

# Canadian Churchman

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Personal & General

The Rev. Canon and Mrs. MacNab, who have been away on their honeymoon, have returned to Toronto from Montreal.

Major Rev. A. W. Buckland, late Senior Chaplain, Shoreham Area, England, has returned to Canada, after a brief period with Col. Steacey in London.

The marriage took place in London, England, on Wednesday, October 2nd, of Col. McGreer, M.C., of Montreal, assistant director of the Chaplain service in France, to Kathleen Lee, friend and companion of Lady Markham, who long has evinced a very practical interest in the Canadian Chaplains' work.

The Church Missionary Society has received letters from Mesopotamia and Palestine, which show that an eve of great prosperity is to be expected in those countries under British rule.

Reports in newspapers from many parts of the province, and letters from correspondents, indicate the danger of serious losses in harvesting our apple crop this year, owing to the shortage of labour.

One of the most impressive incidents of the Battle of Jutland was the fact that immediately after the destruction of H.M.S. "Queen Mary"—her destruction was a matter of only a few seconds—a colossal cross, formed of smoke and steam hung for an appreciable time—for several minutes certainly—over the ruined relics of this magnificent ship and was watched and witnessed to afterwards by many who were engaged in that section of the battle at the time.

Special sermons were arranged in the parish church by the Vicar of Brighton, Eng., the Rev. Canon F. Dormer Pierce, dealing with some of the great Church and Empire problems that will arise after the war.

A Canadian Chaplain in Seaford Camp writes: Last week we had a Confirmation service in the camp when three men were confirmed. The Bishop of Lewes took the service. He was certainly a great men's worker.

He had a Bible Class of 600 in his parish and has had as many as 711 in one Sunday. On Wednesday I am trying to run a Battalion Sports Day, and, weather permitting, I think it will be all right.

The late Lieut.-Col. Orlando Dunn, formerly commanding officer of the Governor-General's Body Guard, died recently at St. Catharines. His widow, Mary Secord, one son, John, Brampton, Ont., one daughter, Mrs. W. W. Gilleland, and two brothers, ex-Ald. John Dunn and Jesse Dunn, of Toronto, survive.

The Victory Loan of 1917 was rendered necessary by the fact that Canada could no longer borrow abroad. The entry of the United States into the war had made it imperative that that country's financiers cease to invest in foreign issues.

Great Britain had reached the point at which she was compelled to borrow money in the countries in which she is making her war purchases. This was, and is, an extremely important consideration for Canada, because our activities, prosperity and assistance in the war, depend almost entirely on our ability to market our factory and farm products in the United Kingdom.

It ought to be clearly understood that in approaching our next Victory Loan, we are faced with an equally serious situation. Only by the complete success of our 1918 Victory Loan can we continue to finance our requirements and carry on in the way we have during the past seven months.

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# Canadian Churchman

Toronto, October 17th, 1918.

## The Christian Year

### THE TWENTY-SECOND SUNDAY AFTER TRINITY.

#### The Household of God.

IN Ephesians, chapter 2, St. Paul writing to his converts from heathenism of the privileges that were theirs, as Christians, says: "Ye are no more strangers and foreigners . . . but of the household of God." This is the suggestive title under which we think of the Church as we pray the Collect for this week.

We are of the household. "In my Baptism, I was made . . . the child of God." The ideal of God's household is that the children may be like their Father, "That ye may be the children of your Father which is in heaven." In the Collect we pray that godliness may ever be the mark of the Church. Keep, we beseech Thee, Thy household in continual godliness. "Ye shall be holy for I am holy." Godliness then is the ideal. In seeking this first lies the strength and safety of the Church. Well may we pray each day, that we may lead a "godly . . . life!"

"That through Thy protection it may be free from all adversities." The condition of God's protecting care is the willingness and desire of His children to follow after godliness. Adversity came upon the Church of the old covenant because of its sin. See the judgments threatened to the seven churches in the Book of the Revelation for unfaithfulness. Adversity that will endanger or enfeeble can only come through the sin of the Church. We can be confident of God's Fatherly protection if godliness is our ideal of Psalm 30:20, and 81:13, 14.

Godliness is the aim of the Household. In the Household there are the means to its attainment, e.g., the Epistle, "He that hath begun a good work will perform it," etc. There are "the unsearchable riches of Christ" available for all God's children—there are "the means of grace." Incentives and helps to godliness.

As there are privileges in the Household, so there are responsibilities. We ask for the protection of God that as devoted sons we may serve our Father in all good works. (Compare last part of General Thanksgiving.)

In the Gospel our Lord illustrates for St. Peter what godliness means in the matter of forgiveness of other people. We know how hard it is some times to forgive an injury. St. Peter felt it right to forgive, yet seemed to think there was a limit to human forgiveness and so asks, "How many times? Till seven times?" "How many?" is not the way to discuss it. Think of what God is like. He has forgiven you the debt of your sins you could never pay—forgiven because "Thou desiredst." Our Father is forgiving and merciful. He expects His children to be like Him. "I forgave thee, shouldst thou not have had compassion on thy fellow-servant, even as I had pity on thee?"

This is the principle on which we should act to other members of the Household. If you have not a forgiving spirit, you are not godly. The adversity that will come is that of lacking the forgiveness you need and desire. "If ye forgive not men their trespasses neither will your Father forgive you your trespasses.

## Editorial

### THANKFUL FOR WHAT?

NEVER at any time in the memory of the most of us have there been so many causes for gratitude to God. The anxiety of the spring and summer regarding the crops has given place to relief that we have enough and to spare for others that need, although parts of our Dominion have suffered from drought and early frost.

The Allied forces have won telling victories by land and sea and air. Our enemies are on the point of suing for peace. The limit has been placed to their destructions and they are being beaten back to the place whence they came with such proud confidence. For these things the nations thank God.

A full stomach and a whole skin—if that is all we are thanking God for, we are not removed from the beasts which perish. Altogether too much the adventitious circumstances of life invade the expressions of our gratitude. For ages upon ages before ever the light of the Gospel dawned men expressed their thanks for food and safety to the God after whom they were groping. Every tribe of heathen had its god of the Harvest to whom were sacrificed the firstfruits. There are some today whose thanksgiving is on the same plane. As intelligent men to whom the Gospel of God has revealed the true values of life we must realize that we thank God for something more than the productiveness of nature and the strength of our arm. The fervour of our grace must not be according to the abundance of meat.

Good harvests this year meant to all right thinking people the chance which God gave us to continue our fight against the forces that would debase and enslave the world. The turning back of the invader meant not only the safety of our own land but the staying of the enemy and oppressor. Our duty of thanksgiving cannot be discharged by the decorating of churches and singing of harvest hymns. The way we use the harvest of 1918 with all it means to the world will show whether our thanksgiving is with lips or life.

Thrift is the correlative of thanksgiving. No man squanders what he values. The man who wastes is an ingrate. The one who finds the food controller only an occasion of grumbling has a soul as small as the portion he would leave for another. The foolish spender is a stumbling block to himself, his family and his country.

For the valour, the service and the sacrifice of the men who have served King and Country overseas, and of those who are preparing to go, we give heartfelt thanks to God. Particularly we remember with sad gratitude those who will not return to Canada, the land of their dreams. Our remembrance of them is an idle thing if we do not dedicate ourselves to the tasks to which they have consecrated us. We must fight the power that would debase and enslave not only overseas but also here. Selfishness must never be in the place of power in our land. Our task is a challenge. We must face it or else take the brand of cowards.

With all modesty we are thankful that we are British, for the British interpretation of life is among those which have been built on the basis of Christian ethics. This last fierce test of war has revealed in blinding light the shadows of the heathen spirit which remains

in some nations. The Gospel according to the Kaiser is not a travesty, but a denial, of the Gospel of Jesus Christ.

Our greatest cause for thankfulness is our redemption through Jesus Christ. The man who does not realize this has not yet thought through his world, nor even his little life. Alike for the nation as well as the individual, it is the only secure foundation. Continually do we thank God for the Forgiveness of our sins through Christ. God would have no man go through life with a mill-stone about his neck. An eagle's flight is His plan for us even though the eagle has a wounded wing. For the strength that helps us to live our life day by day, for the lift that comes from the Holy Spirit we thank Him. For the hope and certainty of Immortality, with all the fullness of meaning we have come to realize during

**LAYMEN!**  
**WHAT IS YOUR CLERGY-  
MAN'S SALARY?**  
**HAS IT BEEN INCREASED  
DURING THE WAR?**

these four years, we thank God. In brief, we are thankful for life, for strength, for light, for courage.

Shall we thank God for the dark days? Yes, when they are long past. But for the present, "Thy will be done," a life's task taken up again with a new vision, a clearing of view, so that we have a sight of the things that matter most, God's eternities, these are the best thanksgiving. Some day, when at the last we know as we are known and see Him face to face, we shall thank Him for the dark days too.

\* \* \* \* \*

ANGLICANS have taken their share of ministering to the comforts of the Canadians in France and England through the Canadian Chaplains' Service Fund. The report of this activity as presented to General Synod was given in our last issue, and the financial statement is given this week. This is the fund to which support was given by the Primate, the Bishops and clergy. The response of our congregations will no doubt be greatly increased at the next appeal when it comes. The free distribution of refreshments is the item of outstanding interest.

We are glad that our churches have at last realized the mistake of sending our Chaplains into the work with empty hands, or rather empty pockets. The contrast with the Y.M.C.A., which comes to the soldier with the latest and last in equipment and backed by the givings of the nation, puts the organized church at a disadvantage. Sometimes the soldier forgets that it is the subscriptions of churchmen form a large part, if not the larger part, of Y.M.C.A. funds. The churches will make no mistake in seeing to it that the men who represent them bear the tokens of their lively interest. It is a bond with the man in the field and hospital which is easy to tighten when he comes home again.

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# The Fearlessness of Christ

An address given at the Northfield Student Conference 1918, as reported in *The Canadian Student*.  
DR. ROBERT E. SPEER.

AS one goes to and fro among our schools and colleges, he meets in these tragic days with one constantly recurring experience. Almost every Sunday in some new institution he is told of some old student of the institution who a few days, or maybe a few weeks before, for some shining deed of courage won a coveted decoration for fearlessness in military service, or sometimes it may be of one who had achieved the silent but glorious decoration of death. And the beautiful thing in all these conversations is to see the way in which it is just taken for granted as a matter of course that in times like these every man called to serve his nation will lay aside every cowardice and fear and do the duty that comes to him with absolute courage and without hesitation. And it is not only that one finds this taken as a matter of course among men who go far away and are uplifted by the exhilaration of the great struggle itself; we find it more and more where it is far more difficult, far away from all this exhilaration, behind the men who have gone out to give up their lives in joy. I received a letter just the other day which was a lovely illustration of this. The letter was from an old friend in India, to whom I had written a letter of sympathy upon the death of one of his boys on one of the battlefields of France. . . . "He lived the life of a Christian under the trying conditions of trench life as he had in his ordinary life up to that time, and he lived a life for Christ to the end, as far as we know. Although remarkably gentle and shy, he was absolutely fearless. . . . We have three more sons in the war, but with the fate of Ian before me I could not wish otherwise. There is too much at stake, and the peril of the world is too great to do so."

Just as we take it for granted that where men have gone out at the call of their nation and into their work, they are to be absolutely unafraid, so also men everywhere are re-learning the old lesson of Christ's spirit of looking at life and all that life shall bring, unintimidated and unafraid. I doubt if there ever was a time when in consequence men turned back as sympathetically and as eagerly as we do to-day to the study of Christ, the character of His courage, and the evidence of it. . . . But His attitude toward hardships, danger, and death was not even that of Donald Hankey, given in his terse reference to his life in the trenches, "We do not *endure* these things, we *deride* them." But Jesus did not even deride them, He ignored them.

It was not only this kind of hardship that He laughed at, or didn't pay enough attention to to laugh at, but situations far more dangerous than these,—that first week of service in His native village of Nazareth, when His ministry was nearly ended before it was begun. The people who led Him out to a cliff in the village were so indignant that they were going to stone Him to death there on the Sabbath of His public ministry in his old home, and this was only a foretaste of what He had all the way through. The simple narrative is full of references to the plots laid all around Him, which made His disciples fearful as they went with Him. They knew men lay in wait for His life and that His days were numbered days.

## FEARLESS OF DEATH.

Beyond these two things of hardship and danger, there was the absolute contempt of the death that He knew was in store for Him. And this courage in Christ was not due to insensitiveness or callousness to sensibility which makes up so much that we count courage to-day. The Father had His own hour for Him, and when that hour had arrived, the one great glory and joy of His life would be to recognize that His hour had come and to drink whatever the cup of that hour might offer.

This kind of courage is a great and noble courage and one of the greatest compensations of the war is the revelation which it is giving of the existence of this courage in the lives of millions of men who had never been thought of and who had never thought of themselves as men of any courage or bravery whatsoever. All through the ages there have been men who possessed and displayed this courageous fearlessness of death. . . . We can thank God that in Christ's fearlessness of death multitudes of men have shared and are sharing to-day.

## FEARLESS OF MEN.

There is a far higher kind of courage in Christ, about which we must be thinking to-day. It was not only that Jesus Christ was fearless of hardship, danger, and death, he was fearless also of men. Even His own disciples were afraid of men. They had the door locked when He came to them after the resurrection in the upper room "for fear of the Jews." There is not a man who is not afraid of men and has not had his life turned this way or that from fear or hesitation regarding what other men will say or think. Christ was not afraid of the great rulers of His day. Set down side by side with kings and rulers, with great and mighty men, His character shone with dignity, fearlessness, and power. He was not afraid of His enemies. He was not afraid of His friends either. That is a more significant kind of courage than the other. He told them the truth and what He thought about them: "Get thee behind me, Satan," was His answer to Peter. And to John and James, "You do not know what spirit ye are of." He was not afraid to tell them when He found weakness and evil in them. He was not afraid to disappoint His friends' expectations and ideals; to set Himself flatly across their conceptions and judgments. He was His own light, and went His own way.

He was unafraid of the opinion of the crowd. They had worked up mob sentiment in His time as in ours. . . . The domination of a manufactured sentiment, Christ was not afraid of. A lot of us are to-day. Let a man set himself up against this and he will soon find that he has a price to pay for doing it. Our Lord Jesus Christ was unafraid by men. He was unafraid of hardship and death, he was unafraid of political prejudice and mob hysteria.

