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

Vol. 43.

THURSDAY, OCTOBER 26th, 1916.

No. 43.

## This Week

The Christian Year —

"Spectator" —

Montreal Meetings —

Social Service  
Sunday School

Discipleship —

Sermon, Rev. F. H. Cosgrave

The Bible Lesson —

Rev. Dr. Howard

## Next Week

Address on Christian Unity —

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## Personal & General

The Rev. C. K. Masters, one of the Canadian Chaplains, has been wounded at the front. Before leaving Canada, Mr. Masters was Rector of the parish of Warton, diocese of Huron.

A retreat for the clergy of the Diocese of Saskatchewan is to be held in Emmanuel College, Saskatoon, on November 7th, 8th and 9th. The Rev. R. B. McElheran, Rector of St. Matthew's Church, Winnipeg, will be in charge.

The name of Major Charles A. Moss, of Toronto, appears in a recent casualty list as having been wounded in the arm. Major Moss is the son of the late Chief Justice Sir Charles Moss, and is a member of St. James' Cathedral congregation, Toronto.

The Rev. W. E. Taylor, Ph.D., preached the University sermon in Convocation Hall, Toronto, on Sunday, October 15th. Owing to his wife's ill-health Dr. Taylor has been temporarily prevented from returning to his work in China. He hopes, however, to take it up again at some future date.

The death of Major E. R. Street, D.S.O., from wounds is announced. He had been an officer in the Imperial Army for some years, and he was attached to the 2nd Battalion of the Sherwood Foresters. He was a son of the late Hon. Justice Street, of the Supreme Court of Judicature of Ontario.

The Rev. F. T. Woods, late Vicar of Bradford, Yorks, was duly consecrated Bishop of Peterborough in Westminster Abbey on St. Matthew's Day. The Archbishop of Canterbury officiated, and he was assisted in the act of consecration by fifteen Bishops. Canon MacNutt, Vicar of St. Matthew's, Surbiton, was the preacher.

The Board of Missions of the Protestant Episcopal Church in the United States closed its financial year with a credit balance of \$26,450, or a total of \$1,535,041.35. This magnificent sum makes the amount contributed by the Church in Canada for missionary work look very small. However, they are a few years older.

The Rev. W. M. Benton, who was recently fatally wounded whilst gallantly attempting to rescue a wounded man who was crawling back from the German trenches, was a most unconventional cleric. Many are the stories which are told of him during the time that he held a curacy at St. Peter's, Walsall. When walking on one occasion through the poorer quarters of the parish he stopped to have a conversation with a woman who was busy washing, and it was not long before he remarked: "You go and look after the kiddies, missus. I'll have a go at this!" He then proceeded to take off his coat, roll up his shirtsleeves and set to work at the dolly tub, much to the astonishment of the neighbours who had gathered around him.

In a copy of an English Church paper, which has just come to hand, the Suffragan-Bishop of Thetford (Norfolk) in a speech which he made lately commented upon the fact that the present war has provided a great opportunity to many a man with a "doubtful record" to redeem his past. He said that an ex-burglar had won the coveted V.C., whilst seventy other burglars had fallen on the field of honour. And in addition to the foregoing he declared that at least

700 men are now serving with the colours who are well known to the police. These stirring examples go a long way towards proving the contentions of social reformers, who declare that no one is wholly bad.

The Peterborough "Examiner," in reprinting the "Churchman's" editorial comment of the 11th of October on a cowardly attack on Canon Davidson, of that city, also prints the following striking letter from Chaplain Edward W. Hughes (evidently from the West) to the Rev. Canon Cornish, Locum Tenens for Canon Davidson: "Dear Canon Cornish,—The Bishop told me that you were somewhere east, but I had no idea I was to meet the man whose place you are filling and the regiment from that town. Canon Davidson is quite splendid, and did lots of first-class work with the battalion. I found it one of the best regiments, spiritually. The last draught left for France to-day. There are a few left as details for working purposes. You can tell all the Church folk who have boys in the regiment that Major Davidson did all he possibly could for them, and I think they responded very well. Still, many of them could and will do better. This is great life and opportunity."

Died of wounds at No. 12 General Hospital, Rouen, France, on October 8th, 1916, Ross Stanley Cook. Private Cook was the third son of the Rev. Gilbert Cook, for many years a Colonial and Continental missionary to the Indians in the North-West, a great part of which time he was stationed at the Touchwood Hills. Leaving the prairie country, the Rev. Mr. Cook was for a long time at Kaslo, in the Diocese of Kootenay, and is now, in his old age, resident at the city of Victoria. Mr. Cook had four children—three sons and a daughter. All four answered to the call of the Empire, the three sons going into the ranks and reaching the firing-line in France, the daughter, who is a trained nurse, following them with one of the Canadian nursing contingents. The deceased son, who has now made the Great Sacrifice, was a bank clerk at one time in the Bank of Hamilton, and subsequently in the Royal Bank of Canada, in the offices of which latter he served at Vancouver, Grand Forks, Nelson, and subsequently Victoria, where on leaving the bank he held the position of teller.

### CANADIAN EVANGELIZATION SOCIETY.

We desire to announce the completion of the formation of the Evangelization Society of Canada. The purpose of this Society is to provide competent and accredited evangelists to lead and assist in evangelistic work and Bible Conference in Canada. The Society is composed of the following members, representing the various denominations: Dr. Edmund St. Geo. Baldwin, Mr. S. H. Chapman, Rev. I. R. Dean, M.A., Dr. E. Ralph Hooper, Rev. T. B. Hyde, Mr. H. E. Irwin, K.C., Mr. J. H. S. Kerr (Vice-President), Mr. Martin Love (Treasurer), Rev. John McNicol, B.D., Rev. Sydney A. Selwyn, M.A., Rev. W. T. Griffith Thomas, D.D. (President), Mr. Thos. Urquhart, K.C., Rev. A. B. Winchester, Mr. G. N. Elliot (Secretary).

The Secretary will be glad to receive appeals from any churches which desire a revival of their spiritual condition or addresses for the deepening of the Christian life. The central purpose of the Society is to present the Gospel of Jesus Christ in the fulness and the power of the Holy Spirit throughout the Dominion of Canada to the saving of souls and the strengthening of Christian faith.

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# Canadian Churchman

Toronto, October 26th, 1916

## The Christian Year

The Twentieth Sunday After Trinity, Nov. 5.

The Parable of "The Marriage of the King's Son," sometimes called the Parable of "The Wedding Garment," affords us a surpassingly striking picture of the joy and the tragedy which seem to be inherent in the great drama of life—at least as it finds itself staged on this world.

Mark, first, the joy. Life at its highest is spoken of as a bridal feast. It might be possible for an optimist to maintain that life in general is a feast—that each individual soul, as it is ushered into its incarnate career on the arena of this planet, is invited by the divine compulsion, which it is impossible to refuse, to a very feast of unfolding opportunities for sense and intellect and comradeship and action. But the life which Jesus compares to a wedding banquet is something higher—it is life lived in communion and co-operation with God; it is the life which knows the grace of the Saviour, the love of the Father, and the fellowship with others in the divine Spirit; it is life in that Kingdom of God, the flower and consummation at once of divine bestowal and of human achievement—a life which is righteousness and peace and joy in the Holy Ghost.

Such is the life to which we are "called" by the Master; a life of boundless possibilities, which may be actualized for each of us; a life, here spoken of as a "feast," elsewhere as a "pearl of great price," or a "treasure hid in a field," to gain which any man with a true sense of values will gladly pay "all that he hath"; a life, in short, of ample satisfactions and of eternal joy.

Note, next, the tragedy. This feast, this joy, to which all are invited, was prepared at infinite cost by the King. We are often accustomed to think of God as a sort of omnipotent Sultan, who, without cost or trouble to Himself, can achieve His will by a mere whisper or a nod. Such a conception of God is a relic of heathenism. Entirely other is the Father of Our Lord Jesus Christ. To prepare this feast, He gave His best and suffered to the utmost. The world conditions for the Gospel Banquet were prepared by age-long processes of travail, and by a mighty series of great souls, who suffered and who died for the cause of spiritual progress. And "in all their afflictions He was afflicted." The crown of sorrow, the crisis of the liberation of new powers, was reached on the hill that is called Calvary. The table of grace could now be spread. The wedding garment of righteousness could now be offered free. All that was possible had been done. All was ready, surely, for a grand success.

And so the King came in to see the guests. Mark his smile of joy as He recognizes now one and now another of those who have accepted and profited by His invitation. Note the undisguised grief which pierces His heart, as He sees a man who had scorned His gifts, and who, though present in body, declared himself utterly unreceptive to the divine programme. As far, at least, as he is concerned, all the King's preparations have gone for naught. God has failed. The man is lost.

And herein consists the tragedy of life. Each of us may misuse and lose the divinely given opportunities to reach the highest. Joy, sent

(Continued on page 680.)

## Editorial Notes

Dr. Westgate's Release.

The feeling of relief that passed over the Church in Canada on receipt of the news of the release of the Rev. T. B. R. Westgate, at Tabora, German East Africa, cannot be expressed in words. His return to Africa from his last furlough was largely for the purpose of preparing the work there for his permanent retirement to take up the work of Field Secretary of the M.S.C.C. in Canada. Under ordinary conditions, he would have returned home in the latter part of the year 1914. At the outbreak of war, however, he was, with other British Missionaries in German East Africa, interned and only one or two brief communications have reached the outside world from him since. We have little conception of the anxiety that has hung over him regarding the welfare of his wife and children who were left behind in the Motherland, and the anxiety of the latter regarding him. The load has, we rejoice to say, been lifted and we thank God with full hearts for the merciful preservation of His faithful servant.

\* \* \* \* \*

Our New Serial.

That we were justified in introducing a serial story into the Canadian Churchman, has been amply shown by the large number of expressions of appreciation received. That it was written by a Canadian and dealt in the main with Canadian scenes added very much to its value. Like all things human, though, it has with this number reached its close. In the search for a story to take its place we have been fortunate enough to find another with a Canadian setting although a very different story in its characters and plot. The scene is in the far North-West, among the Indians on the River Athabasca. It is a boy's story and is full of life from start to finish. The Indian life portrayed in it is not that of the Christian Indian, but that of pagan days, and while the superstition and revenge that characterized the Indian in his heathen state are not contrasted with the changed life of the same Red Man under Christian influence, still the need of some elevating power is obvious. We feel certain that many older people among our readers will find the story quite as interesting as the boys.

\* \* \* \* \*

The M.S.C.C. Board Meeting.

There is a peculiar fitness about holding meetings of the M.S.C.C. Board in the City of Montreal. This is not merely because it is the great financial metropolis of Canada but rather because it was in that city that the M.S.C.C. held its first meeting and elected its first General Secretary. The attendance at the meeting last week was quite as large as the average autumn meeting and several matters of importance came up for consideration. The report of the General Secretary was, as usual, full of matter for serious thought. After referring to the disturbing conditions under which the work is being carried on at present, he outlined the changes that have taken place during the past year in the personnel of the staff, and the relation of the Woman's Auxiliary to the M.S.C.C. We have already given expression to our views on this latter subject and regret that we are not able to feel as hopeful

as the General Secretary regarding the present relationship of these two organizations. However, we trust that the heavy responsibilities placed upon them, and the greater demands that will follow with the complete taking over of the work among Indians and Eskimos, will gradually bring about the best solution. Reviewing briefly the work in both Canada and Overseas, the Secretary concluded his report with an able statement of the bearing of the War on Christianity.

The General Treasurer's report showed that the finances were in a healthy condition. Slightly over sixty-four thousand dollars has been paid on the general apportionment since the beginning of the year and over six thousand dollars on Jewish apportionment. The sum of \$13,097.45 had been received in the form of legacies, the largest item being that of \$10,000 left by the late Capt. Guy M. Drummond, of Montreal. The General Reserve Fund has reached the splendid total of \$57,041.86. Among the remaining subjects considered, the most important was that of work among Indians and Eskimos. This, however, with other matters, must be left over for consideration until next week.

\* \* \* \* \*

Simplicity in Ritual.

One of the encouraging signs of the times is the demand being made by Churchmen of different schools of thought for greater simplicity in our ritual. An elaborate ritual is not by any means necessarily a beautiful ritual, and, moreover, frequently defeats its own ends. We do not advocate a slovenly service; far from it. A certain degree of ritual is necessary in any place where a number of persons are performing a similar act together. Moreover, certain communities or congregations may demand a more elaborate or more simple ritual, as the case may be, than others. The main thing, however, is not the ritual, but that which it is intended to express, and, deprived of the latter, it becomes a mummery and a mockery. One of the most incomprehensible things to the average layman is to see reasonable men arguing over little points in ritual, especially when there are so many other matters of far more vital importance to be attended to. That which, after all, appeals to men more strongly than anything else is reality and unselfishness. The chaplains at the front, dealing with men who are about to enter the trenches, and who have in many cases only a few minutes more to live, do not stop to consider the details of their ritual, but seek to give a message of reality that will prepare those men to meet death. And the same spirit should characterize our whole Church work. We need more reality, both in pulpit and in pew, and not only on Sundays, but throughout the week, and we need simplicity and directness in our worship in order to win the masses, who seldom darken the doors of a place of worship.

\* \* \*

What shall it profit if you have acquired books and lost the love of reading; acquired influence and lost the joy of usefulness; acquired power and lost the pleasure of service? He that thus gains his life loses it in the gaining. This is an enigma. Ponder it.—Dr. Lyman Abbott.

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## Spectator

### Comment on Matters of Interest from Week to Week.

It is to be hoped that a new vision of service may be injected into many of the Paymasters of the Militia Department of Canada before this war is very much older. When mothers and wives, manifestly and unquestionably entitled to separation allowances, have to endure the privations of the necessities of life, have to be humiliated by merchants who believe that they are misrepresenting things when they plead inability to pay, it is time that the pay department should wake up and the thrill of a new life should be felt in the most remote pay office. In order that a wife or widowed mother may receive her separation allowance, a simple little card has to be filled out in due form by the Battalion Paymaster, signed by the soldiers and forwarded to the Paymaster of the Military District to which the unit belongs. The District Paymaster having made the necessary entries, passes it on to the Paymaster General's office at Ottawa, where it is filed and the cheques are issued monthly, graded in magnitude according to the rank of the soldier. There is no mystery about the contents of that card; there is no mystery about its destination, and yet the number that fail of reaching one or other of the offices to which they are sent would naturally, one would think, lead to a tremendous shake-up of the whole postal system. But the confidence of the general public in the faithfulness of the post office department is unshakeable, and people are far more ready to believe that there is carelessness among paymasters than inefficiency in the Post. When the Battalion Paymaster is approached regarding the separation allowance of the wife of a soldier who has been in his Majesty's service for perhaps six months he immediately assures the private in the most vigorous language that he has already, at various intervals, sent three or more cards bearing upon that man's case. Military etiquette forbids a soldier to write over the head of an officer to find out just what is going on at the other end, but his wife can write, and she can enlist the services of an officer of the Patriotic Fund or the Member of Parliament of her constituency, or anybody else she chooses, and such a correspondence reveals one of two things. Either the Divisional Paymaster has never received a card at all, or he has received them and invariably passed them on to the general office in Ottawa. Thus *his* hands are clean. It isn't the Battalion Paymaster's fault; and the Divisional Paymaster is not to blame; then surely we have nailed down the trouble to the Paymaster General's office at Ottawa. When, however, we reach that exalted position we are positively assured that never has any such card been heard of. If no cheque has been issued within a reasonable time it is because no Separation Allowance Card has been received.

