

Canadian Churchman

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Vol. 44.

THURSDAY, JUNE 7th, 1917.

No. 23.

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Terms of sale will be cash (one third down, balance in thirty days). The property will be offered en bloc and if not so sold will be offered separately in three parcels as follows:

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The Christian Year	Very Rev. D. T. Owen, D.D.
The Man on the Street	Editor
Comfort and Hope	Rev. W. B. Heeney, M.A.
Extracts from Charge to Synod	Most Rev. C. L. Worrell
Devotional Books	Reviews
The Bible Lesson	Rev. Canon Howard, M.A.
Prayer Book Revision	
Synod of Nova Scotia	Business Sessions
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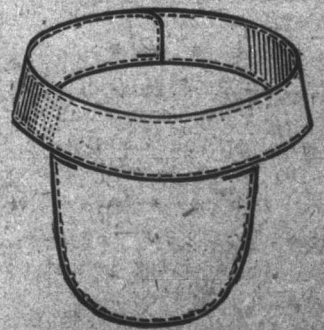
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Personal & General

H.M. the King celebrated his 52nd birthday on Sunday, June 3rd.

* * * *

The Primate has called the Diocesan Synod of Rupert's Land to meet on June 19th.

* * * *

The Rev. C. E. Harris, formerly Rector of Rawdon, N.S., has gone overseas as a stretcher bearer.

* * * *

The Bishop of Erie, Pa., Dr. Israel, has determined to spend a year at the front in France as an Army Chaplain.

* * * *

The Right Rev. W. R. Stearly, D.D., Suffragan Bishop of Newark, has been elected Bishop-Coadjutor of the diocese.

* * * *

The Rev. Canon Hastings Rashdall, one of the Canons-Residentiary of Hereford Cathedral, has been appointed Dean of Carlisle.

* * * *

The Rev. Lewis Hooper, Rector of All Saints', Vancouver, has been appointed one of the Chaplains of the Missions to Seamen Society.

* * * *

The Very Rev. H. T. Moore, Dean of St. Matthew's Cathedral, Dallas, Texas, has been elected Bishop-Coadjutor of the diocese of Dallas.

* * * *

Lieut.-Col T. Nott and Capt. Adjutant L. Nott, killed the same day, were sons of Mrs. Nott, of Bristol, who has now lost all of her three sons in the war.

* * * *

Sir John Kennaway, Bart., who has lately resigned the Presidency of the C.M.S., has occupied that high and important position for the past 30 years.

* * * *

The Rev. A. E. Andrew, formerly Rector of Pictou, N.S., and Rural Dean of Amherst, has gone overseas as Lieutenant with an ammunition column.

* * * *

At the annual meeting of the Church Army, recently held in London, a magnificent tribute to its war work was given by the Marquis of Lansdowne, who presided.

* * * *

The population of Woolwich, the London borough, in which is situated the great arsenal, has nearly trebled since the beginning of the war, and is now about 140,000.

* * * *

Bishop Knight, Warden of St. Augustine's College, Canterbury, which is temporarily closed, has gone to Rouen to act as a Y.M.C.A. Hut-leader and general helper.

* * * *

The Rev. W. H. Vance, Principal of Latimer College, and the President of the Canadian Club, Vancouver, spent a couple of days in Toronto last week on his way West from Montreal, where he had been to attend the Win-the-War Convention.

* * * *

A portion of the estate of the late Rev. John Gibson, all of which goes ultimately to the Church, is being offered for sale as per advertisement in this issue. The proceeds of this sale go to the Widows' and Orphans' Fund of the diocese of Toronto.

* * * *

The Rev. V. M. Durnford, the Rector of Hyde Park, Ont., and Mrs. Durnford, celebrated the 25th anniversary of their wedding on May 18th. A joyous celebration took place at the Rectory to which a number of the parishioners were invited and a most pleasant time was spent.

The diocese of Arkansas has elected two Suffragan-Bishops, a white Suffragan and a negro Suffragan. The two clergy elected were Archdeacons E. W. Saphore and J. S. Russell respectively. The latter will be placed specially in charge of the negro congregations in the diocese.

* * * *

The news has been received that Lieut. John Meredith, the son-in-law of the Bishop of Ontario, has been in hospital, first in France and later in Scotland, with a very serious attack of trench fever. Lieut. Meredith is now out of danger, though he will probably be incapacitated for some time, as this is his second attack.

* * * *

A special service is to be held D.V. in Westminster Abbey on July 2nd to commemorate the semi-centennial of the Dominion and also in memory of those from Canada who have fallen in the war. The King and the Queen are expected to be present, as also a large number of the troops from Canada which at that time will be stationed in England.

* * * *

The death is announced as having taken place in England on May 30th of Canon W. H. Cogswell, one of the Canons Residentiary of Chester Cathedral. He was one of the Bishop of Chester's Chaplains. The late Canon Cogswell was born in Nova Scotia, and he received the honorary degree of D.D. from King's College, Windsor, N.S., some time ago.

* * * *

The Rt. Rev. F. A. McElwain, D.D., since 1912 Suffragan-Bishop of Minnesota, has been elected Bishop of the diocese in succession to Bishop Edsall. He is the first Suffragan of the American Church to be thus honoured. The Right Rev. H. S. Longley, D.D., has been elected Bishop-Coadjutor of Iowa. Since October, 1912, he has been Bishop Suffragan.

* * * *

The Rev. T. G. Gardiner, Rector of Lambeth, London, and an honorary Canon of Southwark Cathedral, has been appointed a Residentiary Canon in Canterbury Cathedral, in succession to the late Canon E. A. Stuart. Canon Gardiner graduated from Brasenose College, Oxford, in 1881 and was ordained the same year to a curacy at St. Jude's, Whitechapel, under the late Canon Barnett. He was one of the original founders of Toynbee Hall, Whitechapel. He succeeded the present Bishop of Edinburgh as Rector of Lambeth in 1910. This is the third appointment to a Residentiary Canonry at Canterbury within a year.

* * * *

The death of Mr. Fulford Arnoldi, of Toronto, took place in the Sanatorium for Consumptives at Weston, on the 31st May. He was for 47 years an official at Osgoode Hall, and for some time past Clerk in Chambers. He was an active worker in the Anglican Church. The deceased gentleman was 67 years old at the time of his death. He was born in Montreal but removed with his parents to Toronto, at an early age. Mr. Arnoldi was twice married. He is survived by a widow and by two sons, Arthur Arnoldi, who was captured at the Battle of Ypres and is now a prisoner in Germany, and Gibson Thomas, an advocate, who is now in England on military service. He also leaves four daughters, Mrs. (Rev.) Harold E. King, of Vancouver; Mrs. W. H. Laverty, of Fort William; Mrs. J. A. McInnis, of Timmins, and Mrs. William Arnoldi, of New York. Mr. Frank Arnoldi, K.C., and Mr. John Arnoldi, are brothers. The funeral took place on Saturday, June 2nd, and the body was interred in St. James' Cemetery, Toronto.

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Canadian Churchman

Toronto, June 7, 1917

The Christian Year

The Second Sunday after Trinity, June 17th.

THE CHALLENGE OF ST. JOHN'S EPISTLE.

The First Epistle of St. John, from which the Epistles for this Sunday and last are taken, is a constant challenge to us.