## FEARLESS OF FAILURE.

What is more significant than either of these two things, Jesus Christ was not only unafraid of danger, death, and men; He was unafraid also of failure. He was perfectly sure He was going to be able to carry successfully

through the great undertaking to which He had set His hand. And that is the wonderful thing in Christ, that confidence. He came just as a simple peasant with His message of truth and light, walking up and down among men, relying upon nothing other than His own pure soul and the strength of God which lay back of His life, and sure of the will of God. To a woman who broke a box of ointment over His feet, He made the preposterous statement that what she had done would be published abroad to the ends of the earth,—this when He had hardly a friend. He declared that He was going to build a church and the gates of hell could not prevail against it. He bade His disciples look forward to a day when He would come again, a living king and with power over all men and all the world.

Christ was not afraid of the difficulty of the work that He had set out to do. He was not afraid to take responsibility. I wonder sometimes whether there is any sin on which Christ looked down with more pity and contempt than on the sin of unwillingness to take responsibility. What would He not say against the man who took his talent and buried it in the ground, and what was He not willing to promise to the other man who took all he had and risked it again and again and was not afraid to assume responsibility? The great curse of our Christian life is just that. There are evils to be rooted out, achievements to be won, but men are not willing to take the responsibility. Look out for a man to do a great task and see how difficult it is to find him. Men are afraid to walk out in the open and say,—

"This thing should be done. Maybe I will be broken in the trying, but I am willing to shoulder the responsibility. I may be crushed, but I am willing to try."

Jesus Christ had just that kind of fearlessness.

## FEARLESS OF MISUNDERSTANDING.

And only once more, there was a higher and more wonderful courage in Christ than any of these, and men never needed it more than they need it to-day. He was not afraid of hardships, danger, death, men, failure. But even more significant, He was not afraid of being mistaken. I think that is the most wonderful courage in the world. The real thing that a morally sensitive man is afraid of is that he may be mistaken. If he cannot be mistaken, he is not afraid to face all earth and hell. There never was a more morally sensitive soul than Christ, yet you cannot find in His life the least tremor of misgiving. How many times we see men in history who thought they were right but are proven to have been absolutely wrong. They were morally colour-blind. They were caught in racial limitations and did not know it. Jesus Christ had this fearlessness,—the fearlessness of knowing that He knew the truth. Standing out alone on the hillside that day above Galilee with all the mass prejudice of His nation confronting Him and saying without any qualms or misgivings at all, "Ye know that it hath been said by men of old time . . . but I say unto you." We see Jesus calm, assured, unafraid. He knew that He had the truth.

He knew that He was not mistaken as to His duty. He knew that the pathway in which He was walking was right, and had no fear about it. We would to God that we could be as absolutely sure about, every conviction, every conception of duty, every question of what is right, as Jesus Christ was.

Where did He get this fearlessness? I think he was unafraid of death because He knew that it had nothing in Him. It could

(Continued on page 674.)

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# The Padre's Challenge

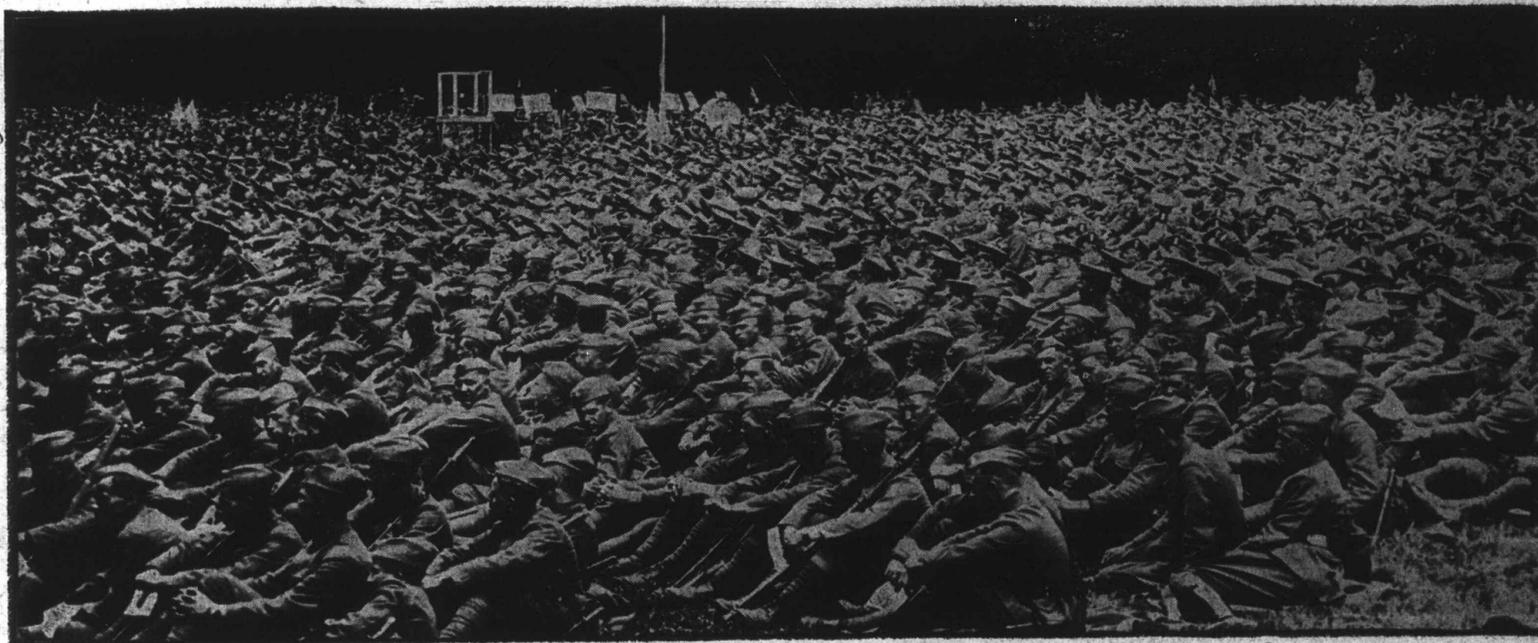
Captain the Rev. E. C. EARP, C.F., Montreal

If every clergyman next Sunday knew that one in three of his congregation would be either killed or wounded on Monday it would give an unprecedented earnestness to the service. This is the condition of affairs when a Chaplain in the line addresses the men before action. He learns to know men, and he makes rediscoveries of the naturalness of religion. "May I ask a question, Padre?" said one of two hundred men gathered for a voluntary service previous to an attack. "Is there anyone who will go over the top with a man?" The Chaplain replied, "Son, I've never been over the top, but many of these boys have. Fellows, tell him what you know." Then one after another told in explicit language, which was not always strictly theological, of the Presence of

and the spirit of the Christ was over all. Before the war one believed in men because one trusted them. To-day one believes in men because one knows them. A Chaplain is sent out to teach the men, but he soon finds how much the men teach him. He learns the inner meaning of service, and he learns it from the men in the ranks. For instance, in an attack the men seek to gain an objective. They have ventured all in the Cause, and now the immediate duty is to fight. When a man falls another takes his place until the objective is reached. A soldier is only of use so long as he is effective. So will God use a Chaplain, a clergyman, or any soldier of the Cross. Our only charter is in our effectiveness, our only claim on God is that He wants us to gain His

the confession a Roman Catholic Priest passed that way. The Padre said, "This is one of yours who has just made his confession." Without a moment's hesitation the Priest gave absolution to the dying soldier. It is not that men lose respect or belief in their particular Church affiliation, but the fundamental truth of all religion is very evident over there. Men do not judge a Chaplain by his Church; they judge him by his life.

The day has passed when anyone questioned the usefulness of the Chaplain's service. In the dark days last spring the word was sent forth that we should emphasize the moral aspects of the war. On the day before Easter of this year the "Daily Mail" declared that the rightness of the cause was the Allies' greatest asset. Experiences without number have proved that the man of God has his place in the field. The Chaplain represents the greatest factor in the war, and his opportunity is unparalleled. Foch and Haig, as well as the rosy-faced bugler of sixteen, alike confess their homage to the King of Kings. Christ's minister can go anywhere in this war if he is as true to his Master as the soldier is true



SOLDIERS OF FIVE ALLIED ARMIES LISTENING TO A SERMON ON THE WESTERN FRONT

British, French, American, Belgian, and Portuguese troops are represented in this gathering of defenders of liberty, listening to a sermon on the western front.

the Christ Who would stay with a man in the greatest stress of battle.

"Over there" a few principles seem to stand out like great rocks. A Faith built on these is at once simple and strong. Prayer is real, and religion, as Donald Hankey described it, "is betting one's life that there is a God." In the hour of danger religion is stripped of tradition and it becomes the vital connection of the soul with God. God, the Soul, Faith and Sacrifice are the realities in the field. The grand simplicity of a soldier's faith is inspiring. A young major wrote in a letter received after his death, "I would like to come home, but if not, I'm quite ready to give my life for the cause." Thousands of men have fairly faced the issue, and Paul's words, "I am ready to be offered," have been real in men's minds. Unselfishness in a wonderful degree is being exemplified. Every day men save others and refuse to save themselves. "Give it to him; he needs it worse than I," has been said when a wounded man was offered drink. "Take him first" is the plea as wounded men are being carried to the ambulance.

One day we had over fifteen hundred men through a main dressing station. What scenes of suffering after the hell of an attack! On that day a soldier beat to give drink to a wounded German, medical officers worked without respite, broken humanity passed through in hundreds,

objectives. Christianity is the grandest adventure in the world. Who would not stake all on such a quest?

Prayer becomes a channel whereby God works through us. Through prayer we see God's purpose for the world. It means the training of every faculty, the consecration of every ounce of vitality, the fulfilment of our whole personality. We are assured of the Cause, assured of the Leader. We would strive and venture all. In the moment when we feel like taking life by the throat and choking something great out of it, then all our energy must be for God's service. Prayer is no longer a cry of resignation to something we cannot avoid. It is the cry of a full-blooded, strong man to the "strong Son of God."

"O God, I am strong for battle; make me stronger. I am alive; enlarge my life, extend my capacity, fulfil my manhood. Strong Son of God, enable me for the conflict. Help me to do my duty in this fight. Bring me through, if it please Thee, after I have played the man."

Such is the spirit of many a soldier in the field. Christian charity becomes very marked in such an atmosphere. Differences of creed fade as the stars grow pale before the awakening dawn. A dying soldier looked up to a Methodist Padre with the request, "Father, confess me." After hearing

to his training. If religion is the assurance of God in the soul, then there is much religion among the soldiers. It shows itself in selflessness, in fortitude, in scorn of hardships, in courage and in conquered fear. Unfortunately, the men do not connect these evidences of natural religion with the Church of Jesus Christ. It is for the Church to show a wider vision and to present a larger programme. The soldier's heart is open for the message of the Cross. Somehow he feels a connection between suffering in France and the death of Jesus. The story of the uplifted Cross always held attention out there.

## THE SOLDIER'S CANADA.

Churchmen, these brothers who have fought for us, will soon be coming home. What has the Church to offer them? For the love of truth, cease all references to the "Problem of the Returned Soldier." Several times since returning one has been asked to speak on this, and the reply is always "No." I cannot speak of the "Problem of the Returned Soldier," but I'm ready to speak on "The Problem of the Men Who did not Go." The returning soldiers have idealized Canada. In the mud of the trenches and in the agony of war they have pictured "God's country," where home and loved ones dwell. Can you imagine the feelings of a man

(Continued on page 674.)

## Social Service Notes and News

THE importance which Canadian universities are now placing on instruction in the scientific principles of Social Service is well shown by the fact that no fewer than three are beginning this year to give lectures in that subject. The School of Social Service has been, of course, in existence at the University of Toronto for several years, and McGill has just inaugurated a similar school under the direction of Mr. J. H. T. Falk, well known for some years as the secretary of the Associated Charities in Winnipeg. Loyola College, in Montreal, in connection with Laval University, is also inaugurating a school of Social Service, and Queen's University is starting along the same lines, with classes for nurses at the Kingston General Hospital on such aspects of social service work as they will likely encounter in their work.

\* \* \* \*

The recent death of Dr. Walter Rauschenbusch has removed, at a comparatively early age, an outstanding figure in the ranks of Christian social writers. To the theological doctrines of a few of his works some have taken exception; of his deep sincerity none have ever doubted. His last days were clouded by a suspicion of pro-Germanism, a suspicion without the slightest foundation in fact, as he himself showed in a public announcement, the last he ever wrote, before his death. He was a man of most winning and lovable personality, and the grief that his death has caused far and wide is a wonderful testimony to the esteem in which he was held by a vast number of people.

\* \* \* \*

It is interesting to note that the United States Steel Corporation has announced its intention of introducing the eight-hour working day for its employees. The rapid strides which the movement for the shorter working day is making all over the world is very striking. The United States Steel Corporation has never been regarded in the light of being purely philanthropic, nor could the same be said of Lord Leverhulme, the manufacturer of Sunlight soap, who recently made the astonishing plea for a six-hour day. It simply means that the shrewdest employers find that to treat men decently pays in the long run, which after all is a most comforting reflection.

\* \* \* \*

The quite startling diminution of drunkenness in Great Britain is brought out in a recent report of two commissioners sent over to England by the Anti-Saloon League of the United States with the approval of the United States War Office. The commissioners express themselves as being "profoundly impressed by the tremendous strides and the rapidity of progress of the curtailment of the liquor traffic in Great Britain." For instance, in 1913 the weekly average of convictions for drunkenness was 3,482; during the first six months of 1918 it was 615, and the most striking diminution is among women.

\* \* \* \*

In connection with the above a book of the greatest importance and interest, "The Control of the Drink Trade," by Henry Carter, has recently been published. The treatment of the great experiment at Carlisle, where the Government took over the whole liquor traffic, is minutely described, and valuable and hitherto unpublished details are gone into thoroughly. The book should be in the hands of all interested in this momentous problem. It is published by Longmans, Green and Company, who have an American branch on Fourth Avenue and 35th Street, New York. H. M.

## The Work of "Father" Duncan

ARCHDEACON COLLISON, KINCOLITH.

ON August 31st, at Port Chester, latterly known as "New Metlakahtla," on Annette Island, in South-eastern Alaska, Mr. William Duncan, the pioneer missionary of the North Pacific Coast, passed away to his rest and reward. He was seized with an attack of paralysis on August 27th, and remained unconscious until early on the morning of August 31st, when he expired.