\* \* \* \* \*

What is an ordinary private soldier to do under such circumstances? It is put up to him that he is the most interested party in the transaction and therefore it is his duty to see that all the preliminaries are duly attended to. But in the army a private may not approach an officer on business unless he is paraded by an N.C.O. He can only tell his Paymaster that his wife is still without her cheque and ask that he look into the matter. If this is repeated too frequently the soldier is likely to be "put where

he belongs," for among a thousand men it doesn't do to show any weakness or admit any carelessness on the part of an officer. Thus the thing drags on from month to month. Thus a soldier's wife ekes out an existence on her husband's allowance while the soldier's wife next door has been drawing her Separation for several months although her husband enlisted later than that of her unfortunate neighbour. Presumably mistakes will occur in the most careful office system, and where sixty or seventy thousand wives and mothers are concerned it is only to be expected that lapses will occur from time to time. It ought not, however, in all conscience, to take six months to correct any particular lapse!

\* \* \* \* \*

Spectator may not be accepted by the Government of Canada as a financial authority, but whether he is or not he has been close enough to the military organism to feel quite sure that he knows where some of the trouble lies. In the first place, there is a lack of vision on the part of most of the Battalion Paymasters. There is no consciousness of a high calling or vocation in the midst of a world-turning epoch of history. They lack imagination to follow their cheques and their financial operations into the homes of the soldiers of Canada where there are lonely wives and hopeful children looking to the day of Daddy's return. They cannot see that patriotism deepens and expands more readily where the State we love is doing the fair thing by those who serve it. In the second place, most of them haven't found out, apparently, that carelessness and dilatoriness bring untold labor and trouble in their wake. Every case that is not promptly adjusted brings an avalanche of correspondence and when this is increased by every mail from every direction it takes quite a staff, opening, reading and answering letters that need never have been written. The energies of an office are diverted from their proper objective. Thirdly, there does not appear to be that vision of service that realizes that it is the pay officers' duty to see that every man has his just due. To-day a sentiment far too prevalent in the pay offices is that it is the soldier's duty, or the soldier's wife's duty or the duty of somebody else to see that the requirements of the law are fulfilled. In the judgment of the writer, the very reverse is the case. The moment an error or oversight is reported to headquarters at once a system of hunting down the difficulty should be inaugurated and every clerk in the pay department involved in the channel affected should realize that duty and honour alike call for all his energy and intelligence to set it right. Finally, this who-has-the-button business of cards losing their way between offices could be adjusted in fifteen minutes. Every Paymaster sending on Separation Allowance cards to his superior officer should be required to send with his package a type-written invoice carefully checked, giving the name, number and rank of each soldier whose card is enclosed, and at the bottom a formal receipt stating that, "I duly received the Separation Allowance cards for the foregoing soldiers" to be signed by the superior officer and returned to the office of issue. In every transaction of this kind registered post should be employed. If a card is missing or a card has not been set down on the list, that should immediately be the object of enquiry. No doubt there are many Paymasters who adopt for their own security devices that cover them when difficulty arises, but in the writer's experience the Paymaster of the battalions had nothing to show whether or not the card of a given soldier had positively reached its destination.

Is there any reason why a token of the country's appreciation should not be forthcoming to those who, while engaged in the offices of the army, have shown exceptional diligence and ability in their work? If men at the desk have caught a vision of the deep significance of their task and have eventually succeeded in inspiring their whole staff with eagerness in the service of their country at a time when their country is in most desperate need of it, why should they not have some decoration for signal service just as the men on the field? It might do much to tone up the whole service when the best of every man is required.

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## Thoughts for the Thoughtful

The atmosphere of prayer destroys the atmosphere of evil.

\* \* \* \* \*

All God's spiritual gifts are eternal. His peace is eternal peace.—Rev. John Clark.

\* \* \* \* \*

Little by little the world grows strong,  
Fighting the battles of right and wrong.  
Little by little the right holds sway,  
Little by little the wrong gives way.

\* \* \* \* \*

To live for others, to suffer for others, is the inevitable condition of our being. To accept the condition gladly, is to find it crowned with its joys.—Westcott.

\* \* \* \* \*

Whatever we ask which is not for our own good, He will keep it back from us. And surely in this there is no less of love than in granting what we desire as we ought.—H. E. Manning.

\* \* \* \* \*

Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues that the idle will never know.—Charles Kingsley.

\* \* \* \* \*

Dare to look up to God and say: "Make use of me for the future as Thou wilt. I am of the same mind: I am one with thee. I refuse nothing which seems good to Thee. Lead me whither Thou wilt."—Epictetus.

\* \* \* \* \*

And so, being lifted up, God still draws us to Himself and still proves Himself able to come between us and our past. Whatever we may flee from He keeps it away, so that, although to the last, for penitence, we may be reminded of our sins, and our enemies come again and again to the open door of memory, in Him we are secure. He is our defence, and our peace is impregnable.—George Adam Smith.

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## THE CHRISTIAN YEAR.

(Continued from page 679.)

to gladden, may enervate. Sorrow, sent to strengthen, may embitter. Powers granted for achievement, may be used for destruction. The offer of the Gospel, given to make possible the highest life, may, by a diabolical alchemy, be turned into a savour of death unto death. A tragedy indeed! And one which comes very near to us all!

How are you using your invitation to the Feast of Life, to the Kingdom of God? You are among the called. Are you also among the chosen?

# DISCIPLESHIP

Sermon by Rev. F. H. COSGRAVE, Trinity College, Toronto.

"Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—St. LUKE xiv., 33.

THIS is one of the "hard sayings" of the Gospel,—one of the words which from the first have perplexed and repelled men.

Here is a Teacher who asks for disciples, yet makes such extraordinary demands upon them—lays down conditions of such severity that few men can be found ready to accept His terms. From time to time He challenges a man to leave everything and follow Him. So Matthew is called from the receipt of custom, James and John from their fishing-boat. A very interesting story tells of how on one occasion He called a rich young man and named the usual conditions: "Come, leave all that you have and follow Me. That proves too hard a saying, and the young man moves sorrowfully away and the Master allows him to go. He does not do what you or I would probably have done. He does not call him back and offer him easier terms. No! He will not alter the conditions one iota. This would-be disciple must prove his readiness to forsake all he loves and treasures, otherwise the Master will not have him.

Our Lord is thus ever demanding and welcoming sacrifice. He is pleased with the widow who gives her mites, because she gives her all. The Kingdom of God, He teaches, is like a pearl of great price,—a man must often sell all that he hath in order to buy it. What our Lord is continually saying is this: It is not easy to be a disciple of Mine, and I will not make it easy—I will not accept anything from you but your best. Give Me all. It is My right for I gave all for you. If any man come unto Me and hate not his father and his mother, his wife and his children, his brothers and his sisters, yea, and his own life also, he cannot be My disciple. That is to say, if a man will not let My appeal be a thing altogether without competition in his heart, and give all for all, he cannot be My disciple.

Attempts have been frequently made to soften down or quite explain away this teaching. Men would much rather believe that Christianity is something designed to make our lives pleasant and comfortable. The call to stern self-denial has always given offence. And yet it is abundantly evident that our Lord teaches us to regard the love of ease and comfort, the love of fame and riches as deadly enemies which must at all costs be crushed out of our hearts and lives; that He insists that we can follow Him only along the way of the Cross; and that His call can be obeyed only by men and women who are ready to deny themselves and pay whatever price He may demand for the privilege of discipleship.

There is no doubt that in quiet, prosperous times when the comforts of life are increasing men turn away impatiently from the severity of the Gospel and its call to self-sacrifice is unheard or unheeded. We ourselves have known such times, times when comforts and luxuries multiplied and when we "put far away the evil day." We heard even then ugly stories of suffering and social wrong, and other mutterings of the coming storm, but most of us were too busy making or spending a fortune to worry long about it. We were comfortable and growing more comfortable. Everything seemed stable and secure. And then, as it were in a single night, the whole thing collapsed.

"Our world has passed away,  
In wantonness o'erthrown;  
There's nothing left to-day  
But steel and fire and stone."

What a gulf separates us from the world of two years ago? To-day we rate everything differently. Now these Gospel sayings about the necessity and value of sacrifice, which a short time back sounded so paradoxical, are filled with new meaning. Once again men of all kinds know what it is to give up father and mother, wife and children, brothers and sisters, yea, and life itself, for a great ideal. The Gospel is thus wonderfully confirmed, for we find that everything to-day—our civilization, our liberty, our safety—depends on just that spirit of complete self-sacrifice upon which the Gospel places such emphasis.

Now our eyes are opened to the necessity of the severest personal sacrifices if we are to save some-

thing which is infinitely worth saving—the honour and liberty of our race, and gradually we are realizing that these sacrifices must in one way or another be shared by all—by those at home as well as those at the front. What makes our foes so formidable is the fact that behind their armies in the field they have a nation desperately in earnest, filled with the spirit of discipline and ready for the severest sacrifices. A great military authority on our side said recently that he was not afraid of the German guns, nor of the German shells, but that he was very much afraid of the German potato-spirit, and by that he meant the spirit which makes men and women content to live on potato bread in order to achieve military success. A frank recognition of this great German merit will do nothing but good.

It has been recently pointed out that the philosopher Plotinus in defending the goodness of God in the face of the inroads of the Barbarians on civilization said that the successes of the Barbarians were indeed due to their merits. On the whole they were worse men than their victims. But they had cultivated some virtues which the civilized races had sadly neglected. Now *bad* as the Germans are they have been our superiors in discipline. Too many of us have been devoid of the holy spirit of discipline, unmindful of our duties to the state, and unwilling to practise self-denial or make ourselves uncomfortable for any purpose whatever. And so the characteristic spirit of our Christian religion—the spirit of self-sacrifice—has died down amongst us, and been exhibited in the lives only of the very few.

But, now, all is changed. Men by thousands are showing themselves ready to forsake all in a great cause, and thus they are catching the spirit of the Master. And those of them who have fallen have, in their cheerful surrender of all the joys of life, in their quiet resolute sacrifice of all that might have been, answered the call of the Christ and followed Him. One of them, Rupert Brooke, who died on the way to fight in the Dardanelles campaign, has beautifully described their sacrifice:—

"These laid the world away; poured out the red,  
Sweet wine of youth; gave up the years to be  
Of work and joy, and that unhopéd serene,  
That men call age; and those who would have been,  
Their sons, they gave, their immortality."

The inspiration of their example will do much to redeem this nation from a heedless and soul-destroying materialism and to open its eyes to the glory of self-sacrifice.

A short time ago in the sitting-room of a friend I saw the picture of a woman's face, a sweet strong face. It was that of Edith Cavell. And I could not help thinking, as I looked at it, how in days to come men of our race all the world over will bring their children before that picture and tell them how she died and what her last words were, and then they will tell them of how the Canadians held together the broken line at St. Julien.

"This story shall the good man teach his son;  
And Crispin Crispian shall ne'er go by,  
From this day to the ending of the world  
But we in it shall be remembered."

And so I see that from these dark days men will draw great inspiration in the time to come, and that our comrades are buying back at great cost something which in quiet, prosperous times was slipping from our grasp. Rupert Brooke has expressed it so well in the same sonnet:—

"Blow out you bugles, over the rich Dead!  
There's none of these so lonely and poor of old,  
But, dying, has made us rarer gifts than gold.  
They brought us for our dearth,  
Holiness, lacked so long, and Love, and Pain.  
Honour has come back, as a king, to earth,  
And paid his subjects with a royal wage;  
And Nobleness walks in our ways again;  
And we have come into our heritage."

Nor will we ever forget the sacrifices made by those who have freely given their nearest and dearest for us. I hope that I shall not distress any of you more than I should if I ask you to enter for a moment into their sorrow and realize some-

thing of the darkness through which they are passing. Nothing that we can do or say will ever repay them for the intolerable anxiety and bitter anguish of these days. But for them there is infinite consolation in the knowledge that they are on the way of the Cross planting their feet upon the footprints of the Christ. Thank God, we serve no rose-crowned Apollo, who has never dipped into this world's anguish, but the Man of Sorrows and acquainted with grief, Who having suffered being tempted is able to succour them that are tempted.

But there are many other persons, disqualified in one way or another for service at the front, in whose ears the call to greater self-sacrifice must be sounded. You would not wish to be in any degree behind those at the front in sacrificing your ease and comforts in order to bring the war to a speedy and successful conclusion. None of us would like to be left with the shame of having done nothing.

Now when we ask competent authorities what can be done by those who on account of sex, or age or weakness, or for any other reason must stay at home, the answer always is that such persons must hold themselves ready for sacrifices of a peculiar and almost unprecedented nature. Very soon, for example, there must be begun in this country a great campaign for national and personal economy. Every man and woman must be told definitely and distinctly, as Mr. Asquith told the people of England recently, that his or her duty to the state is to abandon the use of luxuries of all kinds, especially those manufactured outside of the country, and to co-operate enthusiastically and scientifically in an effort to conserve all our resources in order that we may be able to bear the strain placed upon us.

Thus the call to sacrifice of one kind or another will come to all of us. And those who respond bravely and cheerfully will be stepping on to the path which Jesus trod, and qualifying themselves at least in one essential respect for communion with Him.

It has been frequently said that this is a great day of judgment for the world—a day when everything is on its trial—a day when all sham, hypocrisy and cant stand revealed. Well it is a day of judgment for each one of us, too,—a day when the Christ comes to us one after another and asks, Are you able to drink of the cup of which I drank, and to be baptized with the baptism with which I was baptized? Are you able to follow me along the way of the Cross? Can you rise to the height of self-sacrifice which I am now demanding?