He challenges us with the challenge of love—Do you love? Have you a loving spirit? This is the great test of our religion. "We know that we have passed from death unto life, because we love the brethren." The fruit of life is love. The fruit of death is hate. It is life which keeps the body wholesome and clean. It is death which brings pollution. Just as a dead body emits foul odours, and is the source of corruption, so a dead soul emits malice, jealousy and meanness, and is the source of hatred. Wherever there is hatred, malice, and uncharitableness, there is death taking place in the soul. These things are an indication that corruption is going on within. Well is it that in the Litany we are taught to pray, "From envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us."

The Lord Christ's love for man is the great illustration of, and the great incentive to love. "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren." Love is shown by what it is willing to give, and the length to which it will go. He gave all, and went down even to death because He loved. "Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Again, love is shown by trust. He trusted humanity! Even after all that humanity had done to Him, after it had failed Him at every point, He entrusted His Church to it. He gave into the keeping of men the sacred trust of carrying on His work in the world. This means that He loved them. And He is trusting us to carry that work on. His confidence and faith in us is a manifestation of His love for us.

When we love our fellowmen, and believe in them, and trust them, we are like God. This love is not merely a sentiment, but it is something which must pass into words and deeds. It is a love which is from God Himself, given to those who come near to Him through His Son. The nearer we come to God, the more our lives will be filled with His love. It has its origin in Him, not in us. We are but vessels to be filled with His love. We cannot make ourselves love, but we can hold the vessel to the Fountain, and be filled with that Divine love for our fellowmen, which is of the same quality as "the love wherewith Christ loved us."

In our life we should do three things. To gain the victory over our passions—"Live soberly"; to respect the claims of our neighbours—"Live righteously"; to derive our motives from the highest source—"Live godly."—Reynolds.

Editorial

THE MAN ON THE STREET.

From time to time we hear someone refer to "the man on the street," and he is usually spoken of as a very important individual, whose opinion should count for a great deal. Who is he, anyway? Is he a real person? Or is he some sort of mystical individual that is conjured up to support an argument when other reasons fail? Some who use the expression doubtless have a fairly clear idea of what they mean, but we fear that with many it is one of those vague expressions that enable one to take shelter with a show of wisdom in a non-committal statement.

We have the deepest sympathy with "the man on the street" who is striving after simplicity and reality in matters ecclesiastical, and who is absolutely at sea with hair-splitting theological distinctions and definitions. He cannot appreciate the value of these, and has a very strong conviction in his mind that they too often conceal instead of illuminate the real meaning and serve as a stumbling-block for a very large percentage of people. He has done some pretty hard thinking on certain subjects and has reached certain conclusions. His thinking is valuable so far as it goes, and the result is influencing not only his own life, but the lives of others with whom he comes into contact. Sometimes he does not hesitate to give expression to his views, particularly with his fellow-laymen, but he is usually very reticent in the presence of clergy. And this is exactly where the difficulty lies.

The conclusions of the average clergyman are arrived at in a very different manner. He has spent practically all his early life in school or in college. His thinking has been guided largely by the particular books he has read. It is more scientific and orderly than that of the lay mind, but not so spontaneous. He has had the benefit of other thinkers' conclusions to a very much greater extent, and he ought to be nearer the truth. He has a great contribution to make to the community in which he lives, provided he can sympathize with the thinking and conclusions of the lay mind and can relate his own thinking and conclusions to these in such a way as to enable him not only to correct and guide them, but, what is of just as great importance, to profit by them as well. The clergyman who can do this has found a secret of wonderful power over his people, and we venture to think that he will find much in the working of a thoughtful lay mind to help him.

If by "the man on the street" is meant the indifferent and the scoffer, then the less consideration that is given to his views the better. He may influence a few, but when the time of testing comes he is avoided as useless and unreliable. To water down the great facts of Christianity in the hope of winning his interest may attract him for a time, but will fail absolutely in the end.

What is needed to-day for "the man on the street," who is of real value, is a simple, untechnical statement of the few great, fundamental Christian verities. Leave the truths as they are, but clothe them in language such as the man or woman of even average education can understand.

In spite of the war the Church in England raised by voluntary giving last year more than seven millions of money. There was a large increase in the money given for Home Work, chiefly Home Missions.

Famine is staring millions of the earth's population in the face. What are you doing to drive it away? Talk will not do it. Work and prayer can do it. If you cannot do all you would like to do, do at least as much as you can.

We were pleased to learn that the Archbishop has opposed in the House of Lords the policy of reprisals in connection with the war. We condemn in strong terms the slaughter of innocent men, women and children by German Zeppelins and submarines, and too much care cannot be taken to see that we do not sink to the same level. If we are waging a righteous war, let us see to it that we wage it in a righteous manner and with righteous weapons.

According to the bulletin recently issued by the Department of Trade and Commerce at Ottawa, it is estimated that the total destruction of fall sown wheat during the past winter is 187,000 acres, or 23 per cent. This is considerably higher than for the two preceding years when the amount destroyed was not more than 6 per cent. In addition to this, spring seeding was much later than usual. These facts emphasize our dependence upon something higher than human powers and the need there is for prayer that favourable conditions may be granted.

The visit of the Rt. Hon. A. J. Balfour to Canada and the United States is of very great value from every point of view. And no other living British statesman is better qualified for the difficult task that has been his. A statesman and a scholar, he combines with these a charming personality and a warmth of feeling that wins and holds friends, friends not only for himself but for the cause and the country he represents. He has broken down great walls of prejudice in the land of the Stars and Stripes, and he has given Canadians a clearer conception of real British statesmanship.

A striking article appeared in a recent issue of "The Challenge," one of the best of the English Church weeklies, on the subject of "Alcoholism and Immorality." The close connection between militarism, alcoholism and prostitution is pointed out, and it is stated that the most dangerous period is ahead of us, "the era of relaxation and disorganization which will follow immediately on the end of the war." Military life has an unsettling effect on both men and women, while indulgence in intoxicating beverages weakens the moral fibres and "facilitates and makes easier the overthrow of any uncomfortable conscientious objection." Much has been done by military authorities to stamp out venereal diseases among soldiers. It remains for our civil authorities to prepare for the situation after the war.

N.B.—If your copy of the Canadian Churchman does not reach you regularly, we shall be grateful if you will let us know.

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Thoughts for the Thoughtful

Through prayer we talk to God. Prayer is as the mouthpiece to the telephone. The Bible is the receiver which we place to our ear when we wish to hear God's answer to us.

* * * * *

What does your anxiety do? It does not empty to-morrow of its sorrows, but it empties to-day of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.—Ian Maclaren.

* * * * *

The true self of a man is safe from bayonet or bomb or bullet. Show me that these can kill the soul, only then will I be afraid. Until then, the prayer of the Master shall gather up my faith. "Into Thy hand I commit my spirit."—H. S. McClelland.

* * * * *

The true calling of a Christian is not to do extraordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides all petty, paltry feelings, and which elevates all things.—Arthur P. Stanley.

* * * * *

The course of life is a thousand trifles, then some crisis; nothing but green leaves under common sun and shadow, and then a storm or a rare June day. And far more than the storm or the perfect day the common sun and common shadow do to make the autumn rich. It is the "every days" that count. They must be made to tell, or the years have failed.—William C. Gannett.

* * * * *

It is a poor kind of trust that only trusts because it is blind, and not because it has any faith in those who lead it; to go on wondering and doubting and fearing, reaching out the hand, and feeling with the foot, as if those who lead haven't a bit more eyesight than the blind man himself. Trust—that is worth the name of trust—just feels so safe that it doesn't think of asking any questions about it.—Mark Guy Pearse.

