin; and, having washed his face till it shone like a round full moon, Mrs. Thompson curled his hair in smooth, little ringlets all round his head.

"There! Ain't he a sweet little angel?" she said to Ruth when her task was completed. "I declare to goodness, he don't look like he's meant for this world."

"Hoos, Marthy!" her husband protested. "Ye'll make the kid as conceited as a turkey gobbler. I'll bet ye a fiver he's got his share o' old Nick. Hain't ye, sonny?"

Brownie nodded gravely.

"What nonsense, Amos!" cried Mrs. Thompson, reproachfully. "He don't know what ye mean no more'n Adam. This sweet child could no more think a wrong thought than you could fly to Heaven." Whereupon her plump arms enfolded the glowing little cherub in a protective embrace, and she vented her emotion in a motherly kiss.

Brownie did not mind being kissed—not a bit. "You're nice and soft to hug," he said as he returned the embrace, "jest like a apple dumplin'. Have you got any bones? Aunt Hilda has a norful lot."

This frank comment sent Mr. Thompson into a roar of laughter. "Come, sonny, come to breakfast," he said when his mirth had subsided, and the family gathered around the table.

The boys' appetites needed no urging, but Mrs. Thompson continued to press various articles of food upon her guests. "Have another egg, Robin. Take off some more bread, Brownie, and don't be afraid of the butter."

Brownie looked critically at the small bit of butter in the dish. All the members of the family had been wary of that butter, else the yellow bit as big as a hazel-nut would have been demolished long ago.

"Huh!" grunted Brownie, scornfully, taking the last mite on to his plate. "I aren't so easy scared; there's not enough to be afraid of."

Mr. Thompson again subsided into a fit of laughter, in which Brownie joined without in the least understanding the joke.

"I'll have to churn right after breakfast," Mrs. Thompson declared. "There ain't another scratch."

Brownie had never seen butter made, and was greatly interested in the process. Mrs. Thompson used a revolving barrel churn; and when Brownie saw how it was done, he was wild to help. Mrs. Thompson humoured him, knowing he would soon weary of the task. He was not tall enough to reach the handle, so she gave him a chair to stand on. Then, as she had other things to do, she left him alone at the job, looking as proud and as happy as a king. Brownie worked patiently for about five minutes; then, thinking the butter must surely be made, he got down and pulled out the plug to see.

There came a sudden whistling sound like an engine letting off steam; and at the very same instant a thick stream of cream spurted right into his face and all over the front of his sailor blouse. For a few minutes he was blinded and half-smothered; then, setting up a little, frightened cry, he ran out of the house.

Mrs. Thompson came running out in alarm, and Robin limped along behind. They were just in time to see Brownie fall headlong in the dust. When Mrs. Thompson picked him up he was a most pitiful object to behold. Cream and dust and tears were mingled on his face, and dust and cream were plastered all over his little brown suit. His appearance was certainly far from angelic at that moment.

"You poor child! Whatever happened?" cried Mrs. Thompson, taking him by the hand and leading him back to the house. "Come in and let me wash you off."

"Mercy! The cream!" she cried as she entered the kitchen. A great, white river flooded the floor from one end to the other and a thin stream was still issuing from the churn.

Mrs. Thompson looked wildly for the plug, and presently discovered it, floating like a buoy upon the foamy tide under the table. It was speedily replaced, and then the horrified housewife gazed distractedly at the weltering wreck, scarcely knowing which way to turn.

"If that's the best you can do, Brownie," said Robin in a tone of vexation, "you and me had better put on our hats, and get off home to Aunt Hilda."

At this suggestion Brownie dug his grimy fists into his eyes and howled with renewed vigour.

"There, there! He shan't take you away, so he shan't!" soothed Mrs. Thompson. "Come and let me clean you up. I guess there's enough cream left to make a Johnnie cake, and you can go to the henhouse and find me an egg."

Obediently, Brownie ran through the white puddle, but when Mrs. Thompson stooped to dip the washcloth in the water he threw himself into her arms. She comforted and petted him till he had ceased crying; then, with a rueful glance at her own smudgy dress—fresh from the wash that very morning—proceeded to bring order out of the chaos.

Presently, Brownie, with clean face and hands, and arrayed in an old out-grown blouse of Sammy's—much too large, but tied closely at the waist with a tape—was sent out to find an egg. With keen appreciation of this new trust, he sauntered away to the henhouse, a small, low building which had been pointed out to him.

There were about half a dozen eggs in the two nests near the door. One of these he put in each of his small pockets; but what should be done with the rest? His quick eyes soon fell upon the over-ample blouse. What luck! Here was pocket enough for dozens of eggs. The four were safely deposited; then over in a corner Brownie discovered a hen on another nest. Likely there were more eggs under her, and those eggs Brownie would have, whether the hen were agreeable or no.

The hen was not agreeable, and showed her resentment by an angry hiss as soon as he went near the nest. Brownie was not to be so easily deterred from his purpose. Seizing a garden rake that leaned against the wall, he made it so uncomfortable for the hen that, with many an angry protest, she was obliged to retreat through the open door.

Brownie's eyes snapped exultantly when they fell upon a whole nestful of eggs, and he quickly transferred them to his capacious pocket. Then he looked around for new worlds to conquer.

"Oh, goody!" he exclaimed, as in another dark corner he discovered another hen. The previous programme was speedily repeated; and then the cherubic little boy, grown very fat about the middle, took his triumphant way toward the house. "I guess she'll be pleased when she sees all these many eggs," he mused.