Who then will dare to say that the terror and distress of these days are not worth while? It is in a time like the present when the call to personal sacrifice has become imperative that men are likely to rediscover Christianity and realize afresh the genius of the Gospel. In the light of recent experiences we begin to understand some of those stern sayings of the Master. With a start of surprise we realize that the Gospel might have been written for just such a time as the present, and that for persons in our position it is full of comfort and inspiration. There is the deepest and truest comfort, for enshrined in the heart of the Gospel is the Christ upon His cross giving Himself as our men are giving themselves; the Christ conquering death as they too shall conquer it; the Christ rising to triumphant life as they too shall rise.

But the Gospel does not exhaust itself in comfort. There also is just the inspiration we need. The Cross tells of sacrifice, of stern self-denial, of whole-hearted unselfishness. It reminds us that it is not easy to follow the Christ, that we must hold ourselves ready to abandon whatever He may demand when He calls. Now we may learn, as we never did before, the true message of the Gospel which is that the most desirable things in life are not money and fame, ease and comfort, but righteousness and peace and joy in the Holy Ghost. That to secure these last no price is too dear for they are of infinite value, that no sacrifice is too costly which enables us to enter into communion with Him Who gives us these things.

Now if the experience of these days has any lesson at all for us, it is this—that we must hold ourselves ready to forsake,—that *our attachment to earthly things must never be so close that we cannot bear to let go.* And that, too, is just the message of the Gospel.

It follows that the man or woman who has the spirit of the Gospel will not fail in this or any other time of trial. If he has been

"Called upon to face  
This awful moment to which Heaven has joined  
Great issues, good or bad, for human kind,"

(Continued on page 689.)

## NEW BOOKS

## The Epistle of St. James

in the International Critical Commentary. By James Hardy Ropes, Professor in Harvard University. T. and T. Clark, Upper Canada Tract Society, Toronto (xv. + 320 pp.), \$3.00 net.

The most recently published volume in the International Critical Commentary is this by Dr. Ropes. The Introductory matter occupies 115 pages and the Commentary proper over 200. The Commentary is written with an eye for the needs of the student and preacher. While there is no homiletical development of the subjects, yet the clear statement of themes and painstaking uncovering of the exact meanings give suggestive pegs for sermons. "The twelve tribes in dispersion" he takes as meaning the entire Christian Church, the new Israel, dispersed in an alien world. The epistle itself shows that Jewish Christians were mainly in the writer's mind, but he deprecates finding any such limitation in the actual words of the greeting.

In "The wheel of nature" (Jas. 3:6) some have thought that the author shows familiarity with the Orphic round of birth, death and reincarnation, but Dr. Ropes points out that nothing could be more opposed to the author's robust doctrine of moral responsibility than the idea of a fatalistic circle. The resemblance of language is a mere accident. St. James had picked up a catch-word of the day. It is one of the merits of Dr. Ropes that he keeps his readers close to the Rabbinical parallels all through this epistle. On the anointing of the sick (Jas. 5:14) he instances Jewish uses of anointing for remedial purposes. In tracing the history of the rite he shows the transformation of a widespread popular practice having religious associations but purely medicinal aims into a strictly religious rite, limited to priestly administration and carefully ordered with fixed forms and established rules. The latter part of Jas. 5:16 he translates: "A righteous man's praying has great effect when he prays."

On the *locus classicus* (Jas. 2:17-26) he makes a good suggestion, following Pott (1816) and Boumann (1865), that the "thou" and "I" of verse 18 refers merely to two representatives of different types of religion and not to the writer of the epistle and the objector himself. The latter part of the verse is thus St. James' reply to the suggested separation of faith and works. This view avoids the difficulty of Mayor's suggestion that the objector is really an ally introduced on account of St. James' "modesty" and of Hort's suggestion that the whole first part of the verse is the objector speech, thus making St. James the protagonist of "faith."

Dr. Ropes feels that the discovery, in 1914, of the papyrus fragment of the fourth century, published in *Oxyrhynchus Papyri X.*, No. 1229, closes the question of the text of Jas. 1:17 in favour of B. Then the verse would read, "With Whom is none of the variation that belongs to the turning of the shadow."

It is in the Introductory matter that Dr. Ropes breaks fresh ground. It has been felt by all students that St. James' Epistle, with its aphorisms and unconnected sentences, is entirely different from any other New Testament Epistle. It has few of the marks of a letter. There is nothing personal, nothing scarcely local in it. Its resemblance to the Greek wisdom literature, Dr. Hort noted. Dr. Ropes says that the resemblances to that literature are not so strong as the contrasts. He finds the model of our Epistle in the popular moral addresses or diatribes, which were a commonplace of the Greek cities. The public preacher of philosophy and morals was a familiar figure of the street and market place since the time of Socrates. There is not the slightest doubt that the Apostolic missionary would be put in this class by his Gentile hearers. Dr. Ropes finds several stock phrases of these diatribes in St. James, for instance, in the introduction of an imaginary opponent in debate. This model accounts for the absence of logical development, the playing on familiar themes. Language, style and mode of thought point to this literary type. Contrary to Mayor and Hort, Dr. Ropes does not think that the Epistle was written by the Lord's brother. He thinks it was written by another man who desired the influence of a great name. He is forced to this conclusion by his dating of the Epistle. He thinks it was written between 75 and 125. Dr. Ropes has produced a commentary which no Christian student can afford to ignore. It has its own points of excellence in a field which seemed already occupied by Mayor and Hort.

## Sunday School Commission

The Semi-Annual Meetings, Montreal, October 16-17, 1916.

Rev. H. E. HORSEY, Montreal, Press Secretary

THE autumn meetings of the Sunday School Commission of the General Synod were held in Montreal on Monday and Tuesday, October 16th and 17th. There was a well-attended meeting of the Executive Committee on Monday evening, when the report to be presented to the Commission was considered. On Tuesday morning the Holy Communion was celebrated in Christ Church Cathedral, the Bishop of Montreal being the celebrant. He was assisted by Canon Rexford and Rev. Dr. Symonds.

The first business session of the Commission opened at 10.30 a.m. in the Synod Hall, Dr. Rexford, chairman of the Commission, presiding. Forty-two members, including ten of our Bishops, were in attendance, representing fifteen dioceses.

The General Secretary, the Rev. R. A. Hiltz, presented a very complete report of the different phases of the Sunday School work of the Church, and, by special resolution, the report will be printed for general circulation.

The question of "Work Amongst Boys" called forth some discussion, especially as to the relation of the Commission to the Canadian National Advisory Committee and to the various Provincial Advisory Committees. As a result of the discussion the following resolution, moved by the Bishop of Fredericton and seconded by the Bishop of Kingston, was passed: "That the General Secretary of the Commission be authorized, acting through the various Bishops, to secure for the Church proper representation upon the various Provincial Advisory Committees."

The suggestion to change the name and date of Children's Day did not meet with the approval of the Commission, a motion being passed that no change be made. It was, however, decided that in future the Children's Day Letter be prepared by the Primate, and that it be in the nature of a personal letter to the members of the Sunday Schools of our Church.

The chief item of interest in the report of the Executive Committee had to do with "Our Story Paper." A full statement as to the cost of printing, etc., was given, together with estimates for publishing the magazine independently of the Lesson Leaflets. A letter from the Post Office Department at Ottawa was submitted, showing that it was impossible to secure statutory postal privileges for the "Story Paper" if published separately. As a result of a very careful consideration of the whole question the Commission decided to make no change in the present method of issuing the magazine, but passed the following recommendations:—

(1) That it be the aim of the Commission to take such steps as seem advisable to secure, if possible, a modification of the present regulation governing postal privileges, so that Sunday School periodicals may be entitled to these privileges.

(2) That the Commission consider the advisability of issuing at the earliest possible moment a four-page story paper for the Elementary Grades, so that the present "Story Paper" might use all its space for matter suitable for the Main School Grades.

(3) That no change in the present arrangements be made until after the close of the war, when it is hoped that the conditions of the paper market will be more settled, but that definite plans be made in the meantime for putting into effect the previous recommendations.

The financial statement presented by the General Treasurer, Mr. James Nicholson, was very satisfactory in that it showed a very decided increase in the receipts of the Commission over preceding years. It was pointed out, however, that until the full amount of the apportionment was reached, viz., \$10,000, it would be impossible for the Commission to carry out its policy as endorsed by the General Synod at its last session.

The report of the Committee on Lesson Schemes led to a long discussion, the proposals made by the committee involving a departure from the use of the International Uniform Lesson Scheme. It was pointed out, however, that the desire of the Church, as expressed in the answers received to the last Questionnaire sent out by the

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## The Council for Social Service

Rev. L. N. Tucker, D.C.L., London, Canada

THE Church of England took a long step forward when it organized a department for Social Service in Montreal on Wednesday, October 18th, 1916. It was a happy omen, let us rather call it a providential coincidence, that this occurred on the Festival of St. Luke, who was a physician as well as an evangelist, who cared for the temporal as well as the spiritual well-being of men. The need for such a step had long been felt. Resolutions of Synods were found to be ineffectual while other religious communions were accomplishing things by means of organized effort. Accordingly, the last General Synod, held in Toronto in September, 1915, passed a Canon authorizing the formation of a Council for Social Service, on the same basis as the Sunday School Commission and the Board of Management of M.S.C.C. Delegates were duly appointed at the last Diocesan Synods, and, when it is borne in mind that these came from all parts of the Dominion, an attendance of forty members was most encouraging. The Primate occupied the chair. The Rev. Rural Dean Roy, of the diocese of Quebec, was appointed recording secretary, and the Rev. James Fee, of Montreal, press secretary. At a preliminary meeting held in Toronto in the spring a committee was appointed to draft a memorandum to be submitted to the autumn meeting. Rev. Precentor Tucker, of St. Paul's Cathedral, London, read this memorandum which dealt with the history of the question, the fundamental principles that underlie its treatment and the objects that should be aimed at, mentioning particularly the great questions of Temperance, Purity, Political Morality, the Relations of Capital and Labour, the Prevention of Contagious Disease, and kindred subjects. The meeting decided to have this memorandum printed and widely circulated as soon as funds would allow. The Executive Committee was appointed, consisting of 3 Bishops, 3 clergymen and 3 laymen, and the appointees were the Bishops of Huron, Toronto and Kingston, Archdeacons Ingles and Dobbs and Precentor Tucker and Hon. R. Harcourt, Dr. C. H. Thomas and Matthew Wilson, Esq., K.C. It was also decided that a general secretary should be appointed, but the choice was left in the hands of the Executive Committee. The choice of a treasurer was also left to be dealt with in the same manner, and Sexagesima Sunday was chosen as the day on which the objects and claims of the Council should be placed before the members of the Church and their offerings received on its behalf.

The Executive Committee of the Council met in the evening. The Bishop of Huron was appointed chairman, and Archdeacon Ingles, secretary. Steps were at once taken to prepare various forms of literature for the information more especially of the clergy, in view of the effort to be made on the forthcoming Sexagesima Sunday. The committee also decided to seek the co-operation of all interested in Social Service work with a view to the formation of local committees in all parts of the country. The Executive Committee, which must of necessity be composed of men who live not too far apart, hope, by means of these committees, to make the whole Church a sharer in their plans and efforts. As, however, the success of the council must depend very largely on the new general secretary, it is earnestly hoped that prayer will be made to God unceasingly, throughout the Church, that a man after God's own heart may be chosen for this important post. It is most encouraging to note that every step so far taken in connection with the council has been practically unanimous, and that Mr. L. A. Hamilton and Mr. W. H. Wiggs spontaneously offered handsome sums towards the prosecution of its work. It will also be a comfort to Churchmen, in this practical age, to find that the large organizations of the Church, which are complementary to one another, can be easily differentiated. The one may be called the Board, the other the Commission and the third the Council; and for short the first may be known as M.S.C.C., the second as the S.S.C., and the third as C.S.S.

The old have lost physical strength and energy, the gladness of abounding physical life. This is a loss hard to bear. Bodily strength is a great good. Strength of soul is better. Who would go back from what he now thinks to what he used to think? Who would barter a chastened spirit for a strong arm and leaping blood? I love the young, but the old are better. It is good to talk with a boy or girl of twenty; it is better to talk with a man or woman of forty; better still with a man or woman of eighty:—Mary E. Case.

**Social Service**

L., London, Canada

and took a long step organized a department at Montreal on Wednesday. It was a happy omen, a providential coincidence, the festival of St. Luke, who as an evangelist, who as well as the spiritual need for such a step had of Synods were found by religious communions by means of organized by the General Synod, held in 1915, passed a Canon for a Council for Social as the Sunday School of Management of the duly appointed at the when it is borne in all parts of the Dorset members was most occupied the chair. of the diocese of the secretary, and Montreal, press secretary. field in Toronto in the appointed to draft a d to the autumn meet- er, of St. Paul's Ca- memorandum which e question, the funda- lie its treatment and aimed at, mentioning tions of Temperance, e Relations of Capital tion of Contagious ts. The meeting de- andum printed and s funds would allow. as appointed, consist- en and 3 laymen, and hops of Huron, Tor- ons Ingles and Dobbs on. R. Harcourt, Dr. Nilson, Esq., K.C. It eral secretary should was left in the hands The choice of a leant with in the same nday was chosen as ts and claims of the fore the members of ngs received on its

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rength and energy, ysical life. This is strength is a great er. Who would go to what he used to hastened spirit for d? . . . I love ter. It is good to ty; it is better to forty; better still :—Mary E. Case.

**A Visit to Chooutla Indian School**

**Carcross, Yukon,**

MR. J. M. McCORMICK, Superintendent Church Camp Mission.

NOT the least of the pleasures enjoyed on my recent trip to the Yukon Creeks was the few days' stay at Chooutla Indian School, Carcross. Carcross is on the rail- way about half-way between Skagway, Alaska, and Whitehorse (at which latter place the steamer is waiting to carry passengers on the bosom of the great Yukon River for 500 miles to Dawson City).

Carcross was formerly known as Caribou Crossing, the name being bestowed upon it by Bishop Bompas. This is the first Mission reached on entering the diocese from the south, and it is partly a white and partly an Indian settlement. It was the chief scene of Bishop Bompas' labours, and up to the time of his death he was in charge of the Mission. In 1904 the Woman's Auxiliary gave a generous sum towards the building of a church and before the end of the year the church was consecrated. The Carcross district was brought into prominence by the discovery of silver quartz.

The Mission will always remain sacred, especially to the Indians, from its connection with that great intrepid missionary who lies buried in the little Indian cemetery just outside the city. The choir of St. Saviour's Church is composed of boys and girls from the above Indian school.

The Indian Boarding School was first established at Carcross in the spring of 1903. For some time previous a small school was conducted at Forty-mile, under Bishop Bompas, who made it a matter of personal concern. Mrs. Bompas also took a deep interest in the work. For several years it was carried on rather as a home for orphans and neglected children. After Bishop Bompas had visited Caribou Crossing (now Carcross) and had resided there for some time he realized that the place had many advantages as a location for the school.