He was in his eighty-seventh year, and had laboured for sixty-one years in the Mission. He was sent out in 1856 by the Church Missionary Society in response to an appeal made by Captain Prevost, of H.M.S. "Virago," who had just returned from a visit to the north-west coast in connection with the dispute over the location of the international boundary line.

During his stay on the coast this good captain had been sent to Queen Charlotte's Islands to punish the Haida Indians for having attacked and plundered ships and schooners off the islands. He was so shocked with the state of these and the other tribes along the coast that he was moved to appeal to the missionary society in their behalf. And afterwards, when his appeal had succeeded in raising the necessary funds, and the man had also been found, the good captain informed the secretaries of the Church Missionary Society that he had been recommissioned to return again to this distant coast, and that the Admiralty had been pleased to grant a free passage to any missionary who might be appointed to open the new Mission.

In ten days, Duncan, then a young man of some twenty-five years, was ready to embark on H.M.S. "Satellite," which reached Victoria, on the south of Vancouver Island, after a long and trying voyage of nine months. Mr. Duncan was delayed some months at Victoria, as a movement was made to retain him for work among the Indian tribes in that vicinity, but the instructions of the committee of the Church Missionary Society to their missionary was to proceed to Port (then known as "Fort") Simpson and establish the Mission there. Accordingly, provided with a letter of introduction from Sir James Douglas, the president of the Hudson's Bay Company and Governor of the colony, to the officer in charge of the fort, Duncan arrived at his destination on October 1st, 1857, and found board and lodging provided for him in the fort. The kind and thoughtful action of the Governor in thus providing Duncan with letters of introduction to the captain in charge of the fort proved of immense advantage to him. It not only provided him with every accommodation, but also secured him against assault or injury during the time he was engaged in acquiring the language. For five years he laboured earnestly in sowing the good seed of the Gospel throughout the heathen camps of the Isimshean Indians around the fort and elsewhere, and then in 1862 he resolved to move the headquarters of the Mission to Metlakahtla, the old encampment of these Indians, which they had abandoned on moving to Port Simpson. Some fifty-three converts accompanied him to Metlakahtla, where, under new rules framed on Christian principles, he was enabled to lay the foundation for the missionary settlement. He was soon joined by willing helpers sent out by the C.M.S. to assist him in the work, and principally to provide the Mission with an ordained man to administer the sacraments of the Church and to perform and solemnize marriages. For Mr. Duncan, though latterly known and designated by his American friends and the public generally as "Father Duncan," had never been ordained, and was consequently unable of himself to fulfil

(Continued on page 674.)

## On Active Service

OFFICIAL word has been received by Mrs. Samuel Trees, "Mayfield," Toronto, that her son, Lieut. Christopher F. Trees, has been killed in action. He enlisted with the 234th Peel Regiment in the spring of 1916, and went overseas with them, with the rank of Captain. He crossed to France, and joined the Second Canadian Mounted Rifles. Educated at Upper Canada College, he entered his father's business, and before enlisting he was a director of the firm of Samuel Trees & Company, Limited, and was in his 35th year. He was an Anglican, for many years an active worker in St. Peter's Church, but of late years, a member of St. Paul's, Bloor Street.

\* \* \* \*

In the course of the memorial service held on October 6th, in St. Philip's, Hamilton, for the late Lieut. Henry Bell and Pte. Leonard A. Carpenter, the Rector, Rev. C. B. Kenrick, spoke touchingly of the two young soldiers' character. Private Carpenter was only 20 when he was killed, and at the time of his death he had been for 2½ years in the army. The Rector said that Lieut. Henry Bell was one of the first to answer the call and had won his recommendation for a commission at Vimy Ridge, where, on the day of battle, his ability procured for him the responsibility of acting Sergeant-Major. But he had only seen 18 days of actual service as a Lieutenant.

\* \* \* \*

On October 6th at the Church of the Ascension, Montreal, the memory of three deceased members of the congregation, namely, Captain T. Beagley, Lieut. R. A. Price, and Private D. Robinson, was specially held in honour. The former was a third-year student in the Diocesan Theological College, and the Rector, the Rev. J. L. Flanagan, read a letter from the Bishop of Montreal speaking of the loss that the College had sustained by his death.

\* \* \* \*

News has been received that Capt. Rev. T. H. Stewart, M.C., has been wounded. Capt. Stewart went overseas as Chaplain with the 81st Battalion, and was afterwards transferred to the 1st C.M.R. He won the Military Cross for conspicuous bravery at Vimy Ridge, when he led a party of stretcher-bearers into No Man's Land in daylight and saved many lives. He is a graduate of the University of Toronto and Wycliffe College, and at the time he enlisted was Curate of St. Aidan's Church, Toronto.

\* \* \* \*

J. W. Bell, an undergraduate of Toronto University and Wycliffe College, has returned from England where he has been under hospital treatment for about a year for a gun-shot wound which pierced the back of the neck, narrowly missing the spinal column. He went overseas three years ago in the Cyclist Corps, and has seen nearly two years in France. He has entered for a medical student at Varsity.

\* \* \* \*

About thirty of the local returned soldiers attended memorial services at Old St. Paul's Church, Woodstock, Ont., recently. They marched to the church in a body, being preceded in the parade by the 22nd Regiment Band. The services, which were held in memory of thirteen former members of Old St. Paul's, who have fallen in battle since the war began, were conducted by the Rector, Rev. R. H. Shaw. At the conclusion of the sermon the names of the fallen soldiers were read and a returned soldier, who is a member of the band, sounded the "Last Post," after which the band played the "Dead March."

## From

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## From Week to Week

ONE could not but marvel at the transformed atmosphere that pervaded the General Synod at its sessions when discussing Prayer Book Revision. Rubrics were amended, phrases altered, preface to the Ordinal changed, services added without the slightest misgiving or any apparent sense of doing anything out of the ordinary. By a unanimous vote this was passed, by the narrowest majority that was accepted, and in either case it was taken for granted that the Synod voiced the will of the Church. Down came the gavel when a decision was reached and the next subject was taken under consideration. Not many years ago that could not have been so. The last state, however, is better than the first. The Prayer Book as revised presumably will stand for years to come, and it certainly is not in the interest of the Church that further criticisms should be allowed to prejudice its use. We have a greatly improved book both in content, in method and adaptability. The committee that has worked so arduously for seven years over the changes that have been introduced deserve not merely the thanks of the General Synod, but of the members of the whole Church.

The struggle through which our men in France have recently been passing has apparently reached the summit of human endurance and resource. How men can do so much, endure so long; resist so valorously when we consider the weapons used against them, seems impossible to understand. We have been prepared for extremely long casualty lists and the cables will be busy reporting the dead and injured to bereaved and anxious relatives, for many a day. The heart of the Canadian people goes out to those who suffer, and in life or death our love is theirs. Great as have been the sacrifices of lives, the whole allied world seems to realize most fully that the direction of our forces is in good hands and no sacrifice is idly made. A long casualty list to-day may spare us a much longer one spread out over many to-morrows. The progress that is being made is most gratifying, but the time for cheering is hardly yet. It would be well if those who see in these victories the answer to the prayers of many nations, to ponder these things in their hearts rather than in the press. It is extremely dangerous to publicly state that this or that is granted by God because of our prayers or our offerings. Other things happen that we do not care to so account for. In fact, the Kaiser has coupled the good will of God with all the German victories during the past four years. Let us, therefore, faithfully and devoutly pray, knowing full well that we are doing a right and holy thing, but let us be content with that. Nothing can possibly be gained by pointing here and there and saying behold the answer to prayer. To-morrow may make the remarks of to-day look foolish.

The messages of victory and of enemy surrender that come over the wires as these words are written fill one's heart with proud thanksgiving. It is a marvellous privilege to be alive at a period when the doctrine of militarism is receiving its quietus for ever. It is no easy matter to fully grasp the subtlety, the vastness and the deadly character of the scheme that has been so long incubated by minds wholly devoted to war. It has taken four solid years to convince the world of the absolute degradation of the minds and wills of a great nation in its efforts to subdue that world. Thank God it has been convinced of the danger and of the essential criminality of Germany. Nothing was too small for German consideration either in plans or execution. In the midst of wild bombardment, furniture trucks were carting away the gems of art, of silver, of household treasures of all kinds. Children that might be in the way and counted only as mouths to feed were slaughtered. Old men and women were valued on the same basis. Younger women, if they were not used for labour were used for licentious purposes. On sea and on land, with soldier and civilian, with male and female, with childhood and old age, there seemed to be one guiding principle—make life so terrible and death so horrible that all who survive will cry for mercy. Let us remember these things. No nation can be allowed to carry on such devilish things and then when failure is written upon the horizon, allowed to leap forth and cry Kamerad,—let us be friends. The devil must be cast out of them first before they are safe to approach or have any dealings with them. We are much mistaken if the allied world will waver for a moment in

exacting the utmost guarantees of German and Austrian sanity for the future and the fullest restitution for the past.

"Spectator" is in receipt of a copy of a new book issued by the Mussen Book Company, Toronto, entitled, "Leaders of the Canadian Church." It is edited by Canon Heeneey, of Winnipeg, and the sketches of the ten Bishops which constitute its contents are written by prominent men of the Church, who wield the pens of ready and graceful writers. The book begins with a sketch of Charles Inglis, the first Bishop of British North America, and ends with an interesting and instructive sketch of James Carmichael, Bishop of Montreal. From first to last there is not a dull page. There is freshness and vigour in the portraiture, and the good that men do is made to live after them, and the other thing, if there be such, is interred with their bones. The strength of the book lies in the intimate, kindly appreciation of the lives and personal charm of the men under consideration. Its weakness is its failure to make clear whither these Leaders have led the Church. The book is a series of sketches and portraits, sources of inspiration rather than instruction. It includes in a small space a most useful and delightful account of the lives of men who in their day filled a large place in the Canadian Church. The men who are thus recalled are Inglis, Mountain, Strachan, Medley, Horden, Bond, Sullivan, Baldwin, DuMoulin and Carmichael. And the men who have recalled them are Vroom, Kittson, Johnstone, Raymond, Peck, Tucker, Renison, Hague, Davidson and Howard.

Spectator.

## Books and Writers

### The Aims of Labour.

By the Rt. Hon. Arthur Henderson, M.P., Secretary of the Labour Party. Toronto: McClelland, Goodchild and Stewart. Paper, 50 cents; cloth, \$1.00. Few documents of modern times have attracted such attention all over the world as the programme of future policy of the labour party in Great Britain. Not only is it a declaration of policy of a political party, but it is also a reasoned argument for the claims upon society as a whole of "the producers whose labour of hand and brain provide the necessities of life for all, and dignify and elevate human existence." These claims are radical, they are even startling and revolutionary, aiming at nothing short of a vast, far-reaching and permanent reorganization of society in its present economic structure. They are summed up under four heads:—First, the universal enforcement of a national minimum wage, whereby the least skilled adult worker shall receive not less than thirty shillings a week. Accompanying this, as its logical corollary, shall be the guarantee of provision of work for all, and insurance against any possible unemployment. Secondly, the democratic control of industry on the basis of common ownership of the means of production. This involves nationalization of mines, railways, electrical power, and control of the liquor traffic, and "the equitable sharing of the proceeds among all who participate in any capacity and only among those." Thirdly, a revolution in national finance, through the raising of revenue by the direct taxation of private fortunes. Fourthly, the confiscation of all surplus profits of industry for the common good. Taking these four points as his text, Mr. Henderson expands the philosophy of labour. His hopes are high, and his faith unbounded. "In a wider sense," he says, "than has hitherto been understood, the politics of the future will be human politics, and the dominating party will be the party of the common people and of democracy." It is the downfall of the competitive system of industry that he sees, and the inauguration of an era of co-operative, national and international democracy. Mr. Henderson's exposition of these principles is of absorbing interest, and demands the earnest attention of all. That all will agree with him is impossible, and many of his arguments will arouse the fiercest opposition. But at least he is voicing the settled determination of a great and ever-increasing political party in Great Britain, and one which believes that after the war it will come into its own and impose its demands on the British nation. This prospect must be faced with such feelings as temperament and circumstance give to each observer. The publishers are to be congratulated on affording the Canadian public the opportunity of purchasing this most significant document at so low a cost and in so convenient a form.

## The Bible Lesson

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

22nd Sunday after Trinity, October 27th, 1918.

Subject:

Joseph made Ruler of Egypt, Gen. 41: 33-44.

THE Lord was with Joseph" in all the events of his life. In Egypt Joseph was cast into prison, but it was at that very time, when his fortunes seemed to be at the lowest ebb, that we are reminded that the Lord was with him. In spite of appearances, all things were working together for good in Joseph's case. No doubt they seemed to be working very slowly. It took twelve years or more for the purpose of God to show itself. In that time Joseph had need of all his patience and cheerfulness. Indeed, only the Grace of God could have kept and prepared him for what was to follow.

1. **Joseph an Interpreter of Dreams.** Joseph had had his own dreams, and he found in them a meaning for life. When the Butler and the Baker told their dreams, Joseph showed the meaning of them. Later, Pharaoh made known strange dreams which had troubled him, and Joseph was able to give the interpretation. Joseph was able to discern in these dreams the voice of God. They made an extraordinary impression on the mind of Pharaoh, and he was no less impressed by the meaning which Joseph found in them. He believed Joseph's interpretations, and was prepared to act upon Joseph's advice. In all these things—the dreams themselves, Joseph's understanding of them and Pharaoh's willingness to learn and to act—we see the working out of God's plans concerning Joseph.

2. **Joseph as Food Controller.** Joseph had a clear head, as well as a God-fearing heart, and he was able to outline a plan by which Egypt might be prepared for the time of famine that was coming. When Joseph suggested that "a man discreet and wise" should be appointed to prepare the country for the season of famine, Pharaoh's reply was that Joseph himself was the most discreet and wise person whom he knew. Pharaoh had previously looked into Joseph's record in the prison. He was satisfied as to Joseph's qualifications for the high position he was about to give him, and, after consultation with his high officers, he appointed Joseph to the place of trust and honour.

3. **Pharaoh's Acknowledgment of God.** It may be that Pharaoh had no very clear knowledge of God. He only knew anything of God through contact with Joseph. In Joseph he found wisdom and understanding more than human, and he judged that Joseph was guided and inspired by Divine power. They had many gods in Egypt, but Pharaoh was led to acknowledge the one true God by what he knew of one of God's servants. It is always so. God is always working by human agents. Men are learning about God by what they are able to discover of godliness in the lives of their fellowmen. This to us is both a privilege and a responsibility. It is a privilege to be witnesses for God among our fellowmen, and the responsibility to live "soberly, righteously and godly" rests upon us all.