* * * * *

In his sufferings the Christian is often tempted to think himself forgotten. But his afflictions are the clearest proofs that he is an object of God's fatherly discipline. Satan would give the man the thing his heart is set on. But God hath better things in reserve for His children, and they must be brought to desire them and seek them. And this will be through the wreck and sacrifice of all that the heart holds dear.—Rev. R. Cecil.

* * * * *

He who frets has lost his God—is indeed as if God were not. Surely it is worse than having no God, to kneel down and say, "Our Father Who art in Heaven," and then to go forth fretting and fearing, as if He never knew or cared. It is worse than being an orphan, to have a Father and yet forget His love. How perplexed the angels must be at the sight of the fretting child of a Heavenly Father! "Has he not a Father?" asks one in amazement. "Does not his Father love him?" says another. "Does not his Father know all about him?" says a third. "Is not his Father great and rich?" asks a fourth. "Has not his Father given us charge concerning him?" say they all. "How then can he fret?" If there be one grain of truth in our belief that there is a living God Who holds us unutterably dear, Who is seeking in all things and through all things ever to lead us to the highest, the fullest, to the best, what room is there for us to fret or fear?—Mark Guy Pearse.

Comfort and Hope

A Sermon preached by the Rev. Wm. Bertal Heenev on the Gospel for the Fourth Sunday after Easter.

IN these sad days, my dear friends, we need comfort and hope—comfort for the present and hope for the future. Both of these are near at hand in great abundance. But, strange to say, few only seem to know how and where to find them. Let it be our concern this morning to seek out the springs of comfort for ourselves and guide and help each other to them. We shall not treat first of hope and then of comfort, or first of comfort and then of hope. Why separate the two? Are they not near of kin, and something more? They may not be separated; they are complementary—neither is perfect without the other. The Angel of Hope and the Angel of Comfort must ever walk side by side and hand in hand, for surely that man has but poor hope who does not experience comfort in it, and that soul has a poor comfort if in that comfort there is not an element of hope. Now, for my part, I find many signs that the future life is not only certain, but delightful; that it is, in fact, made up of all those elements which combine to make the present life that splendid existence which we know it to be. Let us read the signs, therefore, which point to a bright future for the individual and the race, not only in this world, but beyond it. Surely the fact of life is an assurance of the life to come.

"My own dim life should teach me this,
That life shall live forever more,
Else earth is darkness at the core
And dust and ashes all that is."

What do we dread as we look to the future? We are disturbed with the thought that life may discontinue; the one thing man does not want is to perish.

"Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death."

"'Tis life . . .
More life, and fuller, that I want."

In the fact, then, that I live, and that I long to live more fully, I see an assurance that both life and abundance of life will be granted me; for surely it is the law of the universe that demand carries with it the notion of supply. Hunger implies food, thirst implies water. Life and the longing not to perish no less clearly imply the existence of life and its satisfaction.

I behold another hopeful sign, one that indicates the character of the future. The sign I refer to is the existence of beauty all around us. One man goes abroad on the prairies and sees only the waste—leafless trees and brown and shrivelled grasses; another sees the crocuses and the unfolding buds—sweet, little messengers of hope. They give the denial to him who preaches the all-prevalence of the empire of ugliness, barrenness and death.

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

And there is beauty not only in the fields of springtime, but in the silver stars scattered on the blue sky. There is beauty in the golden dawn, and, ah! what beauty in a summer's day. I, therefore, will not be a pessimist. I will rejoice in beauty here, and will let it speak to me of the still more beautiful world to come.

But I see another sign of the kind of world it is to which we are moving on—that sign is music. Browning had more soul, I think, as well as more brain power, than any English poet since the mighty Shakespeare. Read his "Abt Vogler," and you will learn the witnessing power of music, both to the certainty and to the character of the future; to the survival of all that is good and the enhancement in Heaven of all that is purest and noblest in this present life.

"Is this your comfort to me?" he asks, when the music has ceased—
"The gone thing was to go,
Never to be again! But many more of 'he kind
As good, nay, better, perchance; 'Is this your comfort to me?'"

This will not satisfy Browning. His soul wants not similar things in the great beyond, but the same: "same self; same love; same God; aye!" he concludes, "what was, shall be."

"There shall never be one lost good;
What was, shall live as before!"

"On the earth, the broken acres;
In the heaven, a perfect ground."

But I see another sign—that the future will be to our utmost satisfaction. This sign is love. The existence of love here is a fact; we cannot gainsay it. This in itself is an evidence that love will continue. Love is likewise the dominating factor in human life. In some form love rules. Sometimes the form is low and bestial, sometimes sublime; but, taken in all its forms, from the lowest to the highest, it holds dominion over life, rendering it heavenly or rendering it hellish. We must take it in its highest form: love purified and ennobled in the Christian.

Now, there are two significant particulars about love which will teach us something if we note them well. The first is that love goes with personality; the second is that love in its highest form elevates everything that it touches. As to the fact that love goes with personality, let me say a word. It depends for its very existence upon personality, so much so, that no personality means no love. Love is not impersonal, like sunshine or a flowing river. It has no existence apart from personality. Love cannot fill vacant houses or empty churches. No persons in the city means no love in the city; no persons in this vast Dominion means no love in Canada; no persons in the world means no love in the world. What follows? No personal existence in Heaven means no love in Heaven above. Thus love is the assurance that personality will survive, otherwise love itself must perish. Ah! what hope is here and what comfort. What hope and what comfort for you whose loved ones have passed through the veil! "Let not your heart be troubled." The love you bore them is the best assurance that you have not loved in vain, that your soul will find the object of its quest beyond the borderland of the present life, and love him there as here.

"Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet;
And we shall sit at endless feast,
Enjoying each the other's good;
What vaster dream can fit the mood
Of love on earth?"

And I find in the struggle which is going on here another source of hope and comfort. It has been said of Robert Louis Stevenson, who, as you are no doubt aware, was a life-long sufferer, that his great ethical and

philosophical value lies in the fact that he realized this great paradox, "That life is worth living only so far as it is difficult to live." The best things do not come easily. In the struggle lies the hope. Hope and struggle go together. Hope not, struggle not, is a rule of life. It has been said by that remarkable man, Mr. G. K. Chesterton, "That for one man who wants to be comforted, a hundred want to be stirred." Now, I have not the power to stir men, but I can point to a sight that stirs because of the hope that is in it—I mean the struggle—the battle. I heard Mr. Frederick Palmer speak of how he had been stirred as he watched and waited on a hill top knowing that at a set moment the great battle of the Somme was to begin, and then of how guns flashed and men leaped from the trenches and went forward. This was a stirring moment indeed. But why. Because it was a moment big with hope. The thundering voices of these mighty guns spoke great words of hope which sounded round the world engendering comfort in the bosoms of all honest and God-fearing men. There was no such hope emanating from the drawing-rooms and clubs of the ease-loving, foppish and unmanly. Hope was in the soul of the warrior and through their sacrifices it spread to the world. If life had not its battles wherein men contend for the pure and noble it would be a hopeless thing. The star of hope shines only above the plains whereon men battle for God and duty. Let the ease-loving sentimentalist despair—as well he may—but hope will ever live in the heart and show itself in the struggles of the hero.

"What had I on earth to do
With the slothful, with the mawkish, the unmanly?
Like the aimless, helpless, hopeless did I drivel
—Being—Who?"
"One who never turned his back but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong
would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

Therefore, my dear friends, let us not complain if the fight is fierce and unceasing. It is full of hope. Hope and comfort are God's war decorations conferred only on the field of battle and placed only on the bosoms of the brave.