Miss Ellis, who was in charge of the school, accompanied the eight or ten children up the river to the new school—a small house having been procured for the purpose.

When the Rev. I. O. Stringer (now Bishop) first passed through Carcross in October, 1903, the staff was composed of Bishop Bompas as teacher, and Miss Ellis as matron. Good Bishop Bompas went over from the school to the train, carrying his school bag as usual over his shoulder, to meet the new recruit for his diocese and give him a few words of instruction in connection with the work at Whitehorse, where he was to be Rector.

The present large and beautiful school building was erected by the Government in 1911, members of the staff and pupils moving over from the old school a mile and a half away. There are about 21 rooms in the building with sleeping accommodation for from 30 to 40 pupils and a staff of six. The Rev. W. T. Townsend, B.A., B.D., a graduate of Dalhousie University, Halifax, N.S., is the Principal. Mr. C. F. Johnson, formerly of the Hay River Indian School, is business manager, while his wife is housekeeper. Miss Naftel, formerly Head of the Deaconess House, Toronto, is girls' matron, while Miss Appleyard is matron to the boys. Miss Bennett is in charge of the kitchen.

The carelessly formed cabinet of fixed ideas regarding Indian schools in general, and the one in Yukon in particular, collapsed after a few days' stay at Carcross School. The building is substantially built of brick and stone finish, is modern throughout, including steam heating, hot and cold running water in the bath rooms. The classrooms and dormitories are spacious and well-lighted, while the equipment is wonderfully up-to-date.

The routine of the school from day to day is carried out with almost military precision and thoroughness. The first stir begins at 6 a.m., when the "getting-up" bell is rung. The ringing of the second bell at 6.30 is followed by great activity all over the school. By 7.15, when the breakfast bell sounds, a large amount of sweeping and dusting, chopping wood, etc., has been done. Then, after forming into line (girls in the sewing room, boys in the corridor) all march down to the dining room and take their seats at



Bishop Stringer, Staff and Pupils of the Chooutla Indian School.

the tables. Breakfast is followed by prayers, after which the pupils scatter in all directions each to the particular duty assigned. Inside the house the boys keep their own dormitories, the laundry, furnace room and corridor in the basement clean; they also do their own washing. While the girls do all the cooking and the ironing, and keep the rest of the house clean (and it is all kept so spotlessly clean), they also work in a sewing class two hours every day, and do their own washing.

The school bell at 9 o'clock summons all the juniors to the school room. Lessons continue until 12, after which all go down to dinner, then have a romp out of doors for an hour. At 2 the seniors take their places in the schoolroom, while the junior girls assemble in the sewing room.

The evening meal is served at 5.30; prayers at 7, after which all retire to their dormitories.

The writer was struck by the bright, intelligent appearance of the children in the schoolroom, and by the quickness with which they responded to the teacher's questions. It would seem that the training is working miracles among them, when one thinks that the 35 odd have been drawn from Indian encampments all over the diocese; they come from as far away as Rampart House. The Principal, the Rev. W. T. Townsend, is contributing an inestimable benefit upon the Indians of the Yukon and through them to the communities surrounding the various encampments, by leading the pupils under his care, "into the way of truth," and to "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

The industrial training of the pupils is in the hands of Mr. Johnson, the manager, whose devotion and experience are unique. In the excellent workshop, specially erected for the purpose by the Government, the boys are taught the use of tools, and judging by results they evidently are "apt" to learn. They mend their own boots and shoes and do carpentry work very well. The school gasoline launch is of home production and is neither clumsy nor crude, but is neat and graceful and well built. This summer a telephone has been installed between the school and Carcross—a mile and a half away. The boys cut and peeled the poles and helped also to set them and string the wire.

In visiting some of the Indian reserves in various parts of Canada, I have invariably been surprised to see how very little of the large tract of land was under cultivation. I do not know the cause of this, whether with the Indian it is a matter of "can't" or "won't," but one thing I do know, that when the Indian boys leave Carcross School, they will have had a thorough training in agriculture. All the vegetables, etc., consumed in the school are grown on the spot, and this is saying a great deal, for while the location of the school is remarkable for its excellent position, the soil is poor, being very thin and sandy with a heavy clay sub-soil. The boys are taught to plant the seed, weed, hoe, harvest and house the vegetables. The garden has increased from half an acre to about two. In 1915 it produced 90 bushels of potatoes, 6 bushels of carrots, 42

bushels of turnips, 2 bushels of beets, and 500 pounds of cabbage, besides lettuce, spinach, peas, radishes, celery, etc. Each boy has a little garden plot all his own, upon which he can show his skill. Sufficient hay is mowed and stacked for the winter to feed the horse and two cows.

The children are taken into the school between the ages of 7 and 18, the growing years, the time when children need nourishing food; this they get in abundance, even to lots of eggs. One month their own poultry

produced seventy dozen. The roving instinct of the Indian is not retarded, but rather developed; for the boys each have their little rifle and are encouraged to hunt for game. They are surprisingly good hunters and vie with each other for the biggest "bag." They rove the neighbouring hills in the berry season, with the result that this season already 100 quarts of wild fruit has been "put up." Then there is the type-setting room and the printing press, where the boys produce the "Northern Lights," a little masterpiece of its kind, being the official organ of the school, and of the diocese for that matter. This bright little messenger is posted to friends of the diocese everywhere, to stimulate prayerful interest in behalf of the great and grand work. The Principal trains the boys in the "art preservative of all arts," and also edits the paper. In spite of some discouragements in connection with Indian education, only those closely connected with an institution such as the above can fully understand the joy and satisfaction of knowing that many lives are being uplifted, brightened and blessed through the instrumentality of schools established on behalf of the Indians. In the great diocese of the Yukon our beloved Church undertakes more work than all other denominations put together and the far-seeing policy of the immortal Bishop Bompas is everywhere in evidence, especially in the Indian work.

In conclusion, it is only right and proper to say that the Government policy for the Indians in the Yukon is all that could be desired, and is wisely and efficiently administered by their agent, Mr. John Hawksley, a man who has spent his life among Indians and knows them as few do.

## A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week.)

CHAPTER XXVIII.

A Canadian Reunion.

"CLAUDE, you really must look at baby. He can almost pull himself up by the chair, and he's only ten months old. I do hope he won't injure his spine by being too precocious."

Marjory stood in the doorway at Otter Lake farm, dividing her attention between her husband, smoking on the verandah, and a fat, red-haired baby crawling about the floor of the living room. Claude rose and regarded his offspring with admiring curiosity.

"Funny little beggar, aren't you, Carrots?"

Carrots gurgled, and made tracks in the direction of his father.

"Won't his granny adore him, then?" said Marjory, as she indignantly snatched up her insulted child and covered him with kisses. "Granny won't call him 'funny little beggar.'"

"They ought to be here directly," said Claude, looking at the clock. "Gilbert's got his best team out to meet them, and he generally gets them home from Albertville within the hour. Here they are, Madge. Hurry, or we shan't be at the gate in time." He caught Carrots up on to his broad shoulder and ran down to the gate, just as a splendid team of bays driven by a big fair young man, swept down the road with three passengers in the rig.

"I've got them all safe, Madge," he called, "and the mother's hair hasn't turned grey yet, though the team did come along at a fair pace. She would sit up beside me, so as to leave the honeymooners in peace behind."

"Be quiet, Gilbert," called Phyllida, "David and I are staid old married people. It's a month since our wedding."

"Do make those bronchos or pintos or cayuses or whatever you call them stand still. I want to kiss my grandson," said Mrs. Lane.

"Cayuses' indeed," said Gilbert indignantly, but his remonstrances were lost in the general confusion of greeting and the chorus of admiration offered to the view of his worshippers only a mop of curly red hair.

"Come in, mother dear; your old room is ready for you. Come right upstairs. You don't look a day older than when we arrived here five years ago. It's simply ludicrous to think you're a 'granny'; but isn't Carrots a beauty? I have been so longing for you to see him and really appreciate him."

"He's a splendid boy, darling. Just the image of his mother at the same age. You look so happy, my Marjory. All must be going well."

"I don't think anybody could be happier, mother dear. Claude is the best husband a girl ever had, and Gilbert—well, he's just Gilbert. And Mr. Watson has been such a success, and the farm is prospering. And now that the dear old Rajah is happy with his Phyllida, and is going to give you back to us, my cup seems running over. You do like baby's name, don't you, mother? We both thought we should like him to be David, and then the Bishop was his godfather, so of course he had to be Hugh. The Bish-

op comes in whenever he is round this way to see how we are all getting on. He is looking very worn; I think he needs a rest; he's always at work. We told him he must come before David and Phyllida went on to India, so I expect he will appear soon. He always comes when he's wanted. Wasn't it splendid the way he dropped from the skies for our wedding?"

Master David Hugh had wound his fist so inextricably in his grandmother's hair that she was quite unable to answer, and Marjory led the way down to the familiar sitting-room.

Claude and Gilbert and John Watson were already there—eagerly discussing some question of the management of the farm. David and Phyllida soon completed the party, and they sat down to one of Martha's feasts. Carrots was turned over to Martha, over whom he ruled with a rod of iron.

Marjory, absurdly young to be at the head of the table, looked round proudly at her "family." David sat at her right hand, hardly showing any trace of his accident. He was developing into the best type of country gentleman, a good landlord and a keen politician, saved from the "country's squire's" narrow outlook by his love of reading and the eventful years in Canada. Phyllida was radiantly happy—still young enough a bride to start when John Watson addressed her as "Lady Lane."

It seemed, indeed, to Mrs. Lane, as Marjory had said, that her cup of joy was running over.

They sat long over the cheerful meal until the light began to fade in the west, and a crescent moon hung in the opal sky.

"Let's go out on the verandah," said Claude, as they rose from the table.

"I must put Carrots to bed," said Marjory.

"Do let me help," implored Phyllida; and the two went off together to worship at the shrine of babyhood.

"I must go down and look after one of the young horses. He seems to have sprained himself somehow," said Gilbert. "You other chaps might as well come with me."

The four trooped out noisily through the kitchen, where Martha made her usual formal protest about "gentlemen tramping through her kitchen," though she would have been surprised indeed if they had gone to the stables any other way.

Mrs. Lane found herself alone in the darkening room, and stepped out on to the verandah. A fresh breeze, laden with the scent of blossoms, blew up from the lake, making the long shadows of the maples dance in the moonlight.

As she stood at the doorway, drinking in the beauty of the night and recalling the many memories which haunted the place, she murmured:—

"His will is our peace." Indeed, my creed has come true."

A tall figure rose from a seat in the shadow of the eaves, and Hugh Neville's voice, with a new thrill in it, said:—

"At last, Margaret."

THE END.

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One of the bombs which fell on a town in the North Midlands of England, exploded over a little Wesleyan chapel 100 years old. The building was completely wrecked. Only one wall remains standing, and on that wall is painted in decorative red and blue lettering the text, "This commandment I give unto you, that ye love one another." The words can be read fifty yards away, and they were murmured by thousands of people who came to gaze at the tumbled pile of bricks and woodwork which sprawled over the site of the chapel.

## Downeaster

Thoughts of an Eastern Churchman

I CAN'T help feeling, if the expression may be excused in this decorous and dignified journal, that there has been too much "hot air" on our side of late in connection with the war. I am getting heartily tired of frantic headlines informing us that Mr. Asquith or Sir Robert Borden or Premier Hughes or somebody else in the public eye has made the statement that the Empire is still chuck full of fight, and has no intention whatever of loosing its grip upon the enemy's throat (or shall I say calf?). I am afraid there has been too much of this kind of talk. It only leads to rejoinders from the enemy, and possibly sometimes begets a fake confidence, with the inevitable result of popular impatience and bitter disappointment over the slowness of our progress. And it is undignified. What, for instance, could have been more undignified than Mr. Winston Churchill's historic "break" about "digging the German fleet out of its harbour like rats out of their holes"? Only to-day a flamboyant pronouncement of Mr. Lloyd George's appears in the daily papers to the effect that we are now on the high road to victory. Which is probably true, but rather monotonous. This sort of thing is hardly news, and reminds one of the American judge's injunction to the lawyer, who was talking against time in some petty case and indulging in glittering generalities, "Confine yourself to the dog-fight." Whenever there is a dearth of news from the front you can be sure of a blast of "hot air" from publicist, eminent, or rather eminent, on the general prospects of the Allies.

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What nonsense ordinarily sensible people sometimes talk, or endorse, when they assemble and meet together. The English Labour Conference the other day solemnly passed a resolution calling for the "Conscription of Wealth." Who, I would like to ask, is going to produce "wealth," to have it "conscripted," or confiscated, for that is exactly the same thing? Security of tenure, the peaceable possession of what is created by labour of hand or brain, is essential to the production and conservation of "wealth," so-called. Without security of tenure, and the privilege of transmitting it to one's descendants, no wealth worth speaking of would be produced. Men are not bees to blindly toil for some irresistible despoiler. You might "conscript" wealth once, but that would be the first and the last time, for there would be no wealth to conscript.

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Women are more exact (and shall I add exacting?) than men, and are often more businesslike in small matters. And business, like life, is very largely made up of small things.

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All feminism that is based on sex antagonism is bound to be a failure, because unnatural. The human race has to be carried on.

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A very noticeable change of late years in the American character is the decay of touchiness. Thirty or forty years ago the average American took his walks abroad with the inevitable chip on his shoulder. On all points that affected his national credit and honour it was a word and a blow. He was the most sensitive individual in creation, and as a natural result probably the most boastful. To-day, having become vastly less sensitive, he has become corre-

## Progress of the War

October 17th. — Tuesday — Germans and Austrians striking hard at Roumanians and Russians. British gain ground on Saloniki front.

October 18th. — Wednesday — Athens is occupied by Allies and riots follow. Roumanians hold Teutons. Heavy fighting reported from West front.

October 19th. — Thursday — Situation in Athens improves. King declares suspicions of Allies unfounded. Struggle continues between Teutons and Russians in Galicia. Roumanians still holding their own.

October 20th. — Friday — Roumanians capture men and guns from Teutons. Italians inflict heavy losses on enemy. Rains delay operations on Western front.

October 21st. — Saturday — Teutons attempt to smash the Roumanian defence on the south, and make some progress. Serbs push on towards Monastir. Italians also pushing forward. Situation in Athens still serious.