4. **Pharaoh Confirms Joseph's Appointment.** He is even better than his word. He not only gives Joseph control of the food of the land, but makes him his chief adviser in all the country's affairs. He becomes, in fact, Prime Minister, next to the King himself. The King also gives him every symbol of authority and commands the people to do him honour. It is a wonderful advancement, from a prison to a position nearest the throne of a great King. Joseph must have felt that the dreams God had sent him in his youth were now come true.

5. **What Made Joseph Great?** (1) He had a strong sense of duty. Even in the prison he faithfully performed duties which were assigned to him, so that he won the confidence of those who were placed over him.

(2) He led a blameless life. There was no fault in him although he was in prison. The charge against him was false, and his true character came at length to be recognized.

(3) He always sought God's will. Even Pharaoh recognized the fact that the spirit of God was with him. Whether it were in the meaning of dreams or the meaning of life, Joseph was always seeking to fulfil the will of God. Because God was with him he understood the purposes of God as others in that land could not understand them. The Golden Text (St. Luke 16: 10) finds in Joseph a true exemplification.

## Canadian Churchman

(Established 1871.)

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## Correspondence

### CANADA AND THE EMPIRE.

Sir,—I generally read "Spectator's" discussions of topics of interest to Churchmen in your paper from week to week with interest and pleasure, but I am surprised and shocked at some of the sentiments expressed by him a few weeks ago on page 570. He spoke of the "recent changes" that have been made in the relations between Canada and the Empire, as being such as to cause Canada to realize the necessity of taking "her place among the nations of the world." *Prima facie* this implies that those relations have become intolerable to us, and that we should hasten to throw off so burdensome and odious a yoke. It means separation from the Empire and the establishment of an independent republic of our own.

I do not know what recent changes he means, unless the fact that the Premier of Canada has become a member of an Imperial War Cabinet, and that his presence as a member of an Imperial Cabinet is sure to be hereafter a permanent factor of our relations with the mother country and the Empire. The Colonial Conference has practically developed into an imperial council.

To declare our independence under those conditions would be a more wicked rebellion than that of the 13 colonies in 1776, for we would not have the pretext of a single grievance to justify it. The union between England and her enormously developed colonies or "Dominions," if we are ashamed of the term colony, has been cemented in the blood of the whole Empire's sons poured forth in a common cause, the defence and preservation of the Empire. It is a poor encouragement to our young men to recruit our armies, or reconcile our people to conscription, to tell them that the Empire for which they are called on to fight, is something in which they have no substantial part; and that its existence as a coherent body is visionary, imaginary and unreal.

It is a poor compliment to the Governor-General to tell him his office is "an anachronism"; that he is not wanted here. If the office is an anachronism, then "God save the King" is an anachronism, and we should proceed to the election of a president without delay. He says: "If Canada had taken the position that she did not desire to enter the war, who could have thought of attempting to make her do so?" But such a contingency is unthinkable. Can the British Government compel Ireland to submit to

conscription imposed as it is by a Parliament in which she is fully represented?

I cannot conceive of a much greater calamity to the human race than the breaking up of the British Empire now so strong in the intimate unity, into a number of separate independent states; and if it were seriously attempted, "Spectator" would find that there is a coercive power somewhere to prevent it. There would be civil war in every province of the Dominion in which the attempt was made.

But "Spectator's" strange conclusion is that the name of the Church ought to be changed, because the name "Church of England" connects us with a very small portion of the earth's surface, as if England and her Church were not everywhere. Would a Church have a more respectable and dignified name if called the Church of Canada, or, say, of Ontario, because each of those terms implies a connection with a larger portion of the earth's surface? He says, "the acquisition of rights calls for corresponding duties," and demands that Canada "redeem her obligations." I submit that she is doing so nobly, not as one "among the nations of the world," but as an integral and inseparable portion of the grandest and freest nation of the world.

After reading such sentiments from a quarter whence I least expected them, I found it most refreshing to read in the "Mail and Empire," that among the men who count for anything in Canada there are not enough Separatists to form a rubber at whist. There seem to me to be three, J. S. Ewart, Henri Bourassa and "Spectator." I am not willing to class "Spectator" with those who do not count for anything.

A. W. Savary.

Annapolis Royal, N.S.

Lend Like He Fights!

Buy Victory Bonds!

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## The Churchwoman

### Niagara W.A.

The monthly meeting of the Niagara Board of the W.A. was held October 2nd. The Holy Communion was celebrated by the Rector, Rev. E. M. Hawkins, who also gave the devotional address on the subject, "Jesus: Redeemer and Friend." To the regret of all present Mrs. Leather was unable to be present owing to illness. Mrs. C. S. Scott, secretary-treasurer of the E.C.D.F., and the Thankoffering, took the chair and opened the meeting with the W.A. Litany. Mrs. Burton, president of St. Matthew's branch, was welcomed as a life member. The E.C.D.F. amounted to \$92, and was left to be voted on at the November meeting, as owing to the very bad weather the attendance was small. The Thankoffering has started afresh with \$40; \$1,200 was presented from Niagara at the Triennial meeting. All present were much pleased to hear that the convener of the literature committee, Miss Metcalf, had been appointed Dominion secretary for Girls and Candidates. A "Quiet Day" will be held on Friday, October 18th, in Christ Church Cathedral Parish Hall. Canon Broughall, of St. Catharines, will conduct it. An institute is planned for October 28, 29, 30 and 31. Rev. C. E. Riley, of Dundas, will be the leader for the Bible study, and Mr. R. W. Allin, Rev. W. E. Taylor and Mrs. Cartwright will give special addresses on the religions of China, Japan and India. Branches where the Deanery meetings are to be held are asked not to confine the meetings to W.A. members, but to urge all Churchwomen to attend. The meeting closed with the National Anthem.

## Church News

### Preferments, Appointments and Inductions.

Clayton, Rev. Frederick William, Incumbent of Sundridge, in the Diocese of Algoma, to be Assistant Curate of St. George's Church, Toronto. (Diocese of Toronto.)

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### Major G. A. Kuhring at All Saints', Hamilton.

Last Sunday, preaching in All Saints' Church, Hamilton, Major Kuhring gave a very graphic description of some of his personal experiences in both the Mediterranean war zone and France. "No one," he said, "could pay a tribute worthy of the magnificent deeds of the men and women at the front—and of the women at home who have borne the burden of sorrow and labor." Many instances of sacrifice and bravery were quoted, showing the great fortitude and love of the nurses and the men, over there, fighting for the cause of liberty, justice and truth. Many who have loved ones over there worry about the treatment the wounded men receive. It is a mistake, for no one is allowed to suffer if it can be helped, and they are ministered to with as much love and tenderness as could be meted out to them at home. The devotion of the doctors and nurses is above anything to be seen in the homeland.

"The problem of the returned soldier is one for thought," he said. "We must use great patience and great love in our relationship with him. He went over there to fight for a country and a cause; he comes back to build up the country he cared enough to fight for. The sooner he gets back to natural conditions from the abnormal the better. Welcome him and put him back in the home and civil life. Because he fails in one work does not mean he must fail in all." One man, whom the speaker knew, was placed in three different posts and failed. He was then put in an office as a draftsman and now is making good. "Find for him his niche, and he will fill it with credit. Because one man brings reproach on himself is not a reason that all should be looked upon with suspicion. They come back under extraordinary conditions—over there they are clothed, fed and directed every day, have nothing to think of. It is hard for these men, to whom we are indebted to for our very existence and liberty, to adjust themselves to normal things." The men, over there, asserted the speaker, are interested in the religious services, and they expect a welcome and a place for themselves in the churches when they return. Over there distance and weather conditions are no hindrance if there is a service. Men are asking for revelation from God. The higher criticism and the man who preaches theories out there, has no place. Their belief is in realities, and a religion to help others. The war has been the destruction of destructive criticism. Capt. Kuhring said he could see the hand of God working most visibly in this war. Things which looked like calamities, such as the entry of Turkey, had proved a blessing, and through the war there has been a great uplifting. The King called these men, they answered with life and all. The King of Kings is calling, and they are offering life, money, all. It is a duty to country and God. People at home must learn the lesson, if they have not already done so, for if they do not war will break out again, with greater violence than ever. Combine patriotism with religion, and there need be no fear, a righteous and lasting peace will prevail.

Lend Like He Fights!

Buy Victory Bonds!

## Progress of the War

Tuesday.—October 8th—British and Americans drove through German lines to depth of three miles on twenty-mile front between Cambrai and St. Quentin. Wilson replies to German note that no armistice can be thought of with Germans on invaded soil, that Germans must say whether they will accept the fourteen points, and whether they represent only the authorized Government.

Wednesday.—October 9th—British, French and Americans take Cambrai, capturing 12,000 men and 200 guns.

Thursday.—October 10th—Haig's troops 11 miles east of Cambrai. "Leinster" and "Hirano Maru" sunk with total loss of 600 lives.

Friday.—October 11th—German retreat on 200-mile front.

Sunday.—October 13th—Laon, La Fere and Nish entered by Allies. The German Government sent reply to President Wilson: "The German Government has accepted the terms laid down by President Wilson on the foundation of a permanent peace of justice. Consequently, its object in entering into discussions would be only to agree upon practical details of the application of these terms. The German Government, in accordance with the Austro-Hungarian Government, for the purpose of bringing about an armistice, declares itself ready to comply with the propositions of the President in regard to evacuation. The present German Government, which has undertaken the responsibility for this step toward peace, has been formed by conferences and in agreement with the great majority of the Reichstag. The Chancellor, supported in all of his actions by the will of this majority, speaks in the name of the German Government and of the German people.—(Signed) Solf."

### Returned Chaplains at Barriefield.

The congregation of St. Mark's, Barriefield, held their Harvest Festival on Sunday, October 6th, when the special preachers for the day were Dean Starr and Rev. A. Ketterson, L.Th., both of whom have served for some time as Chaplains overseas. The offertories for the day amounted to \$85.

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### Deanery of Brant.

The annual meeting of this deanery was held in St. James' Church, Brantford, Ont., on October 8th. Rev. G. Quinton Warner, of London, gave the devotional address and also a paper on "Work Among Men." Rev. C. L. Bilkey spoke on "Preparation for Confirmation." Rev. J. B. Fotheringham led a Round Table conference. Rev. R. J. S. Adamson is the Rural Dean.

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### Historic Open Air Service at St. Paul's, Halifax.

An interesting episode in the religious history of Halifax, which means, in this case, Nova Scotia and Canada, occurred on Sunday, October 6th.

(Continued on page 670.)

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# Our Cause is Sacred —It Must Prevail

OUR CAUSE is the Cause of  
Humanity.

OUR RESOLVE that it shall prevail  
is writ in flaming letters of blood against  
the high Heavens. Since time began no  
loftier motives have led soldiers in battle  
than those which give courage and fortitude  
to our soldier-sons in France.

Cruelty and lust, injustice by  
the strong to the weak, shall stop!

Those who invoke the name of  
God, yet burn and ravage; those  
who prate of a Divine partnership,  
yet spoil and torture, shall soon be  
called to stern account.

No need to recall how well and  
with what courage our soldiers  
fight—the world rings with their  
heroism.

To us AT HOME—duty plainly  
points the way. Confronting us—  
demanding our effort to the point  
of sacrifice—comes Canada's call  
for money to "carry on."

Let no consideration whatso-  
ever deflect your minds from this  
—the Victory Bonds you buy  
through sacrifice are your offer-  
ings on the altar of Humanity.

Issued by Canada's Victory Loan Committee  
in co-operation with the Minister of Finance  
of the Dominion of Canada.

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JEWELLERS SINCE 1840  
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243 Yonge Street Toronto

(Continued from page 668.)

when the congregation of St. Paul's Church held its first open-air service in the 169 years since the founding of Halifax and the synchronous founding of that church. The Nova Scotia capital was founded on June 21, 1749. The first name on the register of St. Paul's Church appears under the same date, and the first service held by the congregation was celebrated in the open air, on the plot of land directly north of the church building, the original edifice of which still stands and which is used regularly for the services. On October 6th the congregation, by permission of the health board, who had ordered the closing of churches, schools and other places for public gatherings, while there is a menace from Spanish influenza, held a service on the Grand Parade. This is the same spot on which, 169 years ago, the original St. Paul's congregation held their initial service. Ven. Archdeacon W. J. Armitage, Rector, officiated. It is interesting to note in this connection that "the groves were God's first temples," and that St. Paul's Church has never had in its whole history, a Sunday of interrupted services. Even during the days following the great disaster of the explosion last December, the services were duly celebrated. Another feature was the third reading of the marriage banns at the service, an incident which it must be presumed, did not occur at the original open air service in 1749.

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#### Harvest Thanksgiving at Holy Trinity, Toronto.

Holy Trinity folk held their Harvest Thanksgiving services on Sunday, October 6th, the preachers being the Rector, Rev. L. R. Sherman, in the morning, and the Rev. Dr. Cayley, Rector of St. Simon's, in the evening. The church was beautifully decorated. The music was of the usual high standard of excellence, and, despite unfavourable weather, the congregations were good.

\*\*\*

#### Humber Bay Church Re-opened.

The Feast of St. Michael and All Angels' was celebrated at St. James' Church, Humber Bay (diocese of Toronto), by the re-opening of the church which had been closed for a month for repairs. Both services were well attended and the people gave liberally toward the building fund of the church. The whole of the interior of the church has been covered with a metallic roofing. The floor was painted and seats and woodwork varnished. More lights have been put in the chancel and, altogether, it is a house now worthy of being called the "House of God." All was done by voluntary workers except the putting on of the metallic roofing and some men gave up three and four nights per week toward the painting. On October 7, St. James' had their Harvest Festival. Owing to the church being situated in the garden section of the country, there were many gifts of fruit and vegetables. The chancel was decorated with asters, petunias and pansies. Thanksgiving was the keynote of both services, although sympathy was felt for the many members of the church who were too ill to attend either of the services. On Monday evening the sale of vegetables was held in the basement of the church and quite a large sum of money was raised for the church.

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Buy Victory Bonds!

#### Canadian Chaplain Services Social Fund.

Statement of Receipts and Expenditure to Aug. 31st, 1918.

Receipts.	£	s.	d.
Proceeds of lectures in Canada .....	79	3	6
Given by units in France and British Isles .....	55	13	11
Received from Anglican, Presbyterian, Methodist and Baptist Churches in Canada .....	6,785	13	4
	£6,920	10	9

Certified to be correct in accordance with figures presented and bank pass book. (Sgd.) A. E. Lacey.