There is one essential to all hope and comfort which I wish to mention before closing. Let the brevity of my remarks about it stand for emphasis. The only real source of present comfort is communion with Jesus Christ. There is no panacea for the broken heart—even as there is no corrective for the blighted life save in the knowledge of Him who is at once both Love and Life. Don't try to live as though He were not; failure, distress and disaster wait upon such a course. You want hope and comfort? These are flowers which cannot grow in the stifling atmosphere of sin; but then He can make this atmosphere sweet and invigorating. You want comfort and hope? You cannot have these while the black veil of death shuts out from you the vision of the world beyond, where your loved ones are and whither you are going; but then He has rent that veil asunder; has made the future as certain as the present, and revealed that it is beautiful and attractive. "Beyond what eye hath seen or ear heard." Thus the final source of present comfort and future hope is in growing intimacy with the living and ever-present Jesus.

"Jesus, the very thought of Thee
With sweetness fills the breast."
Here is momentary comfort.
"But sweeter far Thy face to see,
And in Thy presence rest."
Ah, yes, and in the presence too of all those whom we have loved in Christ Jesus. Here is hope for the future. Both are at hand in great abundance; both close at hand—dear afflicted ones—because He is. Such is the blessed message of the Gospel for this day.

LIGHT TO DIE WITH.

A French miser, whose ruling passion was strong in death, said to his niece: "Marie, put out the candle." "But, uncle, suppose you want something?" "Put out that candle, I tell you. One does not need light to die!" Surely there is a light which we do need when dying—the light of this world and of the next, the light of the glorious Gospel of the grace of God. It was to this that a poor cripple referred when he said the other day, with his last breath: "I am not dying in darkness; I am dying in the light of life."

Charge to Synod
Most Rev. C. L. Worrell, D.D.,
Archbishop of Nova Scotia

Halifax, May 9th, 1917.

THE splendid response of our manhood and womanhood to all the calls of service has been encouraging and the magnificent work of our men and women at the front has been inspiring in the highest degree.

"There seems to be everywhere an earnest desire to offer for some kind of national service, if that can be performed without any limit to pleasure and without sacrifice. A realization of what the war demands and entails has not been reached everywhere in Canada. Those who have lost their loved ones know something of it. Those who have given up everything to go to the trenches and endure the horrors of the front know something of it. Those who go down to the sea in ships and have experienced the treachery of hidden foes, these know well something of it.

"But for those who go in the regular course of business and pleasure, for whom the daily round is the same as ever and who are enjoying the same things as before the war, readily paying the extra cost from the extra money they have been making, these have no conception of the awfulness and the barbarity and the incident suffering of the strife.

"But sooner or later the pinch must come. It may be before the war is over, or it may be for a year after it; but as sure as day follows night, we shall have to pay for it all by something more substantial than by contributions to war loans. And not only will there be less money to meet demands, but there will be a greater number of demands upon us.

"I cannot urge it too strongly on everyone to live sparingly and save while you can. The duty of making the land productive has been urged in all directions. I have no doubt there will be many disappointments in this connection, and the return for money invested will be a minus quantity. But now is the time to break and prepare the land. If it costs more than it pays this year, the reverse should be the case next year. The money spent in this way is not lost. It is an investment which will give its dividends in due time and meanwhile those who move in this direction are doing their bit and making some provisions for the future."

Overseas Chaplains.

Referring to the question of Chaplains, the Archbishop quoted the proportion of Anglicans who had enlisted, 44 per cent. of the total, and pointed out that the number of Chaplains allotted were first Roman Catholic, second Presbyterian, third Anglican, fourth Methodist, fifth Baptist. He emphasized the need of caring for returning soldiers.

"They are the invalids and convalescents. There are the soldiers returning fit, but unsettled. There will be a number of immigrants besides who have been attracted by the reputation which Canada has gained by the part she has taken in the war, and will be eager to come to a country rich in promise and so real in possibility.

"As a Church we must do our part to aid the national work, but at the same time we shall have more especially to see to the spiritual side and take care that all who come to this country may be led to such lives as shall make for the up-building of a truly Christian nation. How is this to be done? Rightly the government has provided for the bodily wants of our returned heroes and through the Hospitals Commission are doing a fine work. But consider the huge collections of these men and the attendants of all kinds needed for the management of hospitals with 1,000 beds such as those to be at Quebec and Halifax, and the number of other smaller ones, such as the Ross and Moxham hospitals at Sydney and the Clayton at Halifax, and the question naturally arises, 'What provision has been made for the spiritual welfare of these people?' I communicated with the Government regarding this and I was informed that nothing was to be done. The theory is that while the Government looks after the bodily wants of the people, it is the duty and the province of the churches to take care of the spiritual side. Here, then, is one of the problems to be solved.

"In dealing with these men two things must be kept in view. First, the necessity for getting them back to civilian life as quickly as possible with

some definite and congenial employment, and, second, the danger of leading them to lose their self-reliance and to depend upon the Government and others for help. They must be taught to work and made to understand that their future is in their own hands when once they have been given a start. Sooner, or later, they will learn that the returned hero of to-day cannot forever live upon his past laurels and the Psalmist's warning is as true of them as of everyone else, 'So long as thou doest well by thyself men will think well of thee.'

The M.S.C.C.

The M.S.C.C. acts on the assumption that every member of the Church of England in Canada is by baptism a member, and therefore the obligations of the society are binding on all members of the Church. Further, it acts on the principle that the Church exists by virtue of its organization by Christ and is for the purpose of taking up and carrying on the work which its Divine founder began. That work is to see that the Gospel is preached to every creature.

"A congregation, therefore, no matter what may be its size, has the peculiar dignity of being the instrument or agent of Christ in bringing to a successful issue that for which He became Incarnate and gave up His life on the Cross. Missionary enterprise is not merely a benevolent recreation for a few philanthropic people, but the actual business of the whole Church. As such it must not be left for its support to the uncertain and fitful energy of the parish workers who are able to organize a tea meeting or a concert or a bazaar and by such means gather a few coppers that are obtainable without any one feeling a touch on his pocket, or realizing the nature of the object aimed at. It must be supported by the offerings of the people voluntary as to amount, but obligatory as to principle.

Social Service Council.

For what is the Social Service Commission. It is the machinery for carrying into practical effect the work of the Redeemer and Saviour of the world which He has left to His Church to carry on. His name was called Jesus for He should save His people from their sins, and, with this aim in view, He did seek and save the lost. His body, the Church, now has that responsibility resting upon it, and to that responsibility it rises when it seeks to produce machinery adapted to the conditions of our day and generation to save our people—especially our young men and women from the sins with which modern social conditions, and especially war environment, so easily beset them.

"It will be a great gain when our godly people shall have realized that pure religion and undefiled is not satisfied by church attendance—insistent and impelling and inspiring at that duty is, nor by correct ritual, that is the peculiar ritual which each individual considers correct—nor by controversy which our self-assertive human nature makes it hard to avoid—nor in fact anything but the simple, plain preaching of the Gospel of Jesus Christ with His living personality as the sum and substance of it all. All else is as chaff well meant no doubt for grain, but without a particle of nourishing power.

Equal Suffrage.