October 23rd. — Monday — British advance from 300 to 500 yards on a front of 5,000 yards north of Theipval on Western front, capturing 1,018 prisoners. French also gain ground on extreme south of Somme front. The Roumanians still hold their ground on Transylvania front, but lose considerable ground in Dobruja.

spondingly less boastful. All this is to the good. No doubt the typical American of to-day is, on the whole, as modest and unassuming an individual as one could desire to meet. He no longer, as I so well remember, flouts the overwhelming superiority of his country in your face with more than a suspicion of truculence, and fiercely resents the mildest criticism on anybody or anything distinctively American. That apparently is a thing of the past. In fact, the national attitude may in some respects be almost called self-depreciatory. This change, no doubt, is to be commended. But, on the other hand, the typical American has lost in force and virility, and in a kind of picturesque self-assertiveness that marked him out from all national types in existence, and did, it cannot be denied, constitute a certain charm. The modern American is one of the pleasantest fellows to meet, and generally scrupulously regardful of your own national antipathies and affinities. He doesn't impress you, as did the older generation, with his ebullient patriotism, his almost childlike absence of self-consciousness, and his ardent, fervent, invincible faith in the future of his country, but he is hardly as interesting. The fact appears to be that the nation is approaching its middle age. It has lost, or about lost, the engaging, if occasionally irritating, qualities of youth. Perhaps Uncle Sam is beginning to get flabby.

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A man's influence for evil is often out of all proportion to his popularity, strength of character, and generally attractive or commanding qualities. The most insignificant and least considered people have often a great power in this connection. For this reason, that there are so many people eagerly hunting about for excuses to shirk their duties, and ready to clutch at any straw. Our influence for evil, alas, is tremendous. When a man wants to do something it doesn't need much to turn the scale.

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Offertory: 347, 367, 377, 726.
General: 607, 610, 619, 658.

The Bible Lesson

By Rev. Dr. Howard, Montreal

20th Sunday after Trinity, November 5th
Subject: "St. Paul Shipwrecked on Melita." Acts xxvii.: 27-44.

INTRODUCTION.
ST. PAUL and his two companions (Aristarchus and Luke) had been having a hard time—a storm at sea, with all its then unpleasant and dangerous accompaniments. But greater unpleasantness and danger awaited them—their ship was destined to be wrecked, but after very considerable anxieties and sufferings all on board should be saved. This outcome of the voyage was revealed to St. Paul by an angel of God and made known by the Apostle to those in authority on board the fated vessel (27:21-26).
Before looking closely into the lesson for to-day it will be well to notice certain facts that the writer lays emphasis upon. This emphasis is, as it were, indirect. (1) He shows the commanding position that Paul had come to take on the ship. The Apostle had come forward in the Council held at Fair Havens. His advice had not been followed there, but as time went on he, more and more, impressed himself upon the centurion. By the opening of to-day's lesson the Apostle seemed to be the strongest and most commanding personality on board the ship. In studying the lesson this

fact should be kept prominently in the foreground of the mind. (2) He indirectly implies that Paul's commanding strength was due to his trust in God. The Apostle had not hesitated to speak of the God "Whose he was and Whom he served"; he had declared confidently that he "believed God," and had not hesitated to give thanks to God in the presence of all.

Here, then, we have two prominent facts concerning the state of affairs on the ship: (1) Paul is more important and more spiritually powerful than either the centurion or the master of the ship, and (2) this influence is owing to the Apostle's trust in the living God. It is only as we see these facts that we can understand why the writer takes up so much space with the story of the sea voyage and shipwreck. Had he not wished to bring out these two facts as respectively effect and cause, he might have dismissed the whole voyage with half a dozen lines. Keeping these thoughts prominently in mind, turn to a somewhat detailed study of the whole passage.

ANALYSIS OF THE LESSON.

I.—Breakers are heard ahead; the ship is anchored (vv. 27-33).

1. They had been drifting for fourteen days and nights in the sea of Adria. This drifting was "to and fro," showing evidently that the storm was variable but unabating. By the sea Adria was meant that part of the Mediterranean lying between Greece and Sicily—not the more confined area which in our day is called the Adriatic.

2. On the fourteenth night the sailors' ears detected the sound of breakers ahead. This presaged the worst danger—they might be cast upon rocks, ship and passengers suffering destruction. The sounding-line was used to confirm the sailors' opinion. From being in 20 fathoms of water they soon found themselves in only 15, and by this they knew that they were approaching some shore.

3. The ship must be stopped in her headlong, dangerous course. Consequently, they cast four anchors from the stern. Why from the stern and not from the bow, as was more usual? Because they wisely reasoned that by casting the anchors from the stern the bow of the vessel would still point landward. If they anchored from the bow the ship would soon be turned about with her stern to shore, and when daylight came they would not be able to beach her as they intended doing. Nothing more could now be done, so in watchful anxiety they sat down and longed for daylight to come.

4. Just at this point they were in danger of being deserted by the sailors. The ship's boat had been hauled up on to the deck at Cauda (27:16), where it had since remained. The sailors now made a plot to lower this boat under pretence of lowering more anchors from the bow of the ship and in it escape, leaving the passengers to their fate. It was a dastardly and selfish act. The sharp eye of Paul saw what they were doing, and his equally sharp mind divined their purpose. He reported this at once to the centurion and soldiers, warning them that if the sailors deserted all would be lost. Without the sailors there would be no skilled hands to beach the ship in the morning. The soldiers acted on Paul's advice. Cutting away the ropes that held the boat, they let her fall into the sea, and thus frustrated the sailors' plot.

II.—Paul's pre-eminence (vv. 33-38).
1. Everything that could be done to secure their safety had now been done. They must wait for daylight. Paul came forward, urging them to eat and to be of good cheer. They had long been without proper food;

owing to the storm and the precariousness of their position they had not been able to prepare the meals that they needed.

2. Paul was not ashamed of his religious profession. Before them all he gave thanks to God, and in so doing broke the bread and himself began to eat. This signified to all that he believed God would help them to safety. His act encouraged them. They were refreshed in mind at his encouraging faith and words. Being of good cheer, they ate and were strengthened.

3. The writer tells the number on board (276). Perhaps he counted them as they ate and jotted down the number in his note book. After their refreshment they lightened the ship by throwing out the wheat that remained of the cargo; this would make her ride higher in the water, and thus make their task of beaching her more easy.

III.—The attempt to beach the ship and its consequences (vv. 39-44).

1. Day broke at last. Experienced as the sailors were in navigating the Mediterranean, "they knew not the land." Looking carefully, they saw "a certain bay with a beach." This looked encouraging. They consulted together and concluded that their only hope lay in driving the ship on this inviting shore. They took heroic measures. The anchor cables were cut and the anchors left in the deep. The rudder bands were loosed—that is, the rudder paddles, which were used in ancient ships, were let down into the water in order that they might be used to steer the vessel to the land. (They had, evidently, been drawn up upon anchoring.) Then they hoisted up the foresail—this was not the mainsail, but a smaller sail in front of the mainsail, which some ancient ships carried. In a gale this smaller sail could be used without incurring the dangers that might attend the use of a larger canvas.

2. But their hopes were doomed to partial disappointment. They were not able to make the bay shore for reason that they ran on a sandbar. This sandbar had been formed by the current from a channel between the mainland and a small island meeting the waters in the bay. On this sandbar the ship stuck immovably. So boisterous was the wind and so heavy the breakers that the ship, strained by previous buffetings, began to break up. The situation looked hopeless.

3. "Kill the prisoners," said the soldiers to the centurion, "lest some of them escape and go free." But the centurion, for some reason, desired to save Paul. The Apostle had favourably impressed him, and under the divine guidance he became a friend in an hour of need. He refused the soldiers' suggestion, and ordered that all who could swim should jump overboard and thus save themselves. Others took to the floating planks of the ship and other floating articles. By this means everyone got safely to the shore.

Such is the graphic story. It is told by a master story-teller in an inimitable and captivating way. It has always had a fascinating charm for those who follow or love the sea. There is a tradition that Nelson read this chapter on the morning of the famous battle of Copenhagen. Perhaps he felt that he would rather have written this story than win the fight that has helped to make his name immortal.

SOME LESSONS FROM THE PASSAGE.

I.—God carries through His purposes in spite of all opposition. Though the storm wrecked St. Paul's ship, in spite of many and great dangers of the deep the Apostle's life was spared. The soldiers would kill the prisoners, but the centurion would save St. Paul. Many and grave were the perils, but wonderfully

(though seemingly by natural means) the Apostle's work was not hindered. This is but another illustration of the great and inspiring fact that God's purposes are never thwarted. Even the wrath of man praises God (Ps. 76:10). God's purposes go forward to their ultimate completion. He does not hurry those purposes, but their fulfilment cannot be overthrown. How hopeless to fight against God! How gloriously encouraging to be a co-worker with Him whose Will is the unconquerable law of the universe!

II.—The God-fearing man has the respect of his fellowmen. Here is Paul, the prisoner. He boldly confesses God, shows that his faith in God is real by the manly courage and undaunted hope that this faith inspires. All that was best and cleverest in him was sharpened, uplifted and intensified by this divinely-centred faith. It gave him the respect of all on board the doomed ship; it gave him power with and over men who had not his faith. Fear God and all that is best within you will be enlarged and bettered; men will respect the character of any one who is "strong in the Lord." It is strength of character that always has and ever will influence men; it is sure faith in God that gives us this strength of character.

III.—No believer in God and Christ should be ashamed to acknowledge that he is striving to serve God through Jesus Christ. "Whose I am and Whom I serve" was the confession of St. Paul. Bold words and fearless! God in Christ took the first place in his life. Is this not a lesson for us all? We often hide our faith in God. We put God in some other place than the first and foremost place of life. Because God is secondary (or less than secondary) we do not confess Him openly by word and deed. The boldness of St. Paul in public confession, as well as in every deed of life, shows how pre-eminent was God in his life, and admonishes us that we should ever exalt Christ in our hearts and openly manifest to the world "not only with our lips, but in our lives" that we are His, and that we strive to serve Him. Not only should we have convictions, but we should also have courage to make those convictions known. If every professing Christian did this the world would soon be at God's feet.

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Friday—Roumanians men and guns from 5. Italians inflict heavy on enemy. Rains delay ns on Western front.

Saturday—Teutons at- o smash the Roumanian on the south, and make rogress. Serbs push on Monastir. Italians also forward. Situation in still serious.

Monday—British ad- om 300 to 500 yards on of 5,000 yards north, cap- l on Western front, cap- 018 prisoners. French in ground on extreme f Somme front. The ians still hold their on Transylvania front, considerable ground in

ss boastful. All this No doubt the typical -day is, on the whole, 1 unassuming an indi- could desire to meet. as I so well remen- overwhelming superi- in your face with uspicion of truculence, ents the mildest criti- dy or anything dis- ican. That apparently the past. In fact, the de may in some rest called self-deprecia- ange, no doubt, is to

But, on the other cal American has lost irility, and in a kind self-assertiveness that ut from all national ice, and did, it cannot titute a certain cham- ican is one of the ws to meet, and gen- isly regardful of your ntipathies and affini- t impress you, as did ration, with his chil- , his almost childlike elf-consciousness, and vent, invincible faith f his country, but he teresting. The fact hat the nation is ap- middle age. It has ost, the engaging, if itating, qualities of Uncle Sam is begin-

ence for evil is often ortion to his pope- f character, and gen- e or commanding ost insignificant and people have often a this connection. For there are so many hunting about for k their duties, and at any straw. Our ril, alas, is tremen- an wants to do some- need much to turn

## Brotherhood

The thirty-first annual Convention of the Brotherhood of St. Andrew was held in Cleveland, U.S.A., on October 4-8, and was a great success from start to finish. Over twelve hundred men and boys attended the meetings, one of the number being a Sioux Indian from South Dakota, who had saved his salary for three months, that he might attend. Among the leading speakers were Bishops Anderson, Du Moulin and Leonard, Dr. J. Campbell White and Mr. George Wharton Pepper. Mr. Franklin S. Edmonds, who has been Acting-Secretary since Dr. Hubert Carleton resigned, was elected General Secretary, and Mr. George H. Randall, Executive Secretary, and editor of St. Andrew's Cross.

## The Churchwoman

**Huron Diocese W.A. Board Meeting.**—The semi-annual meeting of the Board of Management of the Huron Diocesan Branch of the W.A. was held in All Saints' Schoolroom, Windsor, on Wednesday, October 3rd, with an informal gathering on Tuesday evening. The latter was devoted to a conference on Girls' Work, when Miss Allwin Williams, the newly elected secretary for Girls' Branches, made her debut. The president, Mrs. Sage, occupied the chair and the Rev. Arthur Carlisle, Rector of the parish, opened the meeting and gave an address of welcome to the delegates. He referred to a similar occasion six years ago when he had just come to Windsor, and said that the experience of those six years had strengthened his conviction of the importance of missionary work. The last two years had proved that there is no power like the Gospel to comfort and console. The men at the front feel that nothing else enables them to sustain the strain and to go forward in the performance of their duty, and it is a great privilege to make this power known to the nations in darkness. Miss Williams then gave a brief report of the Summer School held in London in June, vividly portraying the benefits reaped by those attending. Miss Fannie Jones, of Toronto, gave a delightful talk on girls' work, pointing out that Missions was but one branch, that Home and Foreign work should be linked and that there was not a girl in the world whom God does not need. She dwelt especially on girls' responsibility towards other girls. A large number attended the service of the Holy Communion on Wednesday morning. At the business meeting that followed in the school-room, reports from the officers were submitted and information given on the progress of the work. The education committee has undertaken provision for eight children, at a cost of \$1,300, five deaneries each having a child of its own. A letter from Miss Robbins, of Honan, was read, heartily endorsing the idea of the Marjorie Nash Memorial Scholarships for Chinese girls graduating from St. Mary's Hall, and testifying to the comfort given her by the knowledge that she had been taken as a prayer-partner by an entire Branch. At the afternoon session a resolution was introduced, and heartily endorsed, to enlist the prayers of our members for the National Mission of Repentance and Hope throughout the Church in England, and asking the General Board to consider what we can do to help in the extension of the movement in Canada. A short memorial service was held for Mrs. Roberts, of Walkerville, a life-member, who had just been called Home, Rev. Mr. Battersby, of Walkerville, and Rev. A.