Expenditure.	£	s.	d.
Writing paper and envelopes distributed free to Canadian troops in hospitals and camps in France and England ..	971	13	10

Concerts for soldiers in camps and hospitals, tours to places of interest for soldiers, wounded and on leave, outings for wounded, etc. .... 858 8 1  
Recreation hut at Canadian Infantry Base .....

Libraries and Hymn Books for forestry units, railway battns., hospitals and casualty clearing stations in France and British Isles .....

Cinemas and lanterns for lectures, etc., baseball and cricket outfits, footballs and indoor games for troops on lines of communication and hospitals in France and British Isles .....

Half cost of car supplied for use of Chaplain service at Canadian Corps .....

Sundry expenses, cablegrams, postage, carriage on supplies to France, etc. .... 144 15 6

Balance in bank Aug. 31, 1918 £2,528.12.4

Cheques outstanding ... 70. 7.0

2,458 5 4

£6,920 10 9

Certified to be correct in accordance with vouchers and cheques presented and confronted with bank pass book and agreed. (Sgd.) A. E. Lacey.

Certified correct. (Sgd.) W. Tindal Lorymer, Capt., Officer i/c. Canadian Chaplain Services Social Fund.

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#### Anniversary of St. George's Church, Oton Sound.

The thirty-seventh anniversary, together with Harvest Home services, was held in St. George's Church (Rev. Canon J. Ardill, Rector) on September 22nd. The services for the day began at 8.30 a.m., when the Holy Communion was administered. The regular morning service was at 10.30, with Holy Communion. Evening service at 7 p.m. Notwithstanding the inclemency of the weather the attendance was good at all the services, and the offerings considerably in excess of former years. The Rev. Dr. O'Meara, Principal of Wycliffe College, Toronto, was the preacher for the day. He chose for his text in the morning, John 12:21, "Sir, we would see Jesus," and in the evening, Matt. 28:20, "Lo, I am with you always." The sermons were simple and yet powerful and were listened to with the greatest attention. Dr. O'Meara is an impressive speaker, and those who were privileged to hear him were very much interested. At 3 p.m. the child-

ren's service was held and was well attended. The services throughout the day were of a very encouraging character. The musical part of the services were beautifully rendered, and in every way appropriate.

\*\*\*

#### Big Brother Movement.

The Men's Club of St. Saviour's Church, East Toronto, was entertained on October 8th, by lantern views and a lecture by Mr. Wilbur E. Braden, executive secretary of the Big Brother movement. The congregation of the church was invited and a goodly number of them turned out. The views as presented were an illustration of how a bad boy could be made a good boy by the Big Brother's help.

\*\*\*

#### St. Aidan's, Toronto, Red Cross Circle.

The annual business meeting of St. Aidan's Red Cross Circle was held in the school room last week. The officers were elected and much business done. The reports showed a wonderful year's work. The treasurer reported the splendid sum of \$1,117.38 raised during the year. The members have sent 58 boxes of comforts to boys on the honour roll, costing from \$4.50 to \$5 each. They have also made and shipped 2,947 articles, including pyjamas, stretcher caps, shirts, and knit 642 pairs of socks. The circle is a real live one and should have the loyal support of everyone interested in Red Cross work.

\*\*\*

#### Trinity Church, Brantford.

Harvest Thanksgiving services in connection with this church were held on Friday evening, October 4th, and on the Sunday following. Rev. J. B. Fotheringham, of Grace Church, was the special preacher at the Friday evening service, while the Sunday services were conducted by the Rector, Rev. C. L. Bilkey, M.A., B.D. At the Sunday evening service, Mr. Bilkey preached on "Consider the lilies," and also sang Topliff's beautiful solo based on these words. A Men's Club has been formed in this parish with the following officers: Hon. president, Col. N. Cockshutt; president, J. Causland; vice-president, L. E. Kingsley; secretary-treasurer, A. Nurrish.

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#### World Conference on Faith and Order.

In August, 1917, the Right Rev. Dr. Anderson, president of the World Conference Commission of the American Episcopal Church, cabled greetings to the Council of the Holy Orthodox Church of Russia, sitting for the first time for centuries as a free and democratic Church. At that council, Tikhon, formerly the Russian Archbishop in New York, was elected Patriarch of All the Russians, and sent the following reply:—

"On behalf of the Council of the Holy Orthodox Church of Russia we beg to express once more our gratitude to the World Conference Commission presided over by you for its friendly greetings that were presented through Mr. Chas. R. Crane on the opening day of Russian Church Council's sessions in Moscow, August the twenty-eighth, and received here with deep appreciation and unanimous vote of thanks. May the Holy Spirit lead all Christendom to the final victory of the Cross and Gospel and to the Kingdom of Love over Spiritual darkness and hatred that nowadays—as never before—attempt to hurt and destroy the precious work of our Saviour. Let all Christians unite in earnest prayers for Russian Church in her struggles against the enemies of Christ and religion! As soon as the results of sessions of the Council of the Holy

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Seven large Steamers with Canadian Service

Orthodox Church of Russia are systematized we will feel our pleasure to communicate them to your friendliness and to the sympathy of the American Episcopal Church. (Cross) Tikhon, Patriarch of All the Russians, Chairman of the Council of the Holy Orthodox Russian Church. V. Beneshevich, secretary."

The Episcopal Commission had hoped to send a deputation to attend the Council and invite the co-operation of the Russian Church in the World Conference, having been assured by many eminent Russians that the invitation would be cordially accepted. That deputation will be sent as soon as conditions permit.

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#### Lucknow Services.

The Harvest Thanksgiving services were held in St. Peter's Church, Lucknow. The church was appropriately decorated with grain, fruit and flowers. The Rev. C. K. Masters, of St. Mary's, preached two very helpful sermons to large congregations. Following the services a successful sacred concert was held in the church Monday evening.

At the Harvest Home services at St. Helens, the preacher was the Rev. Dr. Waller, Principal of Huron College, London, who gave two very instructive and interesting discourses. The Rector, Rev. Ecclestone, assisted in the services. On Monday evening a concert was held in the village hall under the auspices of the Ladies' Guild, and a splendid programme was given by members of the choir of St. Paul's Church and others from Wingham.

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#### Anglican Girls' Conference.

A Girls' Conference for all Anglican girls in their teens, together with teachers for girls, is being arranged for October 19th in St. Stephen's Church, Westmount. A very useful and interesting programme is being arranged for this meeting.

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#### Tablets Unveiled at Fort Qu'Appelle.

A service held at St. John's Church, Fort Qu'Appelle, on the evening of October 6th, will long be remembered by all those who were privileged to attend. A beautiful bronze tablet was unveiled and dedicated by the Rev. J. F. Cox, B.D., Rector of the parish, in the presence of a large congregation. The tablet was presented to the church by the Dillon family in memory of their son and brother, who paid the supreme sacrifice last April in the great war in France. The tablet was designed by Henry Birks and Son, of Winnipeg, Man., and bears the following inscription:—

"In Loving Memory of Private Thomas A. Dillon, 195th Battalion C.E.F. Killed in Action in France, April 2nd, 1918. Age 24 years. 'Faithful unto Death.' Erected by his Family."

In spite of the threatening state of the weather, representatives of the staff and several soldier patients at the Sanatorium were present, to pay a tribute of respect to a fellow soldier; also a strong delegation from Lipton. The sermon was a strong appeal for courage and right thought and conduct in building true Christian character.

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**Hon. Treasurer of the General Synod.**

His Honour Judge Herbert S. McDonald.

After having served the Church as Hon. Treasurer for the period of 16 years, 1902 to 1918, his Honor, Judge McDonald, has found it necessary to resign the office and placed his resignation in the hands of the Synod under date of September 20th, in a letter to the Prolocutor.

On accepting his resignation, it was moved by Mr. Chancellor Worrell, seconded by Mr. T. Mortimer and: "Resolved: That, the Upper House concurring, the resignation of his Honor Judge McDonald as Honorary Treasurer of this General Synod be accepted with regret, and that the Prolocutor nominate a small committee to draw up a suitable resolution expressing the thanks of the Synod for his Honor's great service and regretting his inability to continue in the office." On being sent up to the Upper House this resolution was concurred in.

The following resolution drawn up by the committee nominated by the Prolocutor was unanimously adopted: "Resolved: That the members of this House in regretfully accepting the resignation of the Honorary Treasurer-ship of the General Synod, by his Hon. Judge Herbert McDonald, a position he has filled for so many years with marked ability and faithfulness, desire most respectfully to give expression to their sense of the great debt of gratitude under which his services have placed the Church in Canada. They gratefully recall unvarying courtesy and kindness to them in discharging the important duties of the office which he now feels called upon to vacate, and most earnestly unite in prayer, that, through the goodness of God, it may still be their pleasure and profit to meet and take counsel with him in future sessions of this body. And be it further resolved that this resolution be placed on permanent record upon the minutes of this House, and a copy thereof be forwarded by the secretaries to Judge McDonald."

\* \* \*

**A Willing Lecturer.**

Rev. G. R. Wreford, M.A., F.R.G.S., is providing seasonable help for some of the Ontario clergymen. He is working at present under Bishop Clark, of Niagara. He has marked ability as a lecturer, and is willing to give lectures, illustrated by excellent slides on:—

1. **Morning Lands of History.**—An account of a visit to Greece, Palestine and Egypt, illustrated by about one hundred lantern views.
2. **Wanderings in Ancient Rome.**—Stories of scenes forever famous in the history of the Eternal City, illustrated with over fifty lantern views.
3. **Days in Sunset Land.**—A visit to the land of the Moors, the Canary Islands and Madeira, illustrated with about sixty lantern slides.
4. **Jamaica.**—Beautiful pictures from the Pearl of the Antilles, illustrated with about sixty lantern views.
5. **'Mid Peaks and Pines in Northern Lands.**—A tour through the lovely scenery of Norway and Sweden, illustrated with about forty lantern views.

For further particulars apply Herkimer Apartments, Hamilton

\* \* \*

**To Build a New Rectory.**

Sufficient sums have been donated, both from within and without the congregation, to provide the parish of St. John's, Brantford, with a new rectory. The Rev. E. C. Jennings is the Rector. Several generous donations were received by the building committee.

Lend Like He Fights!

Buy Victory Bonds!

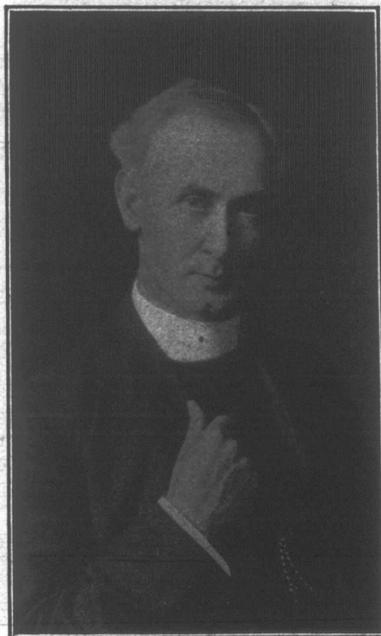
## Why is a Trust Corporation the Best Executor?

Among many other reasons, because it has experts in every department of the work, because of its financial responsibility, because it is always accessible and is constantly engaged in furthering the interests of the Estates entrusted to its care, without such interruptions as death, absence, defalcation, sickness or neglect. Corporate executorship costs no more, sometimes less, than individual executorship. Read our booklet, "Making Your Will," sent by mail on request.

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## Prospects and Programme for a New Parish, by Rev. A. J. Reid, First Rector of St. Chad's, Earls court, Toronto.

The editor has been generous enough to ask me for a column about Toronto's newest rectory—St. Chad's. Very few people in Toronto, or, indeed, in Ontario, except those who do not read daily newspapers, can be unfamiliar with some of the doings of Earls court, the shack town of a de-



REV. A. J. REID,  
Rector of St. Chad's, Toronto.

cade ago, where the population is said to be 90 per cent. British born. The praises of Earls court are on the lips of all who know of the patriotism and service of its 2,000 enlisted heroes, 200 of whom have given their lives for the great cause. I do not know how many of these 2,000 attested as Church of England men, but the honour rolls of St. Hilda's, St. Chad's and Silverthorn which may be said to constitute the greater Earls court district, will account for a goodly number. It is, however, with the Central Earls court District, which may be said to coincide with St. Chad's parish, that this article is specially concerned.

The high commands of various religious denominations, as well as our own, saw long ago the vision that must surely come to pass when in these parts there must soon be teeming populations.

One great denomination, through its "social union," invested \$20,000 nearly 12 years ago, in an establishment destined in the near future to be

but the Sunday School adjunct of a more splendid place of worship. This great "plant" is being kept up with apparently unlimited funds, and into it week by week, as its advertisements prove, are flowing the personal help and uplift of the denomination's best talent. We have an example of what, amongst many other things, an "Anglican Social Union" could accomplish when it really gets going.

Close by St. Chad's is the magnificent erection of the Roman Catholic church, with separate school and clergy residence, built by the Episcopal Corporation, with an eye not to actual present needs but to those of the not distant future. The method of the Episcopal Corporation, I believe, is to advance the necessary money to the parish at a low rate of interest, knowing that in due time it will most certainly be repaid.

And what has the Church of England? Much to be thankful for, but not much to show or advertise. We have, next to the Roman Catholic church (thanks to the generosity of St. Mark's ex-warden, Mr. Peter Laughton), the finest site for church buildings of any denomination—80 feet frontage, and extending back to the next street, a depth of 240 feet. We have a small, but not unsightly building, seating 250, and capable of being enlarged, without great expense, to seat 500. We have in the next place, in common with all the Anglican churches in the city, our grant from the Toronto rectory surplus. This is of more lasting value than the present generous grants of "Westminster" Presbyterian Church, to St. David's Presbyterian, or of "Knox" to Royce Ave. Church, which are altogether, I believe, for building purposes.

But having said this, what is it we specially feel the loss of, when comparing our lot with the denominations around us? It is just what the representative of the Church in Newfoundland spoke of so feelingly to the General Synod, just what another representative from Montreal spoke of in reference to the needs of the returned soldier. We need the personal uplift of the strongest and best clerical and lay help that our denomination can offer, men who will be more than willing to come and deliver their message of faith and cheer to a people who have suffered much and whom we might attract by such announcements to return for comfort to the Church of their fathers. "Comfort ye, comfort ye my people."