"Two things, among many, which the war had made live issues and which have been largely decided by what war conditions have at least suggested, are woman suffrage and conscription. The qualifications of women which had been sadly discounted before the war by the unrestrained violence of a number of irresponsible fanatics have been amply proved by their noble conduct and self-sacrificing effort for the good of humanity and the support of the Empire. It looks as if everywhere the right of women will be recognized and their equality as integral parts of the community will be acknowledged. It has been claimed that contact with public affairs may eliminate those feminine marks which have been the attraction of women. I doubt if they will be lost as soon as they will be if the present craze for physical display and bare suggestiveness continues to be fashionable. The modesty of women, which has hitherto been one of her chief charms, will never be affected by her standing on a platform decently clad and speaking, with a mind of her own, on questions of the day and of general interest. Are women merely pretty dolls to be dressed up for man's delectation? or are they intellectual beings with a stake in the community and a right to uphold their opinions? This is the question which I hope will be answered by men giving women the franchise and by women

(Continued on page 367.)

DEVOTIONAL BOOKS

Rev. T. W. Gibert, B.D., of Oxford, writes a Manual for Confirmation candidates, **Confirming and Being Confirmed** (Robert Scott, 130 pp., 1s. 6d.), with an introduction by Bishop Chavasse, of Liverpool. It is a splendid little book for the younger clergy and candidates. He emphasizes personal relation to our Saviour as the absolute essential of any blessing which is to come from Confirmation. He has chapters on Renunciation, Faith and Obedience.

The Steps of a Disciple (S.P.C.K., 78 pp., 1s.), by G. M. Bevan and A. E. Brewin, two "licensed teachers of theology," is a carefully prepared work, with teachings, questions and recommended reading on general theological and church subjects. About one-half of the book is concerned with a good outline study of the Gospels. It will well fulfil its purpose of being a "First Book of Bible Study." It is written from the standpoint of a "Moderate Churchman."

Longmans, Green and Company's shipment of Lenten books were delayed in transit. Some of our readers may care to note them for next year. The volumes are all exponents of sacramentarian teaching. Rev. Jesse Brett writes a series of meditations **The School of Divine Love** (179 pp., \$1.20) from the ascetical and mystical viewpoint. His volume is practically the contemplative life of a "religious," adapted to ordinary life. Such insistence on the cultivation of one's self seems hardly in touch with the wartime needs and sorrows of our workaday world. Rev. F. T. Harrison takes **Come unto Me** (172 pp., \$1.20) as the title of Bible readings in St. Mark's Gospel, arranged one for each day of Lent. His devotional and practical lessons traverse familiar ground in a helpful way. In the **Riches of Prayer** (179 pp., 90 cents), by the author of the "Splendour of God," we have the attempt to revitalize prayer life. "Mimicry of Mediaevalism is not the way for simple souls to come in touch with God," says the writer, but he seems to look back to the old "Canonical Hours" as greatly to be desired. In his thoughtful book he makes many good suggestions and observations. But his book with such elaborate system and direction seems to miss the emphasis which the New Testament places on the fact that the prayers of the true child of God are spontaneous and irrepressible. The amount of time and length of utterance are no tests of the reality of prayer. Rev. F. A. Tremonger, formerly Head of the Oxford House in Bethnal Green, has written some excellent chapters on the 130th Psalm. There is no detailed exegesis of each verse, but the main thought is taken as a nucleus for the consideration of our present-day environment: the war, social problems and activities, the continental Sunday and the other questions of the average man. The meditations, quite removed from the limited viewpoint of the cloistered variety, are of decided literary merit. The keen analysis and penetration of the writer is well shown. His viewpoint is not that of an interest in religion as a thing detached in the thought-world, so his addresses have an apologetic as well as a devotional value. He thinks that the difference between the ideals of the Evangelical Revival and the Tractarian Movement, is only a difference of emphasis, a point which he finds difficulty in sustaining. This book is the best of this shipment from Longmans and Co.

Dr. J. O. F. Murray, of Selwyn College, Cambridge, writes on **The Christian Armour** (S.P.C.K., 78 pp., 1s. 6d.), twelve addresses on personal religion. They are simple, direct messages on the necessity and basis of renewed consecration of Christian people in view of the present times. **Mine Hour** (S.P.C.K., 70 pp., 1s. 6d.), with illustrations from the Old Masters, is a companion for Holy Week by Gertrude Hollis. In one chapter for each day are set out the details of our Lord's teachings and sufferings, with some helpful observations as a stimulus to devotion.

Of interest to his former congregations particularly is Dean H. P. Almon Abbot's publication of his Confirmation addresses **Help from the Hills** (143 pp., 60 cents). He covers the history of the rite and has some chapters on the Church and the Holy Communion. He lays particular emphasis on the Sacramental Idea, to which he devotes a chapter. "System in the Religious Life," is the reprint of one of his sermons which has appeared in this journal. His popular treatment will be helpful to those who have not time to read longer books.

The Bible Lesson

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

Second Sunday after Trinity, June 17th, 1917.

Subject:

Our Lord and St. Peter—St. John, 21: 15-19.

OUR Lord's will regarding two of His Apostles is shown in the end of this chapter. The work of St. Peter is to act. The work of St. John is to wait. God chooses different work for His people. That which calls for activity is sometimes easier than that which calls for waiting. St. Peter was by temperament a man of action and to him was given a commission that would employ all his natural powers. Our lesson deals with the last personal charge given by our Lord to St. Peter. It is based upon love. This Apostle's love and loyalty to Jesus is the foundation of all the splendid service he is to render to the Church.

1. What's in a name? It is to be observed that our Lord always used the personal name Simon in speaking to this Apostle. The other title Cephas—Peter—which Jesus gave him is to indicate what is to be his character and the nature of his service. He is to be the Rock man, steadfast, loyal, strong. The personal relationship and discipleship is shown by the personal name. The Lord knew him as he was—Simon—with all his faults and with all his devoted and enthusiastic love. Jesus took him as he was and made him to become a Cephas.

2. Love is the foundation of service. Jesus met some of His disciples in the early morning after they had been fishing on the lake (vs. 4). When they had breakfasted (vs. 12), Jesus put the question to St. Peter, "Simon, son of Jonas, lovest thou me more than these?" "These," refers to the other disciples. St. Peter had made strong protestations of love and devotion. (See St. John 13: 37, St. Matt. 26: 33.) Now this love is to find its fulfilment, "If ye love me keep my commandments." The foundation of the Apostolic office is laid in love and not in belief. Yet love, as we are taught in 1 Cor. 13, includes faith.

3. St. Peter's love purified. One cannot fail to see in the three questions a reference to the three denials. St. Peter had previously claimed a superiority over others in respect of devotion to the Lord, yet, when the testing time came, he had failed. Now, in reply to the question of Jesus he affirms his personal attachment to Him and appeals to the Lord's own knowledge, "Yea, Lord, Thou knowest that I love Thee." He does not assume any superiority over others. He makes no assertion about the future as he had done before. Experience had taught him to distrust his own judgment of himself. Even in his consciousness of his own love to the Lord he rests his assertion on the Lord's direct insight. "Thou knowest that I love Thee." The repetition of the question grieved the Apostle. Was it possible that men might doubt or distrust his fidelity after the failure he had made before? He throws himself back upon the Lord's knowledge of him.

4. Love has responsibilities. Our Lord had no distrust of St. Peter's sincerity. He showed His confidence by giving to him the tender commission, "Feed my lambs." The work of those who were called from being fishermen to become "fishers of men," was now enlarged. They were to become shepherds. The office of the shepherd with which St. Peter is entrusted is here indicated by our Lord as having three aspects.

"Feed my lambs," indicates the simplest and humblest form of that service. The little ones of Christ's flock need support and food which they cannot obtain for themselves. St. Peter is charged to see that they are fed.