Carlisle taking part. Afterwards, the latter addressed the ladies, giving by special request, some of his experiences at the front. He touched all hearts by his testimony to the spirit of our soldiers, their attitude towards religion (though they don't talk much about it), and brought much comfort to those who have dear ones in the fighting line. At 4.30 a children's rally was held, a large number of little ones being addressed by the Bishop, Mr. Anderson, of India, and Rev. Neville Ward, of Honan. In the evening the hall was crowded for the public missionary meeting, Bishop Williams presiding. In opening he gave a warm testimony to the work done by the W.A., especially in our Indian schools and Missions, as well as in the foreign fields. Mr. Anderson, an Oxford graduate, who has spent 15 years in India working on behalf of the Student Volunteer Movement, then addressed the meeting, speaking most earnestly of the power of prayer and its vital necessity in missionary work, illustrating his subject with facts from the Mission field, and urging his hearers to make greater use of this most powerful weapon which God has put into the hands of every individual Christian. Rev. Neville Ward followed. He told of the early efforts to introduce Christianity into China, of the progress of Protestant missionaries, especially of the Anglican Church, and of his own work in Honan, and of some of the things the missionaries have to fight against as shown in the religions of China. The thanks of the delegates were extended to the speakers, and to all who had so ably contributed to the success of the meetings.

## Church News

### Preferments and Appointments.

**Seaton-Adamson**, Rev. R. J., Rector of Paris, to be Rural Dean of Brant. (Diocese of Huron.)

### NOVA SCOTIA.

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

**Halifax.—St. Matthias.**—The Dean of Nova Scotia was the special preacher at the Harvest Home service held in this church on October 12th, and on Sunday, the 15th, the Rev. Dr. Boyle, President of King's College, Windsor, N.S., preached at both services, besides addressing the Sunday School and the Men's Bible Class. On Monday evening, the 16th inst., a congregational "At Home" was held in the Parish Hall. Nearly \$500 was contributed during the evening to the new Church Fund. It was with deep regret that the congregation learned that the Rev. C. K. Masters, a former Rector of the parish, had been wounded while acting as Chaplain at the front.

**All Saints.**—A letter received from Bishop Courtney, Archbishop Worrell's predecessor in the Nova Scotia episcopate, brings the news that he will come to Halifax expressly to be present at the consecration of All Saints' Cathedral, which is to take place on November 1st—All Saints' Day.

**Charlottetown.—St. Peter's.**—From October 8-18th, this Cathedral had its Mission conducted by the Rev. H. M. Little, of the Church of the Advent, Montreal, assisted by the Rev. W. A. Huband, of Port Greville, N.S. The order of services was two daily celebrations of the Holy Communion at 6.45 and 7.45 a.m.; children's services; services for women;

and evening Mission services. On the two Sundays the Holy Communion was celebrated at 8 and 11 a.m., and services for men at 4 p.m. in the Opera House. It would be hard to say which sermon was the most helpful, but those who heard the one on the Passion of Christ will long remember it as a fine and masterly discourse. Mr. Little's sermons and instructions were earnest, sincere and full of the deepest spirituality. Mr. Huband gave the addresses at the Holy Communion services, on such subjects as the Memorial of Calvary, the Bond of Fellowship and the Service or Work of a Communicant, with care and reverence, and his method at the children's services was very effective, for in a good catechetical manner, with apt illustration, he closely held the children's attention. Canon Simpson had his congregation carefully prepared for this Mission and one could feel that the Holy Ghost was indeed present in this spiritual uplift. To mention all the good fruits of the Mission is impossible, for that must rest in the hearts of the many people that came under its influence, but this account would be incomplete without speaking of two results: one was that 80 people renewed their baptismal vows; and at the daily celebrations, there was an average attendance of 32 souls.

**Dartmouth.**—Sunday, October 8th, was a red letter day at Emmanuel Church, as the North End Mission Church, Dartmouth, will hereafter be styled. The morning service was attended by the Church Lad's Brigade, which consists of Church of England boys in Dartmouth from the Sunday Schools of Christ Church and Emmanuel Church. The boys, in full uniform, marched to the church preceded by the band of one of the warships, which kindly rendered this much-appreciated service. It was an impressive sight when at the end of the service, the naval band struck up the "National Anthem" and every boy stood "at attention." Canon Vernon selected two texts, the first the motto of the brigade—"Fight the Good Fight," the second, one which he hoped every brigade boy, by the bravery and endurance with which he fought the battle of life would at last make his own "I have fought a good fight." He earnestly appealed to the boys to fight valiantly in the age-long war against evil and to keep the faith, pointing out that in that war there can be no neutrals. Special interest was given to the session of the Sunday School in the afternoon at which the attendance reached 101, by the presence of several members of the senior boys' class who are shortly to go overseas. In the evening the annual Harvest Home service was held. Rev. Canon Vernon took as his text the name the Archbishop has, at the request of the vestry, selected for the church, "Emmanuel," which being interpreted is "God with us." He pointed out how suitable it was as linking forever the name of the church with that of the mother church and parish of Christ Church, and its appropriateness at this time of war when we wish to emphasize our belief that "The Lord of hosts is with us, the God of Jacob is our refuge." He urged all to recollect at all times the truth of the name Emmanuel, the presence of God in the processes which gave us the harvest, the presence of God in the work of the Church, and in saying farewell to members of the congregation about to go overseas, he urged them to remember that the God of their fathers and their mothers, the God of the homeland and of the home church, would also be Emmanuel to them on the sea, in England and at the battle front.

**Church History Illustrated.**—Dean Llwyd has begun in St. Luke's Hall,

a series of lectures which are to run to Advent, and to be illustrated with a very fine set of slides which he secured when in New York, expressly for the purpose. The subject of his first lecture was "The English Bible," the following seven lectures to be on Church History. Beginning with the terrible days when Nero was emperor, he showed one striking picture of Paul, the fearless and the great of heart, preaching before the sensual and cruel ruler, and there followed a keenly interesting succession of views calculated to impress upon the large group present the priceless-ness of their heritage in the Book of Books. One was of the Venerable Bede who, even as he finished his translation of St. John, the beloved disciple, into Latin, said to his attendant, as the latter remarked, "It is finished, master!" "Yes, I may now say my Nunc Dimittis," and so saying breathed his last. The Dean's comment served to enrich and emphasize the message of the slides.

### FREDERICTON.

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

**St. John.—St. John's.**—Rev. V. P. Jarvis, of Toronto, who has been for some time the Rector-in-charge of this church, has resigned. Mr. Jarvis is about to undertake a course in the officers' training school.

**Hampton.**—The Bishop of Fredericton has appointed Rev. A. H. Crowfoot, Rector of this parish, to the position of Archdeacon of St. John, made vacant by the resignation of Rev. W. O. Raymond.

### QUEBEC.

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

**Quebec.—Cathedral of the Holy Trinity.**—The Rev. M. Baines, of Lebombo, S.E. Africa, gave a missionary lecture in the Cathedral Hall on the evening of October 17th.

**St. Michael's.**—A memorial service was held in this church on the 15th of October for the late Pte. Todd, of Sillery, who was killed in action.

**St. Matthew's.**—The Rev. A. H. Kelley officiated in this church for the first time since his recent illness on October 15th. The 171st Battalion paraded to the morning service.

**Portneuf.**—A solemn and impressive memorial service was held here on Sunday evening, September 24th, for the late Lieut. Arthur Bishop, son of Mr. George Bishop, recently fallen in action. The service was conducted by the Rector, the Rev. W. A. Adcock, who delivered an eloquent address, taking for his text: "For He shall wipe away all tears." In his sermon Mr. Adcock also alluded to the fact that this little parish had now lost four of her best and bravest on the battlefield for God and for the country. The beautiful little church was tastefully decorated with flags and white flowers and was crowded with a large congregation, of which quite three-quarters were French Canadians, testifying to the widespread love and sympathy for the bereaved family.

**Sherbrooke.—St. Peter's.**—The Rev. Clarence Mortimer has been appointed Assistant Curate of this church. Until his arrival the Rev. H. R. Bigg is being assisted by his father, the Rev. F. C. Mortimer, formerly missionary on the Labrador coast.

The staff of St. Peter's has been increased by the appointment of Deaconess Patterson who is now working in the parish.

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**OTTAWA.**

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

**Ottawa.—St. Luke's.**—The new Rector, the Rev. J. E. Lindsay, organized a very pleasant evening recently in the Church Hall, for the purpose of enabling Mrs. Lindsay and himself to make the acquaintance of the congregation. A large number took advantage of the occasion to meet them. Combined with the evening a shower was held for the members serving overseas, it being the Rector's intention to send to every man belonging to the church something useful and appropriate for Christmas. The Rev. E. A. Anderson, Rural Dean, and the Rector, addressed the gathering; a musical programme was rendered, and refreshments were served, bringing a very pleasant evening to a close. The annual Harvest Thanksgiving services were held on Sunday, October 15th, and were well attended. The church was handsomely decorated for the occasion. The Rector, Rev. J. E. Lindsay, officiated at all services, and during the course of his sermons reminded his hearers that although the harvest this year was not as bountiful as in former years, and although there were many sad and anxious hearts and homes throughout the Dominion on account of the war, yet there was much to be thankful for to Almighty God.

**Anglican Clerical Guild.**—The annual meeting of the members of this Guild was held at the home of Archdeacon Mackay in this city on the 17th inst. A resolution was passed at this meeting warning parents to be very particular of the kind of motion pictures they permit their children to see, with a rider urging the Government to appoint one woman member on censor boards. Archdeacon Mackay was re-elected chairman of the Guild and Rev. J. H. Dixon was elected secretary-treasurer. During the week of November 12-19 services of repentance and hope calling the people's attention to the religious aspect of the war, will be held in the following churches: St. Alban's, St. Matthew's, St. John's, St. Barnabas' and Christ Church Cathedral. Details in regard to the holding of these services were settled at the meeting. Work was arranged for Rev. Canon Read, who is taking up his duties as Anglican missionary to the city hospitals and institutions at the end of the month.

**ONTARIO.**

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

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

**Brockville.—St. Paul's.**—The annual anniversary services of this church were held on Sunday, October 15th, when the Ven. Archdeacon Dobbs preached to large and appreciative congregations. In the afternoon the Archdeacon addressed the Sunday School scholars, who turned out in large numbers to welcome their old Rector. The collection, which was for the General Purpose Fund, was well over \$200. Monday evening the annual congregational social was held when, notwithstanding the inclemency of the weather, the people attended in goodly numbers to meet their former Rector.

**TORONTO.**

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

**William Day Reeve, D.D., Assistant**

**St. James' Cathedral.—The Mothers' Union.**—The opening service of the

season was held in this Cathedral on Tuesday, October 10th, 1916, at 3 p.m. Shortened evensong was read by the Rev. Canon Plumptre, and an address was given by the Rev. F. Graham Orchard on "The Building of Character," with the words in St. Matt. 13: 13 as a text, "The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Our Lord, the preacher said, spent more time in training His disciples than in public acts. He helped the spiritual growth of the Twelve and gave them a promise of power—i.e., strength of character, illustrating His teaching by the homely events of daily life. At the close of the service two new members were enrolled. A short business meeting was held in the Parish House afterwards, when reports from the diocesan secretary, treasurer and librarian were read, also those from local branches. Two new members were elected to fill vacancies on the council.

**Church of the Messiah.**—A very happy and well attended meeting was held at the School-house of this church on Wednesday, October 11th, the Rev. S. A. Selwyn, Vicar, presiding, to say farewell to three members of the congregation who are "leaving for the front," in the great spiritual war. Mrs. Macqueen Baldwin and Miss Cicely Baldwin, her daughter, who had helped in the choir and Sunday School, are leaving for Japan, where they have already done good service. Miss Lucy Brewster has been a valued worker in the Sunday School for the last 12 years. She has left now for an Indian school in the North-West. Each lady spoke well in giving their farewell messages. The Rev. Canon Dyson Hague then gave an excellent and very helpful address. Mr. Grant Helliwell, a veteran churchwarden and Sunday School superintendent, in the names of the choir and Sunday School teachers, then presented Miss Brewster with a warm travelling rug and other gifts, and also Miss Baldwin with an umbrella. Miss Brewster was also the recipient of a Cruden's Concordance and an ebony toilet brush from the Young Women's class. The W.A. leaders and some of the Young Women's class supplied light refreshments, which were much appreciated. Miss Thomas, Dr. Helliwell, Mrs. and Miss Baldwin and Miss Brewster have all been members of our "Messiah" congregation. God reward and bless them!

On Sunday, October 15th, the Right Rev. Bishop Reeve admitted Mr. Frank Andrews, of Wycliffe College, to the office of Lay Reader. Mr. Andrews hopes, if all be well, to be ordained at Christmas, and will then become (D.V.) our honorary Curate. God bless his ministry!

**Fenelon Falls.—St. James'.**—On Sunday morning, October 8th, a memorial service was held to the glory of God and in loving memory of Lance-Corporal Russell Macdougall, son of Hugh Macdougall, one of St. James' churchwardens. The young man enlisted with the 109th Battalion of Victoria and Haliburton. He was well known in the north country as a first-class hockey player and very popular with the young men of the village of Fenelon Falls. He took a partial course at the School of Practical Science in Toronto. When volunteers were asked, after the arrival of the Battalion in England, for a draft for immediate service in France, he was the first one of his company, "C.C.-F.," to step forward and offer himself. He unfortunately died of pneumonia in England. Rev. G. R. Maconachie, B.S.A., of Lindsay, preached the sermon, stating that self-sacrifice is the essence of Christianity. He said also that every man who enlists may consider that the chances of his returning to Canada are very slim. He spoke of the fact that willingness to sacrifice, whether that sacrifice be carried to its consummation or not, is well pleasing in God's sight and the thing to be desired, as witness Abraham's willing, but uncompleted, offering of his son Isaac. Miss Doris Townley sang acceptably, "Peace, perfect peace," etc. Forms of service were used; 170 persons were present.

**Blackstock.**—The Rev. J. H. Kidd, Rector of this parish, has been appointed Rural Dean of the Deanery of Durham and Victoria, in place of the Rev. Canon Allen, of Milbrook, who has occupied the position for the past two years.

**Wilberforce.**—Harvest Thanksgiving service was held in Wilberforce on Sunday, October 1. The hall, which is being used for worship in the absence of a church building, was beautifully decorated with fruit, vegetables and grain. A large congregation was present and an appropriate sermon was delivered by the Incumbent, Rev. E. G. Robinson. On Monday evening, October 2, a concert and Red Cross sale was held in Wilberforce. A splendid programme of vocal and instrumental music was rendered by the choir and was much enjoyed. The proceeds were \$23.43.

**NIAGARA.**

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

**Hamilton.**—The Rev. R. A. Hiltz, the General Secretary of the Sunday School Commission, preached in St. George's in the morning and the Church of the Ascension in the evening on the 15th inst. On the same day, Dean Owen preached in Christ Church Cathedral on the subject of "The place of the Sunday School in the work of the Church." He took for his text, "Put on the whole armour of God that ye may be able to withstand the wiles of the devil."

On Sunday last the annual Harvest Thanksgiving services were held in this Cathedral church. The Dean preached in the morning and Archdeacon Perry, of St. Catharines, in the evening.