Here comes in my programme of services, wherein I have arranged a time just for such special addresses or lectures or sermons. Once a month or Sundays during the winter, I pro-

pose to say the regular appointed evening service of the Church with an address in the afternoon, leaving the seven o'clock hour free for a special opportunity. This service I would make very simple, lots of hymns, a bidding prayer or Collects, Scripture reading and the above-mentioned sermon or address by priest or layman. I believe it would bring a great blessing, and I should be delighted to know of those who will be ready to help.

Then, in an absolutely new parish one has the opportunity and responsibility of starting out afresh on new lines, not of doctrine, or of ritual, but of broader vision and greater toleration such as the lessons of the times demand. Thus, while keeping the evening services choral, I have announced the morning services as being musically of the simplest character, except on the first Sunday of the month, when the Communion service will be choral as heretofore. On the third Sunday in the month, the Communion service will be preceded by shortened Morning Prayer and the music will be limited to the chants, hymns, etc., found in the Hymnal or Chant Book. On other Sundays the celebration will be at 8 a.m., with, however, this understanding that if, in the course of my pastoral work, I find evidence that there are communicants who cannot make their Communion at either 8 or 11, then where there is a fifth Sunday in the month I will not hesitate in the future to celebrate in the afternoon after Sunday School or in the evening after the close of Evening Prayer. All of us, it seems to me, of whatever party or school of theology we have belonged to, must, in view of the testimony of our Chaplains at the front and the needs of the present, be ready to reconsider a great many things, and shed, it may be, a great number of prejudices.

I would mention just one thing more in my programme, for which, it is presumed, episcopal authority would have first to be obtained; that is, an occasional lecture or address in church by speakers, ministers or laymen other than members of our own communion. I cannot believe that any priest is justified in taking the law into his own hands, but if our Archbishops and Bishops, our choice selected clergy and laity, representative of the whole Dominion, assembled in General Synod have recently been privileged to hear, and have manifested strong approval of, addresses delivered to their assemblage by ex-Moderators of the Presbyterian Church, or by Social Service experts like Dr. Shearer, also belonging to a non-Anglican Communion, then why in the name of commonsense and equity should not our humble congregations be allowed similar opportunities, at least at such special services as I propose for my own parish? The eloquent eirenicon of the Lord Bishop of Kootenay deserves to be followed up by some practical concessions from the Canadian episcopate regarding the Church's attitude towards our separated brethren.

May that day of union or federation be hastened, if in ever so slight a degree, by this programme of service outlined for a little church in great Earls court dedicated to the memory of the simple and saintly minded St. Chad. And may the prayers of my readers and the guidance of God's Holy Spirit rest upon us here.

\* \* \*

**The Death of Dr. Lewis.**

Rev. James G. Lewis, D.D., assistant Curate at the Church of St. Simon the Apostle, Toronto, died very suddenly on October 6th, after an illness of one day's duration. Dr. Lewis was born in Pontypool, Monmouthshire, Wales. He received his early education in the Old Land, and studied for the ministry at Trinity College, Toronto. He was ordained in 18-

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87, and has since occupied a number of important churches in the United States and Canada. Before going across the line, he was one of the clergy at St. Alban's Cathedral. He had churches in Walden, N.Y., Findlay, Ohio, and Brooklyn, and for five years prior to coming back to Canada he was one of the assistant clergy at the Church of the Transfiguration, New York City, better known as the "Little Church Around the Corner." After returning to Toronto, Dr. Lewis acted as secretary to the Bishop of the diocese. When Rev. Burgess Browne went overseas as Chaplain with the Canadian Expeditionary Force, Dr. Lewis was appointed Curate at St. Simon's, and had been associated with Rev. E. C. Cayley, D.D., Rector of the church, for over two years. Dr. Lewis was at one time secretary to the late D'Alton McCarthy, Q.C., M.P. He is survived by his widow, who was Emma M. Nicholson, of London, England; one daughter, Lilian, and a brother, Clarence, of Winnipeg.

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#### The Founder of the Royal North West Mounted Police.

Canada has lost a distinguished servant in Lieut.-Col. Frederick White, C.M.G., commissioner of the Northwest Territories and formerly comptroller of the Royal North West Mounted Police, who died on Sept. 27th, at Ottawa. A gentleman of the old school, he was, in the words of the late Sir John A. Macdonald, "one of the best officers in the public service." He had been retired from his duties in connection with the world-famous police force for the past five years, and since 1916 he had been confined to his home with an ailment which prevented him getting about, but he still retained the post of commissioner of the North West Territory when he died. He was 72 years old. Perhaps the most noteworthy feature of a long and honoured career in the service of the state was his organization of the Royal North West Mounted Police in 1876, in conjunction with Colonel Bernard. He was named comptroller in November, 1878. Under his capable administration the force grew to be known throughout the world as one of the most efficient organizations for the enforcement of law employed in any land. He made it one of the most attractive and adventurous branches of state service in Canada and for decades past the R.N.W.M.P. was famed for the splendid type of men wearing the scarlet uniform. At the same time as he was holding this office, the late Lieut.-Col. White was private secretary to Sir John A. Macdonald, then prime minister of Canada. He served as such for two years and in 1883 he was raised to the rank of a deputy minister. He was awarded the C.M.G. for his public services in 1903 and appointed a commissioner to administer the government of the North West Territory under the Governor-General and the minister of the interior in August, 1905. He has been a member of Ottawa Synod for some years.

Besides his widow, he is survived by three sons and five daughters: Major Donald A. White, D.S.O.; L. T. White, Ottawa; F. W. White, Ottawa; and Mrs. E. F. Fauquier, Ottawa; Mrs. H. C. Peck, Ottawa; Mrs. Percy White, Portsmouth, England; Miss Mildred White, Ottawa; and Mrs. C. H. MacLaren, the wife of Brigadier-General MacLaren, a well-known Ottawa officer.

### America Day

Bishop's Room, Oct. 7.

"To the Reverend the Clergy of the Rural Deanery of Toronto.—Dear Brethren,—By a singularly happy thought, and an equally happy realization of the thought, the Clergy of the Rural Deanery of Toronto are to be the Hosts of the American Clergy and Laymen of the Sister Church in the U.S., on Sunday and Monday, the 13th and 14th inst. The occasion, a most pleasing and gratifying one, is unique, in that, for the first time in the history of the Canadian Church and the Diocese, we shall enjoy the helpful presence of our Brethren of the great Republic to share with us the joys of public worship, and inspire us with their messages.

"It is thought that at the Services on both Sunday and Monday the accompanying prayers may be fittingly used to mark the auspicious occasion, including both countries and peoples in the petitions offered; the first being an adaptation of one recently put forth by an American Bishop; and the second from page 9 of the 'Cycle of Prayer' of the M.S.C.C. Faithfully yours, James Toronto."

#### A Prayer for Christian Internationalism.

O God, Who hast made of one blood all nations of men, and determined the bounds of their habitation: Bless, we beseech Thee, all who are called by Thy Name in this land and in the United States. Guide the King and the President, the Parliaments and Congress; and grant that all laws made by them may work for righteousness and peace. By the chastisement of this war draw all to Thee. Deliver all from the bondage of self-seeking counsels, of sinister intrigue, and haunting fear, into the glorious liberty of Thy obedience, and the security of Thy Kingdom. Raise up everywhere, to guide us, men that have understanding of the times, fearless and just, not swayed by clamour, or passion, or lust of power. Open the hearts of the people in all lands to the light of Thy holy gospel. Let Thy Spirit go forth to renew the face of the earth. So let the nations rejoice and be glad: dwelling side by side in peace and amity, in mutual helpfulness and neighbourly good will, under Him Who is King of kings and Lord of lords, Thy Son our Saviour Jesus Christ. Amen.

#### For Unity.

O Lord Jesus Christ, Whose prayer for Thy people was that they might be perfect in one, grant that as there is one body and one Spirit, so we and all who confess Thy Name may be enabled to keep the unity of the Spirit in the bond of peace. Deliver us from the sin of bitterness and prejudice. Fill our hearts with the spirit of love and charity, and hasten the time when all who call themselves by Thy Name may be one flock under Thyself the one Shepherd, Who with the Father and the Holy Ghost art forever worshipped and glorified. Amen.

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#### Memory of Tilsonburg Soldiers to be Honoured.

The local theatre at Tilsonburg was crowded on October 7th to hear addresses from Mr. A. E. Millar, editor of the "London Free Press," and Captain the Rev. E. Appleyard, M.C., both of whom have recently returned from the front. Rev. T. B. Howard occupied the chair. The proceeds are to be used to help form a fund for the erection of a memorial tablet in the Anglican church at Tilsonburg in memory of the Tilsonburg soldiers who have made the great sacrifice in the present war.

#### Americans in Toronto Churches.

The churches in Toronto last Sunday observed a unique event, which has no precedent in the annals of Church history in this city. Eighteen prominent American clergymen and laymen from Protestant Episcopal churches of border cities occupied the pulpits in more than thirty churches. While the whole-heartedness with which the United States has gone into this war, and the energy which she is displaying in sending her men by the thousands to assist in the struggle in France is well known to Canadians, the message which these representative American clergymen gave to Toronto congregations was inspiring. It gave them a better idea of the part our neighbouring Republic is playing in this war, and the thorough preparations she is making to continue the contest until it is brought to a successful termination. Many of the churches were specially decorated for the occasion with numbers of American flags, and the "Star Spangled Banner" and the "Battle Hymn of the Republic" were heartily sung by the congregations. There is reason to believe that the hope of those in charge of the arrangements that a new era of fellowship and co-partnership between the two branches of the Communion lying side by side will be realized. The whole purpose of the event was to deepen the sense of fellowship between the Church of England in Canada and the sister Communion in the United States. As comrades in arms in this great crisis, which includes the permanent destiny of civilization, Very Rev. H. P. Alman Abbott, Dean of the Cathedral, Cleveland, said in the art of peace the United States and Canada will be companions in the future. "The part you have played in the last four years in the fight for liberty, the unsurpassed heroism of your brave armies on the fields of France, the record of indomitable courage of your populace in both sorrow and triumph, and the patriotism in your financial transactions,—all these things have made an irresistible appeal to the imagination of my fellow-countrymen," he told the congregation at Holy Trinity Church on Sunday morning. "Your triumph during the years when we were technically listed as neutral have been regarded as a triumph by us as well. The fact that we live so close to one another, that we are partners on this same soil, these considerations have made us proud of your achievements, and have led us to believe that in the actions of the Canadian people we have viewed the possibilities of our own activity. In a very real sense 'we have loved our neighbours as ourselves.' And in your accomplishments we have seen a revelation of what we could not have seen before. We have presumed to call you Americans as well as Canadians. Rev. Dr. H. H. Fox, of Detroit, pointed out at length at St. Paul's Church how the two nations had been drawn together. Since this was Canada's national Thanksgiving Sunday, he said he thought it opportune that people of both countries should be thankful for the fact that for more than 100 years the boundary line between the two nations had really been only imaginary, as far as military affairs were concerned. Now that it had been well proven that the two nations could live separately, with their own ideas and their own ambitions, he believed that they would still be closer together. In the future, Dr. Fox said, both countries will have to deal with the same local problems. After the war both nations will be confronted with the assimilating of a new population, and so he voiced a call to the Churches to likewise cooperate in helping one another so as to best solve the problems.

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### Wasted Goods

Rev. G. S. Anderson.

The parable of the "Unjust Steward" is, in many respects, similar to the parable of the Talents. In both parables the lord and master entrusted his servants with his goods, or property, expecting that the persons to whom they were entrusted would wisely and faithfully use them to their master's advantage or profit.

In the parable of the "Unjust Steward" the sin that is explained and condemned is the very common sin of neglect and carelessness, rather than that of wilful wrongdoing. The steward did not steal his master's goods, he could not be accused of dishonesty, he was merely neglectful and careless, he did not attend diligently to his master's affairs, and the consequence was his master suffered loss, and so he was accused, and justly accused, of wastefulness. Carelessness and neglect of duty resulted in loss to his master just as much as if the steward had wilfully stolen or destroyed his master's goods.

Our Master's goods, or the talents with which we have all been entrusted, are usually taken to represent the physical, intellectual and other temporal gifts which God has been pleased to bestow upon us,—our health, our ability, our time, our money, our influence, etc.—and which are to be so used as to be profitable to our Master. Our talents must be so invested or employed that when we are obliged to give an account the Master may receive His own with usury.

The "Master's goods" or a portion of the Master's goods with which we have all been entrusted might justly be taken to represent the opportunities and the means that God has provided for His people, His stewards or servants, not only of manifesting their interest in their Master's affairs, but also of honouring and glorifying their Lord and Master, to Whom every servant will, ere long, be required to render an account.

Accordingly we put the stamp "The Master's Goods" upon two very common things "The Lord's Holy Day," and "The Means of Grace provided for us in God's Church." And truly these good gifts of God are "God's Goods" in the very highest sense.

The question then for every steward, for every servant of God, for every man and for every woman who shall one day be called upon to give an account of his or her stewardship, is, What am I doing with my Master's goods? To what purpose am I devoting His Holy Day? How am I using His Means of Grace, the services of His Church? Many, alas too many, do not appear to realize their duty and their responsibility concerning these special Goods of God. The Lord's Day and the Services of His House seem to have no real claim upon their thoughts or their time; and yet are they not the Master's Goods? Are they not goods for which we must all render an account?

The Lord's Day and the Means of Grace are indeed Goods, that the Master hath committed to our trust and keeping for a two-fold purpose.

By appreciating and using these goods we, in the first place, honour and glorify the Master, we manifest our interest in, and care for the things of God, whilst in the second place, we nourish and refresh and strengthen our own spiritual life and character. By carefully observing the Lord's Day and by faithfully using the Means of Grace, "God's Goods" are used both to God's advantage, to the strengthening and enlarging of His Kingdom the Church, and also to our own spiritual welfare.

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## SOME FACTS ABOUT THE SUNDAY SCHOOL COMMISSION

### 1. What is the Sunday School Commission?

The Sunday School Commission is one of the three general boards created by the General Synod of our Church—the other two being the M.S.C.C. and the Council for Social Service.

### 2. What is the Work of the Sunday School Commission?

Just as the M.S.C.C. has charge of the missionary work of the Church, so the Sunday School Commission has charge of the work of religious education through the home, the Sunday School and kindred agencies.