"Feed my sheep." The translation is the same in both these commands but the original is different. In the former it might be more accurately rendered "tend," and in the latter "feed," which is the same as the command concerning the lambs. The lambs of Christ's flock need feeding. The sheep require guidance as well as food.

5. St. Peter's love and service shall be rendered to the uttermost. The Lord reveals to him, in verses 18 and 19, what shall be the end of his service here. His former freedom and boldness are contrasted with what is yet to be. He is to fulfil all that in his most impetuous and enthusiastic moments he declared he would do. His martyrdom in the year 64 A.D. completed his devoted witness.

The lessons follow in natural sequence and may be expressed in three words, the meaning of which you will find in St. Peter's Epistles. They are: Love, Service, Fellowship. 1 Peter 1: 8; 13, 14; also 4: 13.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE English "Spectator" has for many months been carrying on a gallant campaign against the use of foodstuffs in the manufacture of beers and intoxicants, but it sadly admits that it is meeting with little or no official, political support. The editor frantically calls to the people of the British Isles to awake to the dreadful food situation that is almost upon them. He claims that the public utterances of those in authority in no way indicate the dangerous proximity to starvation that represents the real situation. He singularly enough asserts that nothing will so impress the British people with the immanence of the food peril as the prohibition of the manufacture of intoxicants from grain that ought to be otherwise used. The people of England are uncertain as to the significance of the high price or shortage of bread, but they have a clear understanding as to what the stoppage of beer would mean. The influence of the brewer is so notable in that fair island's story that the portals of the peerage swing open to his golden touch and the Church seems to rank him, perhaps not among the heroes of the faith, but certainly among the benefactors of the race. When this question of intoxicants in war time, the saving of an army, of a people, from the degradation of intemperance, is discussed in Convocation, all the fine points of ethics associated with this question in the halcyon days of peace are still gravely set forth. The people's "rights" or "vested interests" are still presented with apparent gravity in the presence of a relentless enemy that will make short work of rights or interests if we are not able to resist. What a splendid thing it would be if the Bishops of the Church of England would lead in this great reform so quickly and effectively enacted by almost every other belligerent.

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The visit of Mr. Balfour to Canada has done good no doubt in many ways. It has given a foremost statesman of England a first-hand glimpse of an important part of the Empire over which he presided for several years as its most potent political leader. It has given a number of the people of Canada a glimpse of an English gentleman, scholar and statesman of exceptional grace and culture. He carries with him everywhere an atmosphere that amounts almost to a charm and disarms the criticism of those who most vigorously oppose his policies. It was, of course, known in advance that his public utterances on this continent would be in perfect good taste and it was felt that as he addressed the Parliament of Canada his words went far beyond mere messages of good will, and carried with them something of the atmosphere of war which is pressing so heavily upon his fellow-citizens of the British Isles. His words were full of warning and encouragement, and without saying so, he made it plain that it isn't a question of counting the number of men we send to the war but a question of fighting on until victory is not merely assured but a manifest fact. Almost as significant as the speech of Mr. Balfour were the speeches of appreciation by the two Canadian parliamentary leaders. And especially important and grateful were the words of Sir Wilfrid Laurier at this moment, when certain Canadians are regaling the multitude in the parks and street corners with the "tyrannies" of England. Sir Wilfrid declared that England was the terror of all enemies of democracy, and great as she has been at all times, never has she been so great as at the present moment. In splendidly felicitous words he declared that the cry of Germany is "God strafe England," but from the free people of every continent, there arises the fervent prayer, "God bless England"—bless her for all that she has done and is doing. These are words that will not be welcomed in certain corners of Canada just now, but they are magnificently true and splendidly opportune. The people of Canada must take courage and trust their leaders. Some people have discovered in the last few weeks that it is one thing to cry out for conscription, but it is quite a different thing for a Government dependent on the people for its authority to enforce such a measure. To-day, however, the two political leaders are apparently working wholeheartedly and unselfishly in co-operation, to find a way to meet the very grave crisis that is upon us. Men cannot wholly fail who have this spirit

and it becomes all citizens of good will to support such an effort.

* * * *

A book entitled, "A Student in Arms," written by a young Englishman named Donald Hankey, is certainly one of the most thought-provoking publications that "Spectator" has had the privilege of reading since the war began. Mr. Hankey enlisted as a private, rose to be a sergeant, was reduced to the ranks through some untoward incident which he does not specify, was eventually granted a commission as a sub-lieutenant and finally died in action at the Somme. He was an associate editor of "The Spectator," and the editor-in-chief writes a more than professional commendation of the man and his book. The personality and spiritual sweetness of the man moved the senior to an overflowing expression of love and admiration that is rarely found in modern literature. One would not care to summarize the book lest he might spoil its interest and charm for those that have not read it, but one or two thoughts suggested thereby might be considered briefly. Like all thoughtful men who have had anything to do with the army, the spiritual outlook of this great body of men engaged in the greatest enterprise of civilization at the present moment, the Student-in-Arms finds a subject of significant observation. He finds men careless—exceedingly careless—of speech and ignorant of theology taking much delight in the performance of duties that are the expression of spiritual understanding. He seems to find a great gulf fixed between the regular presentation of the Church and the spiritual instinct of men, and the inference is that the Church must come to the position of the men and not the men to the point of view of the Church. The writer has had eight months' experience in the Canadian Army, not in action unfortunately, but in preparation, and he has, of course, observed the attitude of men grouped together in large numbers, away from home and the restraints of friends and relatives. It is evident from what Mr. Hankey writes that Canadian men in the army are very much like the British, whether they be in the presence of the enemy or in training camps. The thing that impressed "Spectator" was the apparent misconception of the whole purpose and outlook of the Church by officers and men alike. The language of the Church was not understood, its objective was not comprehended. One felt that when he spoke of God or Spirit he was assumed to be speaking of a mysterious being beyond the bright, blue sky, that had no definite relation to his hearers. The man who was the bearer of such a message was appropriately thought of as a "sky pilot." God was not regarded as the comprehending father of the virtues which these men so naturally observe in loving unselfishness one to another. The Holy Spirit was not the sanctifying influence that prompts and stimulates men to the higher thoughts, hopes and efforts which form the most sacred spots in the lives of many men. They were foreign conceptions thrust into the imperfect understanding of practical men. Whence comes this misconception? "Spectator" does not feel that the Anglican pulpit is overlooking the comprehensive presentation of sacred truths. Does it arise from misconceptions taught in childhood in which literal presentations of certain portions of the Scriptures are supposed to be corrected later in life; but men do not come to church regularly enough to find the correction or expansion of the truth so concretely taught in youth? The Church should certainly most fully understand the demands, the spiritual outlook and spiritual needs of the man on the street, but it is equally true that the man on the street ought to get his understanding of the Church first hand through an adult mind and not from the refracted memories of childhood on the caricatures of theatres, movies or an unenlightened press. Other phases of this subject will be considered later.

"Spectator."

To comfort, in the highest sense, is a prerogative of God Himself. The Father of our blessed Lord is "the God of all Comfort"; our Lord Jesus Christ, with the Father, is implored by the Apostle to "comfort our hearts"; and God the Holy Ghost bears the title of "the Comforter." Thus the source and fountain of Comfort is none other than the Triune God. The derivation of the word sufficiently indicates that to comfort is not merely to soothe and to console, but "to strengthen, to invigorate." If we in any degree communicate strength or vigour to others, most assuredly it can only be by helping them to draw nearer to the true Giver of both.—Rev. T. V. Fosbery.