**St. James'.**—The first of a series of missionary socials, under the auspices of the W.A., was held in the Parish House on the 11th

inst. At this meeting Dr. Renison, the Rector of the Church of the Ascension, gave a most interesting address on his journey last year to the Indians and Eskimos of the Lone North Land. His address was illustrated by many excellent magic lantern views. The proceeds of the silver collection were given to the funds of the W.A. and amounted to nearly \$8. Other missionary meetings of a similar nature will be held during the winter months.

**Rymal.**—The annual Convention of the S.S. Association of the Deanery of Wentworth was held in this place on the 19th inst. At the opening service, which was held in St. George's Church, the sermon was preached by the Rev. C. E. Riley, Rector of Dundas. A teachers' meeting was held at the afternoon session, after which addresses were given by Rev. C. Venn Pilcher, M.A., of Toronto, Rev. Canon Howitt, of Hamilton, and Miss M. J. Woodhouse, of Dundas.

**HURON.**

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

**London.**—The Ministerial Alliance of this city met on October 16, under its new president, Rev. Prof. Wright, and began its fall programme with an address on "Christian Science," by Rev. Dr. Dougall, pastor of Askin St. Methodist Church, London. This address was one of exceptional merit, giving pages and extracts for many of the most preposterous statements of Mrs. Eddy. It ought to be widely known among those who have to combat this pernicious heresy.

**Brantford. — Grace Church.** — A pleasing event took place in this church on the 18th inst., St. Luke's Day, when the Rev. Charles Paterson Smyth, Curate of this church, was married to Miss Winnifred Louise Roberts, the third daughter of Mr. and Mrs. R. L. Roberts. The marriage ceremony was performed by the Ven. Archdeacon Paterson Smyth, Rector of St. George's, Montreal, the father of the bridegroom, assisted by the Ven. Archdeacon Mackenzie, the Rector of the parish. The bridegroom has been Curate to Archdeacon Mackenzie for the past two years, and the bride has been for some years a member of the choir and has also been actively identified with the work of the Sunday School. Both the bride and bridegroom are very well known and are most popular with the people of Brantford and its vicinity.

**Paris.**—The Rev. H. C. Light, of Brantford, and the Rev. W. Snelgrove, of Galt, were the special preachers at the Harvest Thanksgiving services in this parish. The offerings for the day amounted to the handsome sum of \$210. The Rector addressed the Sunday School scholars in the afternoon.

**Courtright.**—The young wife of the Rector of this parish, Rev. H. B. Metcalf, died suddenly in London on Sunday, October 1st, leaving a small baby boy. Only 15 months previously Mr. and Mrs. Metcalf had taken up their residence in Courtright and in that short time Mrs. Metcalf had endeared herself to the people by her unusual tact and ability. Mr. Metcalf has the deepest sympathy, not only of his parishioners, but of his many friends outside his parish. The funeral service was held in St. Paul's Cathedral, London, Ont.

**Port Dover.**—This church has one outstanding feature which attracted your correspondent's notice and which is not too common in the Church of England—a flourishing Bible Class, with more than 20 names on the roll

**Home Conservation**

**I**N prosecuting this war, we are literally fighting to conserve our homes. Next to the soldiers in the field, the greatest conservator of the home life of any state is the modern insurance company.

**THE MUTUAL LIFE OF CANADA**, for example, has paid to policyholders, or to their relatives, \$17,800,000 since its foundation in 1869, and in addition—

There are at least fifty thousand homes in "this Canada of ours" protected by Mutual policies in the event of the death of their owners.

To guarantee the payment of these policies the Company holds \$26,894,524, a sum not only sufficient but including a surplus of \$4,258,000.

**Mutual Life of Canada**  
Waterloo-Ontario

lectures which are to run and to be illustrated with set of slides which he secured in New York, expressly for the purpose. The subject of his lecture was "The English following seven lectures on Church History. Beginning with the days when Nero was shown one striking picture, the fearless and the cruel ruler, and there followed interesting succession culled to impress upon the audience the priceless heritage in the Book of Revelation of the Venerable even as he finished his lecture of St. John, the beloved of Latin, said to his at the latter remarked, "It master!" "Yes, I may Nunc Dimittis," and so ended his last. The Dean's address to enrich and emphasize of the slides.

**FREDERICTON.**

**Richardson, D.D.,**  
Fredericton, N.B.

**St. John's.**—Rev. V. P. Ronto, who has been for the Rector-in-charge of this parish, has resigned. Mr. Jarrold undertake a course in training school.

The Bishop of Fredericton, Rev. A. H. Crowfoot, visited this parish, to the potheacon of St. John, by the resignation of Raymond.

**QUEBEC.**

**Iron Williams, D.D.,**  
Quebec, P.Q.

**Cathedral of the Holy Trinity.**—Rev. M. Baines, of LeFrancia, gave a mission in the Cathedral Hall on October 17th.

—A memorial service is church on the 15th inst. in the late Pte. Todd, of the 171st Battalion killed in action.

—The Rev. A. H. Ronto, who has been for the Rector of this church for the his recent illness on the 17th inst. The 171st Battalion morning service.

—A solemn and impressive service was held here on Sunday, September 24th, at St. Arthur Bishop, son of the late Bishop, recently fallen in service was conducted by Rev. W. A. Adcock, an eloquent address, text: "For He shall arise." In his sermon alluded to the fact that the parish had now lost its Rector and bravest of the land and for the country. The church was tastefully decorated with flags and white flowers, and was crowded with a large number of people, which quite three hundred Canadians, testified to spread love and sympathy to the bereaved family.

**St. Peter's.**—The Rev. J. C. Roper has been appointed Rector of this church. The Rev. H. R. Biggs, formerly of his father, the Rector, formerly misbrador coast. The Rev. J. C. Roper's has been appointed Rector of this church. The Rev. H. R. Biggs, formerly of his father, the Rector, formerly misbrador coast. The Rev. J. C. Roper's has been appointed Rector of this church. The Rev. H. R. Biggs, formerly of his father, the Rector, formerly misbrador coast.

## Making a Will is Most Important

No matter how small your Estate. Making a Will is most important, as it is the only assurance that in the event of your death your Estate will be divided as you wish. In drawing up your Will, be sure that this Corporation is named as your Executor.

### THE TORONTO GENERAL TRUSTS CORPORATION

FEATHERSTON OSLER, K.C., D.C.L., *President*  
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 TORONTO      OTTAWA      WINNIPEG      SASKATOON      VANCOUVER

and an excellent record for regular attendance. This class meets on Sunday mornings in the spacious new annex to the schoolroom and is led by Mr. John S. Martin, the noted poultry expert. He is president of the White Wyandott Association of North America and has now 5,000 thoroughbred chickens which command sky-high figures on the poultry market. The Rector, Rev. H. J. Johnston, is to be congratulated on this splendid class, and the beautiful and well-decorated church and commodious rectory which was added in his time.

**St. Thomas.—St. John's.**—A very interesting and impressive service was held in this church on Sunday afternoon, the 15th inst., in observance of Children's Day, known as "The Sunset Service," illustrating the religious teaching of the Church Catechism. The service was presented by 18 members of the school suitably dressed and carrying banners illus-

trating the various steps, making a very striking effect.

**Ingersoll.**—The Rev. Professor Wrong, of Toronto University, gave an address to the members of the Canadian Club of this town on the 13th inst. He took for his subject, "Canada after fifty years of Federal Union."

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#### ALGOMA.

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

**Novar.**—Successful Harvest Thanksgiving services have been conducted in all the churches of this Mission during the last few weeks. The Rev. L. Sinclair is preparing candidates for confirmation when the Archbishop comes next month.

**Parry Sound.**—Two handsome flags, the Union Jack and the Dominion Banner, have been placed at the ent-

rance to the chancel. They were presented by the Junior Boys, K.O.H. Club of Trinity Church.

**Falkenburg.**—The Rev. E. G. Heaven, who has served the Church in St. Joseph's Island for two years and a half, has now taken charge of this Mission.

**Little Current.**—The Rev. D. Conners, S.S.J.E., has kindly consented to be here in November in order to conduct a mission. It is hoped that the people will take advantage of this opportunity.

**North Bay.**—The Rev. C. W. Balfour, M.A., when on a visit to Bear Island in the district of Lake Temagami, baptized an Indian child.

**Depot Harbour.**—The Rev. A. P. Banks, L.Th., who has been in charge of this Mission for over two years, has removed to Port Elmsley in the diocese of Ottawa, where he will have a larger sphere of usefulness. We extend our best wishes to him for the future.

\*\*\*

#### RUPERT'S LAND.

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

**Winnipeg.**—The Deanery of Winnipeg, at its last meeting, listened to a most inspiring address by Rev. R. H. A. Haslam on the place India is taking in the present world crisis. There was a large attendance, and Mr. Haslam was given an excellent reception. Archdeacon Thomas laid before the meeting a concise statement regarding the Mission funds of the diocese. E. D. Martin, convener of the Missionary Committee, reported for that committee, and promised an energetic campaign to raise the full apportionment of the Deanery. Rev. H. Cawley reported for the committee on "Funeral Arrangements," making several valuable suggestions looking to the improvement of present conditions. Rural Dean McElheran reported regarding the proposed fortnight of special effort in November along the lines of the Mission of Repentance and Hope.

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**St. Michael and All Angels.**—Rev. R. E. Park has undertaken his work at this church, and was given a fine welcome by the congregation last week.

\*\*\*

#### SASKATCHEWAN.

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

**Saskatoon.—St. James.**—A very successful "At Home" was held under the auspices of the Girl Guides of this church in the Parish Hall on the 11th inst., when a silver-headed walking stick, suitably engraved, was presented to the Rev. H. Wilson, M.A., who has been Rector of this church for the last two years. Mr. Wilson has been appointed Rector of Wainwright in succession to Rev. Mr. Assiter, who has been appointed to the incumbency at Lacombe.

**Kinistino.**—The Rev. William Brailsford, the Incumbent of this parish, has enlisted as a private in the 243rd Battalion.

\*\*\*

#### CALGARY.

**William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.**

**Diocesan Notes.**—On Sunday, October 8th, Harvest Thanksgiving services were held in Christ Church, Macleod, the special preacher being Ven. Archdeacon Dewdney. The total offerings during the day exceeded \$500.

The Bishop of Calgary inducted Rev. H. Assiter, of Wainwright, Diocese of Saskatchewan, to the incumbency of St. Cyprian's, Lacombe, at morning service on 8th inst. He also took the early celebration that morning. In the evening he read the lesson and preached in St. Luke's Church, Red Deer.

The dedication of St. Columba's Church, Delburne, postponed from last week owing to the stormy weather, was taken by the Bishop on Tuesday evening, 10th inst. There was an early celebration of the Holy Communion in this church the following morning.

\*\*\*

#### EDMONTON.

**Henry Allen Gray, D.D., Bishop, Edmonton, Alta.**

**Diocesan Notes.**—The Bishop of Edmonton and Archdeacon Webb left on Thursday, October 12th, for Montreal, where they will represent the diocese at the various Church gatherings.

The Harvest festivals of the various city churches were held on Sunday, October 8th. The day was fine and the congregations large, the Rectors for the most part preaching to their own congregations.

Sunday, October 15th, "Children's Day," was dull in the morning and rainy in the afternoon, but the children's services were, on the whole, fairly well attended.

The Anglican Sunday School Association held its monthly meeting in All Saints' Schoolroom on Tuesday, October 10th, when an interesting paper on "The Geography of the Holy Land" was given by Rev. Canon Boyd.

**Christ Church.**—Rev. C. W. McKim, Rector of this church, visited Red Deer on Sunday, October 22nd.

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EDMONTON.

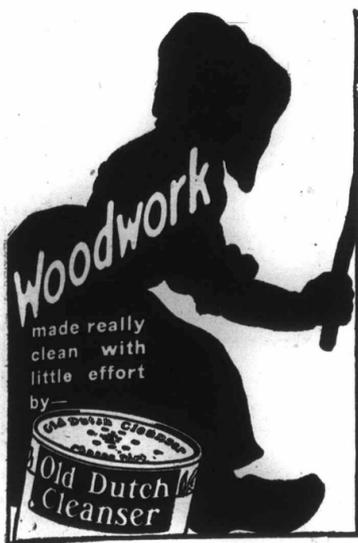
Gray, D.D., Bishop, Edmonton, Alta.

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h.—Rev. C. W. Mc- this church, visited Sunday, October 22nd,



being the special preacher at the Har- vest Festival services held in the church there.

Holy Trinity.—Rev. Mr. Saunders and his bride arrived in Edmonton on October 17th. Mr. Saunders will act as Vicar-in-Charge of Holy Trinity while the Rector is at the front.

St. Mary's.—Rev. Jas. McIntyre preached his farewell sermon in this church on Sunday, October 8th, and left on the following Saturday for England. Both Mr. and Mrs. Mc- Intyre endeared themselves to the congregation at St. Mary's and St. James', Beverly, and their loss will be keenly felt. Mr. McIntyre's place will be taken by the Rev. J. Mars- den, who will also lecture in history at the University of Alberta.

St. John the Evangelist.—The Har- vest Supper, given by the W.A. of this church, was attended by the largest number of people ever present at this annual event and proved a de- cided success.



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St. Andrew's.—The Rev. and Mrs. J. A. Partridge have just returned from a short holiday at Sedgewick. Rev. Arthur Murphy conducted the services while the Rector was away.

ATHABASCA.

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

Hay River.—St. Peter's Mission.— Letter from Rev. A. J. Vale.—"Will you be kind enough to tell our many friends and supporters among your readers that our new school building is progressing very favourably, and we have every reason to believe it will be ready for us to occupy next summer. I enclose you snapshots of it in course of building. We have been busy for four years collecting enough building material. We have purchased from both sawmills in- stalled and operated by the Govern- ment at Forts Smith and Simpson. We have also had a good deal of the heavy lumber sawn by hand here by the method known as whipsawing. We have it all ready now. The builders arrived here June 26th, 1916, and set to work on building our new school, June 28th, 1916. In about three weeks' time they had erected the framework as shown in latest photo sent. Since that time they have kept steadily at work, and with the help of our native Indians and the larger boys of our school have so far progressed as to hope to get the shingling of the roof completed to- day, just two months from commenc- ing work. We expect to raise the flag and ring our new bell to-morrow for the first time to celebrate the finish- ing of the roof, and it also happens to be the anniversary of our wed- ding, so we hope to have a happy day and provide a few games for the children. We will observe August 28th, 1916, as our Labour Day school holiday in place of September 4th, 1916. I shall try to send you a more detailed account of our progress from time to time during the winter. The builder of our new school is Mr. James Gee, a contractor from Ed- monton. He resigned his position as churchwarden of St. Paul's Church, Edmonton, when he came to us for this work. He brought with him one assistant, Alex. Pirie, also of Edmonton. We have in Mr. Gee a most energetic, God-fearing and conscientious workman. He has prom- ised to conduct for us a Bible Class among our older boys during the winter. I must close now with many thanks for your space and ask all who read the above to join with us in praising God, Who has made it possible for this work to go ahead by inclining our friends in the home- land to give of their means and pro- vide the wherewithal to get the ma- terials and the work done. 2nd. For guiding our Bishop in the choice of the building contractor and assistant. 3rd. For keeping the workmen and boys free from all accidents. 4th. For the splendid progress made so far, which now gives every reason to hope we shall be able to close it in before the cold weather, and thus enable the men to work during all the win- ter months. 5th. Last, but not least, for the architect, Louis R. Jarvis, who gave us all his time and work as a gift to the Master of the vine- yard. Will you also join in praying that all may continue to go well and we may be kept faithful in our work here among the Indian children.