### 3. How may the Commission's Aim be Stated?

The aim of the Commission may be stated as follows:—

(1) Co-operation.—By this is meant the linking together of those Sunday School forces of our Church which would otherwise be scattered. Organization has been defined as "a right grouping of forces," and one of the things which the Commission aims to do is to bring into right relations those forces which make for the religious training of our people, so that they will contribute of their best to the general aim, and each receive the greatest amount of help and inspiration from the others.

(2) Encouragement and Stimulation.—It is often forgotten that the

Commission's task is not that of going into a parish and taking over the superintendency of the local school, changing its inefficiency into efficiency, solving all its problems and doing its work. This is the task for the local workers. But it is the work of the Sunday School Commission to supply to these local workers, both through Diocesan and Deanery channels, and, when possible, directly, that encouragement, that inspiration, that guidance and help which will enable the workers to accomplish their task. It is the duty of the Commission to take the lead in putting before the Church the best methods and the best ways and means for putting the methods into effect.

(3) The Furtherance of the Educational Ideal.—Above all, it is the Commission's aim to further the educational ideal—to lift the work of the Sunday School out of the rut of indifference as to standards and methods, and to lay under it a true, educational foundation—to do our best to get rid of that spirit which believes that things must always go on as they have been going for generations, a spirit which is one of the chief hindrances to progress and development.

### 4. In What Way is it Fulfilling this Aim?

The following contrast between the situation in 1908, when the Commission was first formed, and in 1918, offers a suggestive answer:—

- | 1908.  | 1918.   |
|--|---|
| 1. Little or no Diocesan or Deanery Sunday School organization, and what there was entirely unrelated.                     | 1. Practically all the dioceses becoming, each year, better organized.  |
| 2. No literature available, dealing with the various departments of Sunday School work.                                    | 2. Literature provided for all departments and available for the asking.  |
| 3. No channel for bringing before the parishes, deaneries, etc., the best methods in religious education.                  | 3. A monthly organ—"The Commission Bulletin"—carrying its message to some 15,000 or 20,000 clergy, teachers and officers.   |
| 4. No Sunday School Story Paper.   | 4. A Sunday School story paper, edited and published in Canada, with a circulation of over 36,000.  |
| 5. No general recognized system or standard of training Sunday School teachers.  | 5. Two standardized Teacher Training Courses provided and examinations regularly conducted, besides definite systematic teacher training work being carried on in various church and public institutions of learning. |
| 6. No provision for training the students in our Theological Colleges in the principles and methods of Sunday School work. | 6. Courses of study in Sunday School pedagogics established in practically all our Theological Colleges.  |
| 7. No systematic plan for reaching and holding the older boys and girls.   | 7. A well-thought out programme provided for the training of our older boys and girls.  |
| 8. Our Lesson Courses undeveloped and unsatisfactory.  | 8. Suitable graded lesson courses prepared and issued for all departments of the school up to the Bible Class, and for this latter department recommended text book courses.  |
| 9. No Summer Schools.  | 9. Summer Schools held regularly at strategic centres, from the Maritime Provinces to British Columbia.   |
| 10. No facilities for promoting lantern slide work.  | 10. A lantern slide department established with a membership of over 170 and which places at the disposal of its members over 10,000 slides.  |
| 11. No central bureau of information for those seeking help and guidance in their Sunday School work.                      | 11. A head office with a staff of workers ready to place at the disposal of the Church the best information available on matters pertaining to religious education.   |
| 12. No general field work done.  | 12. The chief centres of the various dioceses reached, as frequently as possible, by the officers of the Commission.  |

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### 5. How is the Work of the Commission Supported?

The work of the Commission is supported:—

(1) By definite apportionment to the dioceses which, in turn, apportion to the parishes.

(2) By special offerings on Children's Day—the third Sunday in October.

### 6. How Much Money is Required for the Commission's Work?

(1) For its present work at least \$12,000.

(2) For the proper development of its work, so as to provide for the appointment of field secretaries, for the improvement of our Story Paper, and for the providing of additional Lesson Helps, we require at least \$25,000.

### 7. Why Should we Pay our Apportionment to the Commission's Work?

Because what you get from the life of a child depends upon what you put into that life. Now, the Sunday School Commission is the child of the Church. It is not a detached organization, but one created by the Church, through Canon of the General Synod, to unify and develop the educational work of the Church as represented by the Sunday School. It is its task to discover the best methods for rendering the Sunday School work of the Church as efficient as possible, but it cannot do this if it is dependent upon the whims and interests of individuals or the haphazard offerings of congregations. Each diocese and each parish must, therefore, be willing to tax itself in order that the education provided by the Church, through the Sunday School, may be as effectively organized and as efficiently carried on as the education which is provided by the State.

### 8. Why does the Church Need the Sunday School Commission?

(1) To enable the Church the better to fulfil our Lord's command to "Teach," as the Missionary Society enables it to fulfil our Lord's command to "Go." (St. Matt. 28: 19.)

(2) To provide a definite channel whereby the best results which come

from the study of Sunday School conditions and the problems of religious education may flow to the dioceses, the deanery and the parish school.

(3) To make it possible for teachers, officers and other Sunday School workers to equip themselves for their great task and to inspire others to enlist in this great field of Christian activity.

(4) To lead parents to realize their responsibility for the religious training of their children and to win the co-operation of the home in this supremely important work.

(5) To stimulate a more earnest desire on the part of her members for a definite and systematic study of the Word of God and the Church's teaching.

### Did You Ever Stop to Think?

That religious education is one of the finest of war measures?

That not less but more teaching is the Church's present duty?

That there are about 2,000,000 boys and girls in Canada, of school age, who need to be trained to fight the battle against the world, the flesh and the devil, and that this is the Church's task?

That the Sunday School is one of the finest channels through which the Church can perform this duty?

"What else avails—missions, social service, dignified worship, beautiful architecture, patriotic service—if the children are not rooted and grounded in the faith? Of what use is a world made safe for democracy if the children of the world do not know the fundamental truths on which alone democracy can be built?"

He who has no mind to trade with the devil should be so wise as to keep from his stores.—Rev. T. H. Ibbott.

The Scripture is light and truth from God, a clue put into my hands by Him, to guide me through the mazes of darkness and error; the instrument He works with in the destruction of sin and purification of my nature, and if I do but receive it as such, I am sure He will bless it to me in such ways as He knows to be best for me.—Rev. T. H. Ibbott.

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## Jerusalem a Real Refuge for the Destitute

**B**EGINNING October 1st Rev. Stephen Trowbridge, Sunday School secretary of Moslem Lands, representing the World's Sunday School Association, will begin his special work of relief in Palestine under the direction of the Red Cross Society. He has been loaned temporarily by the World's Association because of exceptional ability in previous relief work that he directed at Adana, Turkey and Port Said. During the past months Mr. Trowbridge has been actively engaged in this relief work in Palestine dispensing money and other aid for the Armenian and Syrian Relief Fund, towards which the Sunday Schools in America have been contributing. Thousands of refugees have been saved from starvation. Many have been provided with employment in Jerusalem. A photograph recently taken by Mr. Trowbridge shows a group of Syrian refugees from the villages between Ramallah and Nablous. The destitute people are seated on the steps of David's Tower, Jerusalem.

Nablous is on the site of ancient Shechem. This is the location of the remnant of the Samaritans now numbering only 163. Of these 24 young men have been conscripted by the Turks. They have been assigned to clerical work and when last heard from all were safe. These Samaritans are being cared for in every way possible by a committee of the World's Sunday School Association, of which E. K. Warren is chairman.

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## THE WORK OF "FATHER" DUNCAN.

(Continued from page 666.)

all the necessary requirements of the Mission. It was this difficulty which afterwards led to complications and divisions in the working of the Mission, as Mr. Duncan, in order to maintain his status as the head of the Mission, refused to permit infant baptism or the administration of the Sacrament of the Holy Communion, neither of which he could administer himself as a layman; and, as a Bishop had been appointed to the charge and oversight of the new Diocese of Caledonia, whose office and duty it was to see that the Sacraments were duly taught and administered according to Christ's ordinance, the committee of the Church Missionary Society invited their missionary to a consultation on these important matters in London. This Mr. Duncan declined to attend. The invitation was repeated, but with the same result, upon which the committee sent him a letter of disconnection. Mr. Duncan then endeavoured to induce the Government of British Columbia to alienate the land held by the Church Missionary Society on which the Mission buildings were erected, and to secure it to him for his Indian adherents. To this the Government would not consent, in view of the Indians remaining at Metlakahla in connection with the Mission, as also the other Church Missionary Society's Missions throughout the north of British Columbia and in the Yukon and the North-West. This led to active opposition on the part of Mr. Duncan and his adherents against the Government for refusing to grant them the Mission land, and as a result he decided to move with his Indians to Alaska. A pioneer party was commissioned to select a suitable site, and Port Chester, on Annette Island, was fixed

upon. It was a well-chosen site, possessing many features of similarity to their old home which they were forsaking, and in the autumn of 1887 over 750 of Mr. Duncan's adherents accompanied him to the new colony, which was at once named "New Metlakahla." Here he received sympathy and help from the United States, which enabled him to build up a new settlement, where no one could challenge his methods or oppose his plans for the benefit of his community. From the profits of his industries he was enabled to accumulate a large fund for the continued support of the Mission after his decease. But with his declining years his influence over his Indian community also declined, and not a few of his followers deserted him and joined the Salvation Army and other organizations. Yet William Duncan's name and memory will not soon be forgotten by the Indians of northern British Columbia, for it may be truly said of him that he turned many of them "from darkness to light and from the power of Satan unto God," and now he "rests from his labours, and his works do follow him."

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## THE FEARLESSNESS OF CHRIST.

(Continued from page 664.)

not touch Him. He was inaccessible to death. He was unafraid of men because He had such perfect goodwill to all. He had no axe to grind. He had no selfish ends to serve. Therefore He was not afraid. He was doing the will of God, and, therefore, He knew that He could not fail, for the will of God is the one thing which cannot be frustrated in the end. And He knew that He was right. Why? Have you ever asked Him? "I know My witness is true," He said, "because I know whence I come and whither I go. I know my witness is true, because I am not alone, but I and the Father that hath sent Me." That is about as deep as you and I will ever get. If we want Christ's fearlessness we have to get it just where He found it.

### AM I AFRAID?

I ask you again whether we do have it or whether we have a right to it to-day. In the matter of the spirit and purpose of my life, am I unafraid? Have I a right to be unafraid? In the matter of the life, I am living, its habits in the dark, its thoughts in the secret chambers of the imagination, am I unafraid? Have I a right to be? In the matter of my loyalty to principle and to truth, am I fearless, or have I a right to be? Is truth a naked principle, the one dominant law of my life. I read an editorial the other day in a religious paper published in Boston. This is the way it ended: "So whatever is, is to be judged right or wrong according to its contribution to the ends in view. Truth has no virtue apart from its service to freedom." So to be at large by a lie is better than to be in prison with the truth! Is that my kind of religion? Am I unafraid? Have I a right to be, in my faithfulness to duty and to God?

"Yes," men will say, "he died like a brave man, but he never lived like one." Will that be it, or shall it be true here this morning that out of the trimming and the cowardice and the holding with the mob and the craven surrender to what the crowd said we must believe and do, we shall walk forth with the unflinching Lord Who was not afraid, and Who is calling to-day as never before for the men who in war and peace, in life and death, will follow Him.

## THE PADRE'S CHALLENGE.

(Continued from page 665.)

who has risked all for Canada, when he again sees the bastions that line our coasts. His whole soul is aflame with love for Canada. This is his country. "My own, my native land." You who have dwelt for four years of war in the security of this God-blessed country—if you love this land, how much more does the returning soldier love it. He has seen his comrades die for it; he has given his strength and health for Canada and it is his country in a way you can never appreciate. Never let him hear you refer to him as a problem. He is the greatest asset the Dominion possesses to-day. The same patriotism that stirred him to venture all for his country is in his heart when he returns. Treat him properly and he is the most plastic material imaginable. If he is handled aright he will respond magnificently. His heart is like an open soil ready to receive the seed. What has the Church to offer? He is not ready to rush to church for every service. He must be sought and trusted. He needs sympathy and an understanding of his new point of view. He is not an angel, neither is he a saint.

He has been very near hell and he has seen death face to face. God has touched him in the fight and like another wrestler he may be asking, "Tell me Thy Name?"

### THE SOLDIER'S PLACE.

What has the Church to offer such a man? Will he find an answer to his questionings? Can he find a place among the builders of the Kingdom of God? The old methods will not do for him. He is sensitive and he will soon find if the Church has a challenge to him. To begin with, our attitude must be right. He will not attend a church that is a hot-house for delicate saints. He can soon judge the atmosphere that pervades a congregation—that something which is the sum total of spiritual work done. Remember, he is still a soldier. Tell him the fighting is not over. Let him know that the Son of God goes forth to war. Let him hear fundamental sermons on God, the soul, immortality, salvation, service, Canada's part in God's Kingdom.

He is at once a challenge and an opportunity to the Church. When Jesus saw the multitude He said, "Behold the harvest."

The privileges and freedom of Canada are consecrated by the blood of her beloved sons. Napoleon wept when he saw the bodies of his soldiers frozen into the fabric of the bridge they had built for the great retreat from Moscow. There is another bridge from war to peace; from France to this dear homeland. It is cemented by the blood of Canada's slain. The boys will come home across that bridge and every Canadian will pass over it in the day of peace. How will the Church meet the new conditions? She must stand firm on the Rock of Her foundation. She must secure and perpetuate these simple truths for which our brothers died. She will clarify and illumine the outlook. She will present the grand ideal of a God-like nation living for brotherhood and service. This is the day of her opportunity to seek and enlist the returned soldier in the service of the Christ. Thank God for this new day when

"Honour has come back as a king to earth  
And paid her subjects with a royal wage.  
And nobleness walks in our ways again  
And we have come into our heritage."

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## The Jolly Animals' Club

By LILIAN LEVERIDGE

### XIV.

#### Red-Tail on a Voyage.

**T**HERE was a storm coming up. Red-Tail, the squirrel, loved a storm. He gloried in it. High on an elm tree bough above the Winding River he sat and swung, laughing as the wind tossed him wildly to and fro.

"You'd better watch out, young fellow," muttered a White Owl who was perched in the same tree. "You'll find yourself in the River first thing you know, and it will be good for you, too."

White Owl and Red-Tail were not on very good terms. The Owl was sleepy, or it was yet early in the afternoon, and as usual he was on night duty, sleeping in the day time. But the squirrel would not let him sleep; for a more saucy, teasing, mischief-loving animal than Red-Tail there never was. Naturally, White Owl, whom Red-Tail and the wind had at last quite succeeded in waking up, was cross.