All the muss in the kitchen had been cleaned up, and no one was in sight. Brownie felt rather disappointed at this, as he was anxious to show Mrs. Thompson how well he had done her bidding. But, never mind; he had seen where she kept the eggs. She would be surprised when she found her bucket filled up. So he went into the pantry and relieved his blouse of its bulging burden, forgetting, however, the two in his pockets.

As he was turning to leave the pantry his eye fell on a roll of sticky fly paper. He remembered having heard Mrs. Thompson say, just after breakfast, that she must put that fly paper around; the flies were getting "dreadful thick." Having accomplished the egg business so satisfactorily, he was anxious to try his hand at something else; it gave him such a comfortable feeling to be useful.

(To be Continued.)

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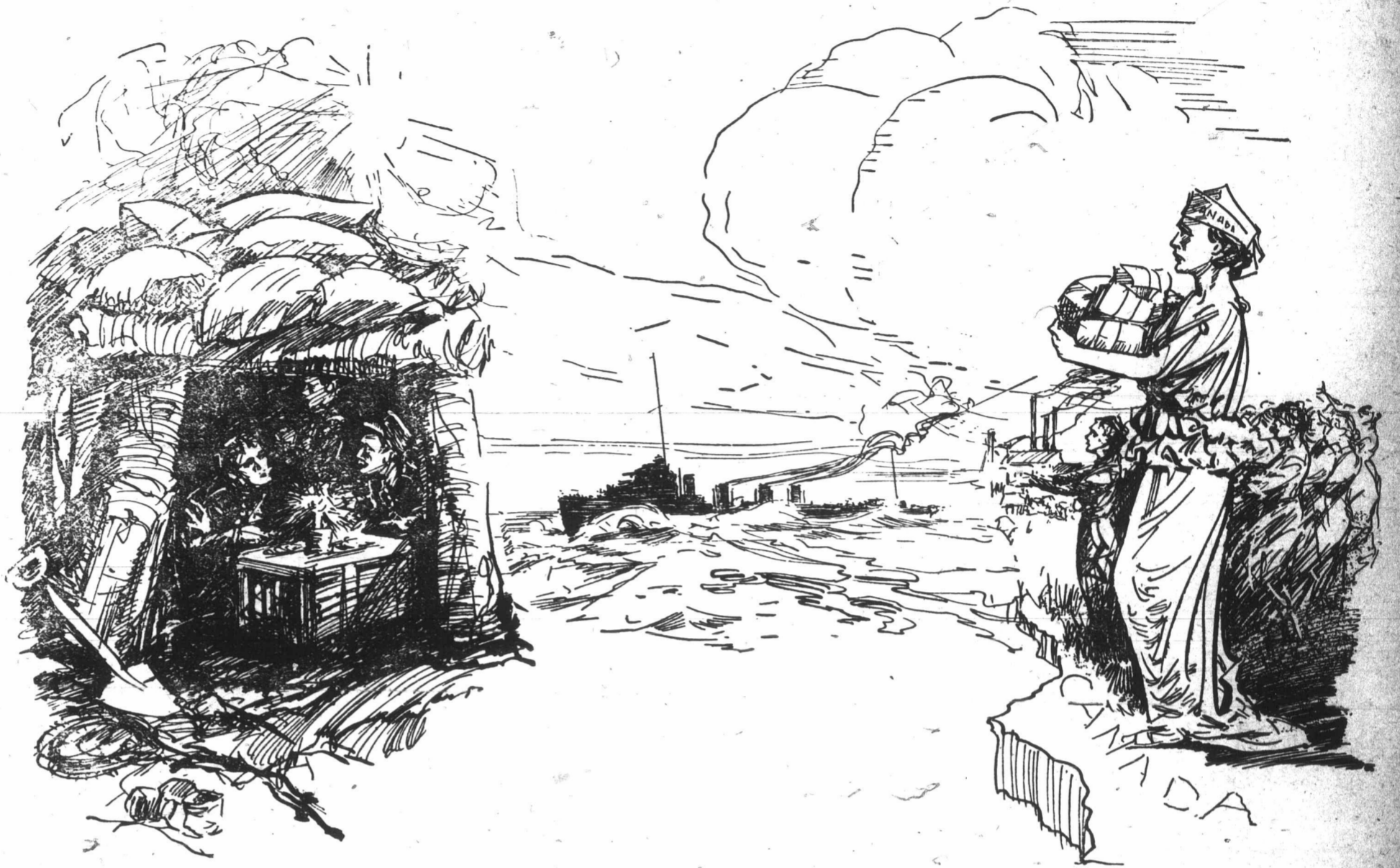
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exclaimed, as in
er he discovered
e previous pro-
ily repeated; and
little boy, grown
middle, took his
ward the house.
pleased when she
eggs," he mused.
the kitchen had
nd no one was in
elt rather disap-
he was anxious to
son how well he
ding. But, never
a where, she kept
uld be surprised
r bucket filled up
he pantry and re-
f its bulging bur-
however, the two in
ning to leave the
on a roll of sticky
remembered having
son say, just after
must put that fly
flies were getting
Having accom-
business so satisfac-
tious to try his hand
it gave him such
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(continued.)
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LAR'S
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to which they are
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And with thoughts of "her" comes that *other* thought of the German Michael loosed upon the earth.

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