NOTICES UNDER THE HEADINGS OF BIRTHS, MARRIAGES AND DEATHS 50 CENTS EACH INSERTION.

MARRIAGE

RICHARDSON—FIELD—On Wednesday, Oct. 18th, 1916, at St. Simon's Church, Toronto, by the Rev. E. C. Cayley, D.D., R.D., Mary, daughter of the late George Field, Deseronto, to J. W. Richardson, of North Bay.

HOME and MOTHER Express beautiful sentiment, once we are grown up.

The word "Mother" is the most beautiful expression on earth. When we think of the many worries of childhood, the sleepless nights and the anxious moments that mother had to undergo to bring us to a state of Manhood or Womanhood, shouldn't we, as we grow older, give greater thought to the comfort of the old folks in their advancing years.



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when they visit Toronto, the house that enjoys a repu- tation second to none for comfort, cleanliness, a healthy and moral atmosphere, and rates that are ex- tremely reasonable considering the increased cost of everything since the beginning of the War.

SUNDAY SCHOOL COM- MISSION.

(Continued from page 682.)

Commission, through the Bishops, was evidently for a single-lesson scheme and this necessitated depart- ing from the International Scheme. The outlines of the three-year Course for the Junior Department and of the three-year Course for the Senior De- partment, drafted upon the lines of the single-lesson plan, were adopted. The details of these courses will be sent out for suggestions and criticisms and a complete report will be presented at the spring meeting of the Com- mission. The proposed new schemes are to come into use at Advent, 1917.

The report of the Committee on Teacher Training showed the excel- lence of the work done in this depart- ment. Among the recommendations made, which were endorsed by the Commission, were the following:—

(1) That those who wish to take three years for the Advanced Standard Course, instead of two years, should be allowed to do so.

(2) That the course of religious instruction given to the Anglican students in our Normal Schools be standardized and Teacher Training certificates awarded by the Commis- sion to all who pass the required tests.

(3) That Teacher Training Diplo- mas be awarded to those who have passed successfully in the Training Courses provided at the Bishop Strachan School and Havergal Ladies' College, Toronto.

The Committee on Temperance and Purity Literature presented a splendid report, consisting of (1) form of service for use in Sunday Schools on World's Temperance Sunday.

(2) Material for a pamphlet contain- ing information for the use of teach- ers, entitled "Alcohol and Modern Knowledge."

(3) A list of books on sex educa- tion.

This report will be published by the Commission for general circulation.

The report of the Committee on Font Roll and Babies' Branch of the W.A. was accepted and the Commis- sion thus signified its willingness to have these two departments of Church work combined under the name of "The Font Roll of Little Helpers."

Strong emphasis was laid upon the value of the Summer School work as

set forth in the report of the Joint Committee on Missionary Education, the work of the schools during the past year being most successful.

Altogether the meetings were sat- isfactory from all points of view and may be regarded as an evidence of the activity of this department of our General Synod work.

DISCIPLESHIP.

(Continued from page 681.)

he will have grace to face it, "happy as a lover," and

"If an unexpected call succeed, Come when it will, be equal to the need."

He will be able to join in Rupert Brooke's magnificent exultation:—

"Now God be thanked Who has matched us with His hour And caught our youth, and wakened us from sleeping."

And his prayer will be like that of Wordsworth in the "Ode to Duty":—

"I myself commend Unto Thy guidance from this hour; Oh, let my weakness have an end! Give unto me, made lowly wise, The spirit of self-sacrifice."

HARVEST

Let songs arise to Thee, O God, From every harvest field, And let the nations praise Thy name, For what the earth doth yield.

We to Thy holy Table, Lord, The fairest flowers do bring, And with the first fruits we present To Thee our offering.

For Thou hast in Thy goodness great, With plenty filled the land, Thy providence exceedeth more Than we can understand.

O give us grace that we may first, The heavenly kingdom seek, In confidence that Thou for us, Dost earthly treasures keep

Enable us to look beyond The things of time, and see That greater harvest, when we shall Be gathered unto Thee.

Not in a temple made with hands, But in the mansions high, Prepared for us by Thy dear Son, In heaven above the sky.

—Rev. Lawrence Sinclair, Huntsville, Ont.

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## Correspondence

### A RECORD OF THE CHURCH'S CONTRIBUTION TO THE EMPIRE.

Sir,—We are proud of the marvelous manifestation of Anglican loyalty for King and Country. We are also proud of their valorous record on the battlefield. The sons of the Church by their bravery and heroism are inscribing an imperishable page of history in our Empire and Church. It would seem fitting for many reasons that some kind of official record be published of a permanent and Dominion-wide character immediately after the war, as the expression of the Church's contribution of men to the Empire in this hour of need.

What I would like to suggest would be, that a volume be published with a suitable title, and in it have the names of each Anglican in Canada who enlisted. Such a volume, well edited, would be accorded an honoured place in tens of thousands of libraries. Each diocese might be designated a chapter, prefaced by a portrait of, and introduction by, the Bishop. Underneath a "thumb-nail" portrait of each church, would follow in alphabetical order the names of those from the parish who have "done their bit," grouping specially the wounded, the fallen, and those specially distinguished for bravery. A Chaplain or two from each diocese might write a helpful "word in season."

A chapter could be allotted to the colleges.

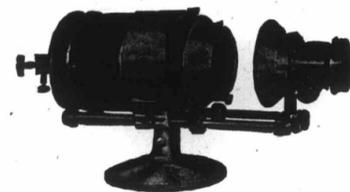
One Bishop to whom I mentioned the idea of publishing such a book, told me that he had in mind such a publication for his own diocese. What would be good for a large Eastern diocese, should be good for the whole Church in Canada, as every church and mission in the Dominion has sent its representatives to the firing line. Such a book being the focus of the Church's manhood in action would be a record in concrete and handy form, and at once a ready reference and Church Directory; in days to come it would have a historical value in marking the progress of every parish, and to future generations of young men the volume would serve as an inspiration. Should the book be printed in an attractive form, and placed before the Church, an enormous sale must surely result, for who would not want to have a copy, besides the relatives and friends of those whose names appear in such a complete roll of honour?

Perhaps, Mr. Editor, this idea might appeal to one or more of your readers who have editorial and printing proclivities. To such I would be glad to pass on a "dummy book," in which is drawn up the "skeleton" idea enunciated above, as well as others that might be suitable.

Faithfully yours,  
J. Miller McCormick.  
Winnipeg, Man., Oct. 18, 1916.

### MORMONISM.

Sir,—I was glad to see the article on "Mormonism" in your issue of September 14th by Rev. A. Haire Forster, because I think this is one of the heresies which is doing a great deal of harm at the present time. But I was rather disappointed that the writer did not bring the subject nearer to us than the United States in about the middle of the last century. Considering how very active Mormonism is in all parts of Canada, I should think that the writer might well have told us how Mormonism is progressing in Southern Alberta, and also what it is doing in all parts of



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will surely help you in your Sunday School and Church work. All over the land this is being recognized by the foremost workers in religious organizations. Together, the picture and the word, will create interest and banish empty seats. The Sunday School the week evening meeting and even the Church services will feel the influence of the Lantern, if some thought be given to planning for its effective use. Potter's is a clearing house for lanterns—the best makes are on display. A dark room for demonstrating purposes is at the service of all interested. We can help you if you will let us. Hymn slides and Church service slides, 15c. each—other slides too for sale and rent. War slides, patriotic and other interesting subjects at this time in large number for sale and rent.

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Canada by its tent meetings and its preaching in halls Sundays and week-days.

I am sure that the writer intended his concluding paragraph to be taken humorously when he wrote: "A study of Mormon claims should convince anyone that abuse of Mormonism is waste of energy. Mormonism may be regarded as a magnet to draw fools from the Church, and that is a useful work, for, as we read in Roman history Caesar's march over the Alps was much hindered owing to the number of asses his soldiers had brought with them." At the same time, I think the humour is out of place. In the first place, Mormonism is a strong and dangerous foe; and in the second place, Christ came, not to save the learned and wise alone, and part of the duty of the

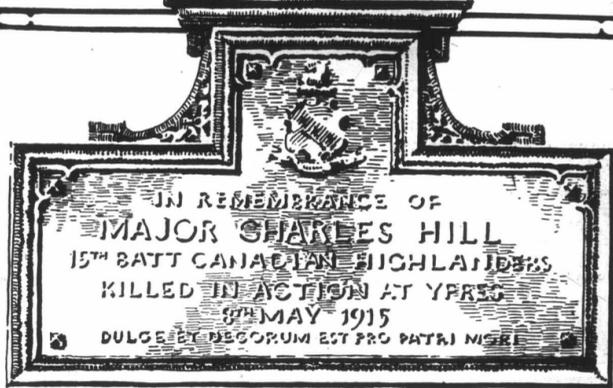
Church is to make the way so plain that wayfaring men, though fools, shall not err therein.

Central Canadian.

### CHURCH BUILDING PLANS.

We are in receipt of the following letter, which speaks for itself. There are doubtless a great many plans with specifications available that could be easily changed to meet the requirements:—

Sir,—Would you kindly insert in your next issue a request for plans for a small church costing, say, \$1,500? We were unfortunate enough to lose both church and rectory during the recent fire which visited this territory, and are now endeavouring



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to raise money to rebuild, and would appreciate anything you could do towards securing us a set of plans. Please have any replies to this request sent care of your paper and forwarded on to us here when received.

St. Paul's Anglican Church Vestry,  
J. E. Patterson,  
People's Warden.

Iroquois Falls, Ont., Oct. 10th, 1916.

### ERRATA.

Sir,—In my letter headed, "The Revised Prayer Book," in your issue of 12th October, for "horruisti" read "horruisti," and for "opposite" read "opposite" in the fourth line from the end.  
A. W. Savary.

### MOOSONEE APPEAL.

Previously acknowledged ..	\$1,018.55
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A Friend, Highgate, Ont. ...	4.00
Mrs. Woodman, St. John, N.B. ....	5.00
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Mr. Thos. Smith, Port Perry, Ont. ....	1.00
Mrs. Alexander, Port Perry, Ont. ....	1.00
Mrs. Muirhead, Port Perry, Ont. ....	1.00
Mrs. R. Wilcockson, Columbus, Ont. ....	50
Mrs. H. Stevens, Oak Lake, Man. ....	2.00
Total .....	\$1,037.05
Amount required .....	2,500.00

### Boys and Girls

#### BOY BLUE'S CANDY BEAR

BOY BLUE had seen the beautiful little candy bear many and many a time. It stood in the window of the Racket Store, with many other little pink and white bears. He had seen it every day for ever so long on his way to and from Kindergarten. In the mornings he was afraid of being late, so there was barely time for a hasty peep, but on his way home at noon there was no hurry, and he stood and gazed longingly in at the enticing rows of pink and white and brown candy bears.

Little Girl and Mother and Daddy and everybody else at home had heard all about those "darling little candy bears." The day Boy Blue showed them to Little Girl, she agreed that they were the "darlingest Teddy bears" she ever had seen.

"I'd choose a pink one," she said, "like my ribbon."

"I'd choose a brown one," said Boy Blue, "brown like my leggings."

No sooner did they reach home than they went to ask mother's leave to get one of those "dear little candy bears."

"They're only a dime apiece," said Boy Blue.

Mother willingly consented, and when morning came Mother gave Boy Blue two shining new nickels. Little Girl was older than Boy Blue, and, as she had to go to school earlier, she had forgotten to remind Mamma about her dime.

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### See You Get This Box

At noon when Mother heard Boy Blue's little pitter-patter in the hall she put her sewing aside and went to see his wonderful bear.

"O! what a little bear!" she exclaimed, as she bent to kiss him. It really was a most bewitching little brown bear, only about six inches high, and most maple sugary looking. Now, Boy Blue had not one, but a dozen "sweet teeth." Sometimes Mother said she thought his teeth were all "sweet teeth," so she said, "However did you get home with him without even nibbling his toes?"

Boy Blue tucked down his head a moment. His thumbs crept into his pockets and he twisted his toes, while a roguish twinkle came into his eyes as he said, "He's—soap!"

"How do you know, dear?" she asked.

"'Cause I licked the bottom of his foot."

Mother felt, oh, so sorry for him, but she knew that if she said so, the tears would crowd over the little eyes that were twinkling so bravely, so she said: "Well, isn't that the funniest joke we've ever had?" And Mother laughed and so did Boy Blue.

After a bit Daddy came home from the office and Boy Blue told him about the candy bear that was only soap.

"You'll find a lot of them, Boy Blue as you grow older—lots of them, little son. Very often the things you'll expect to be candy will turn out to be just soap. It is hard even for grown ups to tell the real things from those that are make-believe."

And by-and-by Little Girl came in from school. "I bought my little brown bear to-day, Sister," he said, with never the tiniest smile.

"Lem'me see it!" So he drew it forth from his pocket and held it out.

"Oh! how cunning," she cried. And then she asked, "May I lick just once?"

"All you want to," said Boy Blue; but, "one lick" was all she cared for.

She laughed as heartily as anyone over the candy bear that was only cheap toilet soap after all.

So Little Girl took her dime and bought some real candy and divided it with Boy Blue, "'cause, you see, Mamma, he saved my dime for me by spending his."—Catherine Rhodes Davis, in Christian Intelligence.

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fered for a long time from kidney disease and pains in the back, but have found that by using one pill a week the kidneys and bowels are kept in good order, and I do not have any more pains in the back or head like I used to have. I was also a great sufferer from piles, and could get no relief until I used Dr. Chase's Ointment. This ailment is entirely cured now, but we always keep both the pills and the ointment in the house for use when they are needed."

This statement is endorsed by Mr. F. Saunders, Town Marshal, who writes that Mr. Loney's letter is true and correct.

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