Red-Tail laughed, as with his sharp, little claws he clung tighter to the bough and swung far out above the water.

But there is no one who loves a joke better than the West Wind himself, and before Red-Tail knew "where he was at" he found himself sailing off into the air, still clutching the little bough which, in a fraction of a second, the Wind had very cleverly twisted off.

"Ho, ho, hoo-oo-oo! Ho, ho, hoo-oo-oo!" laughed the Owl. "Where are we now, Smarty? Oh, oh, hoo-hoo!"

Just for a second Red-Tail was frightened, but he recovered himself in time to call back gaily to the Owl, "I'm aboard an air ship, bound for Mother Carey's Land."

But West Wind hadn't done with him yet. With a soft, little laugh it suddenly stopped blowing, and there was a calm. Red-Tail found his little air ship dropping down, down, down, until it struck the water with a splash and gave him a shower bath that took his breath away.

"Ho, ho, hoo-oo-oo!" laughed the Owl. "I guess that cooled you off a bit, didn't it? Ho, ho, hoo-hoo!"

But Red-Tail was quite himself again in an instant. "You needn't think you've any joke on me," he called back over his shoulder as the little, leafy bough started to drift with the current. "I'm having the time of my life."

- And so he was, for a little while, but the Owl still kept on laughing. "It's easy to see you're not much of a traveller," he said, swooping low above the water. "If you knew what I know you wouldn't feel so snug and safe. Listen!"

Red-Tail listened, and heard a low, roaring sound, which seemed to be getting louder every minute. "What's that?" he asked.

"That I can tell you with the greatest of pleasure. It's Rainbow Falls,

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where the water falls straight down over the rocks about a hundred feet. And you'll be there before you are half an hour older. Once you take a header over those Falls that's the last of you, and then I guess I can sleep in peace. Ho, ho, ho-hoo!"

Red-Tail began to get a little uneasy, but he wouldn't for anything let the Owl know it, so he kept a brave face on, and answered lightly, "Oh, you needn't think you can scare me. Just wait till we get to the top of the Falls and you'll see me riding down on a rainbow and landing on my feet at the bottom."

"Ho, ho, ho! That's a good one! Do you know what's at the bottom?"

"No. What?"

"There's a deep, black whirlpool, where the water whirls around so fast it makes you dizzy to look at it, and then it disappears into the depths of the earth. Nobody knows where it goes to. I guess it comes out on the other side of the world."

By this time the roar was becoming quite deafening, and the current was so swift that Red-Tail was beginning to grow dizzy. He was frightened, too; there was no mistake about it. He loved the sweet air, and the wind, and the sunshine, and the beautiful world, and the sky; and the thought of that black, mysterious whirlpool quite took away his high spirits.

"Oh, Mr. Owl! Won't you please help me?" he begged. "I'm sorry I teased you, and I won't any more. You could easily pick me up off this raft and carry me to land. Won't you, please?"

But the Owl only laughed mockingly, "Ho, ho, ho-hoo! I thought you were going to ride straddle of a rainbow. Ho, ho, ho!"

"If you'll only save me they'll let you join the Jolly Animals' Club."

This was a bright idea, and if only Red-Tail had thought of it sooner his story would have had a different ending. For there was nothing the White Owl wished so much as to be admitted to the Club, and he had almost added his brains trying to think up a plan by which he might become a member. Here at last was his chance, and it was as easy as catching his dinner.

Red-Tail on his little raft was almost at the brink of the Falls now. His eyes were starting out of his head with fright, and every hair stood on end. There was no time to lose.

"All right," called the Owl. "Come on! I intended to help you all along (but he hadn't intended any such thing). "Ready now, steady!"

He swooped down close to the water, and this time he really did mean to carry Red-Tail safely ashore, but he was too slow.

With a wild, little gasp of terror Red-Tail slid over the Falls. He shuddered at the sight of the black, foamy mass of water below, took one quick, last look at the sky, where the sun was just shining out through a rift in the clouds; and then—good-bye!

For ten minutes or more the White Owl circled slowly above the seething whirlpool, but there was neither sight nor sound of his little tormentor. The Owl would have given a good deal for a glimpse of his saucy little head just then, but he knew that no one could come back alive by the way that Red-Tail had gone.

"You might have saved him," said West Wind. "Shame! Shame! Shame!" West Wind had forgotten his own part in the disaster.

"Shame! Shame! Shame!" hissed all the leaves on the trees. And the Owl, feeling that he had for ever missed a chance of doing a noble deed, slunk away noiselessly into the shadows. Had he guessed that Red-Tail would return to tell of his adventures his repentance might not have been so long or so deep. But that is another story.

Lend Like He Fights!  
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## Boys and Girls

### TEN PRUSSIAN SUBMARINES

Ten Prussian submarines, sailing from the Rhine,  
One raised its periscope; then there were Nine.

Nine Prussian submarines, brimful of Hate,  
One met a trawling boat; then there were Eight.

Eight Prussian submarines near the coast of Devon,  
One came up to look around; then there were Seven.

Seven Prussian submarines, with camouflaging tricks  
One tried to fool a tank; then there were Six.

Six Prussian submarines just about to dive,  
One was a trifle slow; then there were Five.

Five Prussian submarines on the ocean floor,  
One sprang a little leak, then there were Four.

Four Prussian submarines rolling in a sea,  
One rolled a bit too much; then there were Three.

Three Prussian submarines deciding what to do,  
One decided just too late; then there were Two.

Two Prussian submarines on the homeward run,  
One rammed a wire net; then there was One.

One Prussian submarine, disillusioned Hun  
Reported it could sink no ships; then there was None!!  
(E. E. L., in the O.T.C. Kit-Bag).

\*\*\*

### A QUEER LOOKING SIGHT.

The Marshall boys were visting at Uncle Alvin's farm. They found many strange things out here in the country, for they had always lived in a large city. Every night at the supper table they had a wonderful story to tell their aunt and uncle.

There was a pond down back of the house, and a brook that went trickling merrily along over the rocks in its pathway, making tiny cascades and waterfalls. They had great fun building dams across the brook, and sailing little boats back and forth across the pond. Beyond there was a shady grove. John Allen, who lived next to Uncle Alvin, came over every day to play with them. He told them all sorts of stories.

"Say, Uncle Alvin, do pollywogs turn into frogs?" asked Carlton. "John says they do, but I think he doesn't know."

"They surely do," replied Uncle Alvin, smiling at his earnestness.

"But we've seen pictures of pollywogs," insisted Donald, "and they can swim. Frogs have legs, and they hop."

"It is rather strange," laughed Uncle Alvin, "but the pollywogs certainly grow legs, and become frogs that can leap and hop as well as swim."

"And John says that there's a kind of toad that turns green on the grass, and brown or gray if he stands on those colours. How in the world can he?" said Carlton.

"That is another mystery," replied Uncle Alvin, "but it is really true. John was telling you about the tree toad. By changing colour in that way he is able to hide from his enemies,"

"The pretty butterflies come out of old gray cocoons," continued Carlton, "and the fluffy yellow chickens hop out of eggshells!"

"Seems to me," said Donald, "that there's lots of queer things happening all the time in the country."

"I guess you're right, my boy," agreed Uncle Alvin, as he slipped into his overalls and went out to the barn with his milk pails.

Next day John Allen hitched his queer ox-cart, which the Marshall boys thought more fun to ride in than the finest automobile, and they drove, with a friend of John's, into the woods for a picnic. It happened that the other boys were not near when Donald and Carlton first saw a strange object.

"Oh, come and look!" cried Donald. "See what a funny looking nest."

"That's not a nest, Don," said Carlton, positively. "Birds don't build such a great nest as that."

"Well, tell me what it is, then," said Donald. "I think it is a big bird's nest. Perhaps a crow, or an eagle, or maybe a parrot lives there."

"I don't believe there are any parrots or eagles living in Brentwood," argued Carlton. "And don't you remember the poetry we learned at school about the crow's nest said, 'In a nest made of sticks?' This thing looks like a gray paper balloon, only it isn't real round."

The boys stood looking wonderingly up at the queer, gray thing that was suspended from a stout limb of a tall bush.

"I wish John was here; prob'ly he knows all about it," said Donald.

"John always thinks he knows, but don't you remember, Don, that uncle said that what John told us about those darning-needles that fly across the pond, sewing up a fellow's mouth unless he kept it open, was just a yarn? Let's find out for ourselves," proposed Carlton. "That is the way to learn, so my teacher says."

So they looked around till they found a long pole.

"Wish we had a ladder, so that we could climb up and peep in," said Donald.

"You don't suppose it is a snake's nest?" hesitated Carlton, as he stood with the pole, ready to knock the queer object.

"Well, let's risk it, anyway. We will open it real carefully," planned Donald, "and we can run away if a snake tumbles out."

Just then John came running through the woods.

"What are you after?" he called. "Oh, I see! Say, you fellows had best leave that thing alone."

"What is it?" asked Donald and Carlton in the same breath.

"You'll find out if you meddle," cried John, shaking his head wisely.

"I'm not afraid," replied Carlton. "I guess it isn't anything that'll kill us."

"All right; go ahead if you want to," said John. "I'll stay and watch you."

Carlton gave the big gray bag a vigorous punch. It was fastened securely, and did not fall to the ground; instead, the pole made a hole in one side, for the nest was frail. Another punch, and the angry little inmates rushed out to attack those destroying their home.

"Run, quick!" shouted John. "It's yellow hornets, and they sting awful."

John and Donald ran swiftly, but Carlton stumbled over the pole and fell. The hornets swarmed around him. Before he could get away he was badly stung.

"Mud is good for stings," said John; "I'll plaster you with some, Carl, and it won't hurt long. Say, next time, I guess you city fellows will think I know what I'm talking about."

"There are such queer things in the country, it's pretty hard to be-



lieve that anything is really so," answered Carl, mournfully.

"Well, you know you said the best way to learn is to find out things for ourselves," reminded Donald.

"Next time you will know a hornet's nest, Carl," said John.—Fay Stuart, in The Advance.

\*\*\*

When good citizens attend to their civic duties their civic energy is represented in good officials. When they are careless their slothfulness is represented by corrupt officials.—Rev. T. H. Ibbott.

## Had Headaches for Two Years

A Barrie Man Tells of Persistent Headaches and Indigestion—Finally Found His Way to Good Health.

For two long years the writer of this letter was subject to severe headaches. The nervous system got run down, digestion failed, and there was continued loss of weight.

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**Independence and Dependence Days**

Philadelphia, July 4, 1776.  
 London, Aug. 4, 1914.  
 In Seventeen hundred and seventy-six, in Independence Hall, The old bell-ringer pulled the rope which told the news to all; The Declaration, just then signed, convinced a waiting world Our Flag of thirteen stars and stripes for Freedom was unfurled— That, rid of every outside rule, our rights we would maintain. Faint hearts took courage in all lands, when this word crossed the main!  
 In Nineteen hundred and fourteen, on August fourth, you joined the war, Defending oath-bound treaties and brave Belgium to restore. Your Fourth is now "Dependence Day," a day of noble worth. We then but freed America—we'll now free all the earth. While truth is truth and right is right, Hun lies shall not prevail. "God and my right" your motto—our cause can never fail.

We forged the first link in the chain to free ourselves and land; France, our ally, the next link forged, when she broke from tyrant's hand; You wrought the third link when you thus this holy war began; You shed your blood for others—for us and every man. We fought you in the olden days, as brothers sometimes do. "Dependence Day" has shown to us the praise that is your due!  
 With literature and language one, we sing the same loved songs, For Shakespeare, Milton, Tennyson—each name to us belongs. Our Washington and Lincoln are revered and praised by both, With mingled blood in France to-day we pledge eternal troth. Past doubts are gone forever and all rivalry is done; Henceforth, through war's dread cost, we face the future, *One!*

James Henry Darlington, Bishop of Harrisburg, Penn.

The British Government department entrusted with the duty of disbursing separation allowances receives some strange requests from correspondents who put in a claim for them. These are a few examples culled from many: "I have received no pay since my husband has gone nowhere." "We have received yours truly—I am his Grandfather and Grandmother, he was born and brought up in this house in answer to yours truly." "My Bill has been put in charge of a spittoon, will I get any more money?" "I have received no pay since my husband was confined to a Constipation Camp in Germany." "I am paying attention to a nice young man—how do I go about money?" "In accordance with instructions on ring paper, I have given birth to twins enclosed in envelope."

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**Ten Cardinal Points for World Winning**

**T**O an audience of 4,000 at the great World's Sunday School Association mass meeting at Buffalo during the progress of the International Sunday School Association Convention, the following were stated as cardinal considerations for the new World Sunday School programme:—  
 2. We can never make the world safe for democracy until we have reached the 40,000,000 of the world's children, and have trained them in the principles of the Bible.  
 2. The organization to accomplish the task of reaching this vast constituency is the World's Sunday School Association, with a membership of 35,000,000—3,000,000 workers in 300,000 Sunday Schools.  
 3. This Association can only function in this great task, as the North American Sunday Schools shall make it possible both with money and workers.  
 4. This great objective can be realized in any generation when we shall address ourselves adequately to the task.  
 5. It can be done in this generation if we shall will to do so.  
 6. Every school in North America is a unit in this great Association task.  
 7. This great work cannot be accomplished upon the present budget of the Association, which is \$42,000 per annum. This amount is now distributed in caring for the Sunday School budgets of the six fields which are the special responsibilities of the World's Sunday School Association—namely, Japan, Korea, China, the Philippines, the Moslem field and South America.  
 8. Any serious attempt at our task would require a budget of at least \$250,000 per annum. This can be realized through a continent-wide endeavour to finance our unified programme of religious education.  
 9. We shall need to supply 100 trained native secretaries and missionaries for the Sunday School task in the world's great centres outside of America during the next few years.  
 10. The Tokyo Convention, which will fall within one year from the conclusion of peace, should be the occasion for the launching of this great programme and for the sounding of the note of world unity and brotherhood through our Sunday Schools which will be heard the world around.  
 Mr. Moody has said: "If we can win one generation we have put the devil out of business," and Dr. F. B. Meyer has shown the way: "If the world is ever to be saved it must be saved through its childhood."

There is no secret remedy known for public evils. They cannot be cured by hiding them. After all the highest civic virtue a city can display is the correction and overthrow of civic wrong.—Rev. T. H. Ibbott.



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