Prayer Book Revision A New Venture

The following appreciative reference to the Revised Canadian Prayer Book, is taken from the leading article of "The Record," England, of April 12th.

THE Church in Canada has revised its Prayer Book, and its work may well help us in England. We need all the help that we can get. For years the Convocations, in full session, or by committees, have been considering the subject. A 'Committee of Experts' has been sitting to help and to advise. The National Mission has emphasized the urgency of the matter, and the two Archbishops have appointed a committee of inquiry to deal with the public worship of the Church. It seems, therefore, a convenient moment to call attention to the work which the Church in Canada has done, and for two reasons. First, it shows what can be done when all parties agree to do their best, not in the interests of party, but of the Church as a whole. Second, it is a strikingly sane and entirely loyal piece of revision. In a new preface an explanation is given of its method. No change is made which would impair or lessen our deep-seated affection for the book, but more adequate expression of the life and outlook of the Church is sought by judicious adaptation and enrichment. Care is taken to forbid any change which would involve or imply a change of doctrine or of principle. Such is the plan and we venture to think it has been successfully carried out. Partisans will find no ground for exultation, liturgical faddists will get no satisfaction from it, thorough-going revisionists will not find all that they desire, but they will find much that they want. The man in the pew has been considered, so also has the man whom we want to see in the pew.

"The whole work has been done, not with great daring, but with careful consideration. Much has been left alone, not because there is no need of revision, but probably because revision would have caused dissension. Canada seems to have excluded the partisan. He is the great danger of the moment, both in Church and State. He is always asking, How can my party profit by Prayer Book revision, by Church reform, or what not? As long as we listen to him we shall do nothing or we shall do evil. Canada has been deaf to him; let us be deaf, too. No one can pretend that the revised book before us solves all the problems of reunion, or that it satisfies all our English needs; but it is an instalment, and an excellent instalment. We want to make a definite suggestion. We have waited for years for revision, we have got nothing, and in consequence we have in practice been revising the book ourselves, with, in many ways, disastrous results. The Bishops of the Southern House have approved a rubric dealing with Reservation, with which we do not happen to agree, but beyond which no loyal Churchman will wish to go. Although the rubric has no legal force, the Bishops have ventured to act upon it in practice. We venture to ask them to consider this book, to express their approval of it as an instalment of necessary revision, and then by the same right that they have used in the case of Reservation, to allow the clergy of the Church of England to use this book which the daughter Church of Canada has presented to us. The partisan, the extreme conservative, the wild revisionist, and the ecclesiastic who is jealous for ecclesiastical dignity, will probably scout the suggestion. We venture to believe that the loyal and faithful parish priest, the man in the pew, and the man who would be there if he could endure and appreciate our services, will welcome it and would be thankful if it came to fruition."

* * *

There is a pleasing story that when a beloved artist pupil had wrought long at his picture, growing weary and discouraged by reason of the many faults of his work, and fallen asleep by his easel, the master came softly and with his own hand corrected the pupil's mistakes and finished his picture. So, when we strive to be holy and to do our best, and yet are disheartened by our failures, the Master will come and with His own hand correct our mistakes and finish our work—the fashioning of His own image on our souls. When we awake we shall be satisfied with His likeness.—Rev. J. R. Miller, D.D.

Synod of Nova Scotia Business Sessions

THE fortieth session of the Diocesan Synod of Nova Scotia opened on Tuesday, May 29th, with celebration of the Holy Sacrament in All Saints' Cathedral, his Grace being the celebrant. At 10 o'clock the members assembled in St. Paul's Hall for the first business meeting. The attendance was excellent, both on the clerical and the lay sides.

Reports of the Executive Committee, the Widows' and Orphans' Fund, which showed a large increase in capital, Parish Endowment, Clergy Superannuation, Memorials of Deceased Members, Episcopal Income and Diocesan Mission Board, were presented. The last-mentioned report showed splendid results and reflected great credit on the Archbishop, on Canon Vernon and Dr. Harris for their tireless efforts. A motion to the effect that the Diocesan Treasurer be requested to provide fuller information in the reports of missionary gifts not in the D.M.B. apportionment, brought out full discussion. The matter was finally referred to the managing committee of the D.M.B.

Mission Work in India.

An address by the Rev. R. H. A. Haslam, of India, was heard with close attention and enthusiastically received. His reference to outstanding men there, including Bishop Lefroy, and to the splendid impetus to the work which their personalities had given was particularly interesting. The speaker saw God's guidance in the policy of the Mission, notably the educational policy. He spoke in terms of highest appreciation of the work being done by Miss DeBlois, of Nova Scotia diocese, the reference being received with applause.

Archbishop's Charge.

The charge of the Archbishop which appears in part in this issue was heard with close attention and called forth frequent applause.

Induction of Canon Simpson.

In the evening the Rev. Canon Simpson, Rector of St. Peter's Cathedral, Charlottetown, was inducted as an honorary Canon of All Saints' Cathedral, and was the special preacher. From every detail of the service as from the sermon there emerged the fortifying reminder that there is a kingdom untouched by change; impregnable founded upon love and truth and purity; whose laws change not at the will of men. One heard it in both the lessons of the evening, in the anthem with its home winging: "Not as the world giveth, give I unto you." No Synod sermon in years has more finely, more eloquently, yet with more simplicity urged the inviolate character of the faith once delivered to the saints—it was a pulpit utterance charged with the force of a known and a loved personality, that of one of the most able priests of the Church of England in this diocese—a faithful and fearless shepherd.

Division of Diocese.

The Archbishop presented the report on the division of the diocese, which was to the effect that in their opinion it would be best to let this matter alone for the present, owing to the state of affairs arising out of the war. This gave rise to considerable discussion, the question of endowment being the main difficulty to be faced. One speaker referred to the Archbishop as "a flying Bishop," and another thought the need was not for endowments but that "there should be faith as in the days of the Apostles." His Grace addressed the Synod briefly, saying, amid sustained applause, that the Bishops of the Church would be entirely willing to go back to apostolic days if the clergy were also willing to do so. The report was finally adopted.

Report of Committee on Education.

The Rev. Dr. Boyle, President of King's College, Windsor, on rising to present the report of the Committee on Education, was received with loud applause, and thanked the Synod for the warmth of the welcome. He was, he said, very optimistic as to the future of the College—providing the Synod would do what the Board of Governors desire them to do in a time of unquestionable crisis. He felt unable, personally, to cope with the situation—there must be

WEEK

ics of Interest

for many months campaign against the manufacture of... admits that it... political sup... to the people... the dreadful food... em. He claims... ose in authority... us proximity to... al situation; He... nothing will so... the immanence... on of the manu... n that ought to... of England are... of the high price... have a clear un... ge of beer would... wer is so notable... he portals of the... en touch and the... haps not among... tainly among the... this question of... ving of an army... of intemperance... the fine points of... on in the halcyon... set forth. The... interests" are still... in the presence of... make short work... not able to resist... be if the Bishops... lead in this great... ly enacted by al-

Canada has done... It has given a... and a first-hand... f the Empire over... years as its most... given a number of... se of an English... an of exceptional... with him every... ounts, almost to a... sm of those who... licies. It was, of... his public utter... be in perfect good... he addressed the... is went far beyond... and carried with... here of war which... fellow-citizens of... were full of warn... without saying so... question of count... d to the war but a... ctory is not merely... Almost as signifi... Balfour were the... the two Canadian... specially important... ls of Sir Wilfrid... certain Canadians... he parks and street... of England. Sir... was the terror of... l great as she has... e been so great as... plendidly felicitous... ry of Germany is... om the free people... rises the fervent... —bless her for all... These are words... certain corners of... e magnificently true... e people of Canada... heir leaders. Some... last few weeks that... conscription, but it... a Government de... authority to enforce... however, the two... tly working whole... o-operation, to find... crisis that is upon... who have this spirit

co-operation by the Synod. The College must have an increased annual income of \$5,000—hence the launching of the advance movement. It aims, he said, at raising \$100,000 this year; at an education campaign to secure a larger number of students; at wiping out overdrafts amounting to \$40,000; at providing for a chair of history; at providing for the continuance of Alexandra Hall as a residence for women students; at providing, if possible, for further strengthening of the staff with a view to greater efficiency. Speaking to the report, Dr. Boyle pointed out that it is the Church University—it exists for the Church. The Church has failed to supply the means necessary to maintain it. King's has been too proud to appeal—there must be more united support. He had a dream of making King's College a centre of unity. The first thing was a matter of united effort. It was also a matter of time. Great things must not be hoped for in the immediate present. The address was a finely effective ringing call to the Church to stand by its own and support the forward movement. Dr. J. Walter Allison, in seconding the adoption of the report, echoed the same note in a very convincing way. "I trust that with God's blessing the campaign may be a success," said he. An enthusiastic discussion followed, both during the session of Synod and at a mid-day luncheon, given by the Alumni of King's College. Following one of the finest debates, both as to its spirit and its "letter," Dr. Boyle expressed his profound pleasure at the "high level" maintained throughout—he honestly felt that the Church is face to face with a great opportunity—the credit and honour and the welfare of the Church are at stake. He was grateful beyond expression for the evidences of the Synod's support—he foresaw great things as a result. The report was referred back to the committee for a slight change in, or rather an addition to, one paragraph.

Committees Elected.

Diocesan Mission Board—Rev. H. W. Cunningham, E. A. Harris, Dr. Boyle, W. P. Robertson, Canon Vernon, Canon Simpson, J. W. Godfrey, H. E. Dibblee, W. Driffield, N. H. Wilcox, Laymen, J. W. Allison, A. Mackinlay, Judge Forbes, W. H. Owen, B. D. Bent, H. L. Jones, H. D. Romans, Dr. F. W. Stevens, D. M. Owen, R. V. Harris. M.S.C.C.—Dean Llwyd, Archdeacon Armitage, Canon Simpson, Rev. Dr. V. E. Harris, Dr. J. W. Allison, Judge Forbes, A. Mackinlay, J. Y. Payzant. S.S. Commission—Archdeacon Armitage, Rev. F. C. Ward-Whate, Dr. Boyle, Canon Simpson, Laymen, H. D. Romans, B. D. Bent, W. J. Clayton, J. M. Donovan. Executive Committee of Synod—Dr. Boyle, Canon Vroom, Rev. H. E. Dibblee, R. V. Harris, S. R. Cossey. Delegates to Provincial Synod—Dean Llwyd, Archdeacon Martell, Dr. Boyle, Archdeacon Armitage, Rev. H. W. Cunningham, Canon Vroom, Canon Simpson, Archdeacon Draper, Canon Vernon, Rev. E. A. Harris, Dr. V. E. Harris, Rev. A. W. M. Harley.

Obituary.

Lloyd, Lieutenant Arthur S. K., of the University Co., 28th Battalion, Saskatchewan Canadians, youngest son of the Rev. Dr. Lloyd (sometime Archdeacon in Saskatchewan and Principal of Emmanuel College). Killed in action in France, May 8th, 1917.

On May 11th, the second son, Capt. F. Percy Lloyd, of the 44th Battalion (transferred from the 203rd), a medical student in Toronto University, was shot through the left temple and now lies in the Third London General Hospital.

Prayer Book Studies

By
Dyson Hague.

THE ATHANASIAN CREED.

OUR Prayer Book compilers took a bold step at the Reformation with regard to the Athanasian Creed. In the English Church up to 1549 it was practically unknown to the laity. It was sung in Latin by Clerics and Monks in the Service called Prime, and was apparently not regarded in the light of a creed at all, for the Apostles' Creed was sung in Latin a minute or two afterwards. Cranmer and his associates must have thought it very fine, for they not only brought it before the Church public, to be used once a month, but they also accepted it as a Rule of Faith (Art. 8). There were probably very few critical Churchmen in those days for there does not seem to have been any protest for about 100 years against the use of both the Athanasian and the Apostle's Creed in one Service; nor was there any serious objection either to the obscurity of its phrases, or to the dogmatism of its damnable clauses.

In this study we propose to discuss the present-day value and Church use of this famous Confession of Faith.

Its present-day value.

We must again remind the reader that it is useless to attempt to understand its place in the Church of Christ unless we approach it from the viewpoint of its historical emergence. If we look at this creed in the light of its origin it teaches us the supremely simple lesson, "simple to understand, but in the days of trial, profoundly difficult to practice, that we are morally bound to suffer the last torture of the persecuted, rather than deny the Lord who bought us," Rev. 2:10-11; 3:11; 2 Tim. 4:7. Times have changed, and many have been the swingings of the pendulums of Church thought and life since the days of Arius and Sabellius, but he would be a bold man who would say, that we live in an age that is ignorant of these destructive heresies that threatened in days gone by the very citadel of the faith. "Some day," said one sensed with peculiar sagacity the possibilities of the future, "some day the world will wake up and groan to find itself Arian." To-day the Church of Christ is awakening to find itself Unitarian. In its professorates, in its literature, in its affinities, in its apologies, the current of 20th century thought runs alarmingly near the border lands of those heresies which the composers of the Athanasian Creed denounced with such horror. The world we live in is reeking with these ancient heresies, and under the most alluring names the apostles of Arianism, Sabellianism, Patripassianism, Eutychianism, Nestorianism, Apollinarianism in our cities and towns in the seductive guise of Christian Science, Theosophy, Spiritualism, Swedenborgianism, Russelism, and the hundred and one phases of modern Unitarianism deny the Virgin Birth, the Personality of the Spirit, the Humanity and Deity of Christ, the actuality of the Judgment, the reality of the Resurrection, and above all, the Unity in Trinity, and the Trinity in Unity of the Godhead. "You have a very small college and a very small number of students," said a gentleman not long ago to a well-known Unitarian Professor. "Why should we have a larger one," was the answer, "when every College and University in the land is teaching our doctrine." That statement alone, which contains an alarming element of truth, is in itself an apology for this great confession. Go through the clauses one by one; study their connection in the light of present-day theological development; and you will surely come to the conclusion of the great Bishop of Oxford,

that every proposition in the Athanasian Creed is a record of some battlefield on which our faith has been assaulted, or with Dean Armitage Robinson, that almost every section is a tombstone of buried error. And we might even add, that every phrase in it is like a salient on the Battlefield of the Faith, on which has been planted, after long and bloody fighting, the standard of the victory of Truth.

Yes, says the critical Churchman, that's all very well. We admit all that. But our complaint is that it is altogether too deep, and that its tone is altogether too hard. What good does it do us to enumerate the Divine attributes possessed alike by each Person of the Trinity? What possible benefit do we derive from asserting that Christ is One Altogether, not by confusion of substance, but by Unity of Person? Surely this is theological hair splitting and can do no person any good! "Even admitting that they are true, why should we reiterate twelve times a year such an involved series of scientific theological categories? It is hard to answer an argument like this. But I love the story of a famous man in England, who once told a friend of his that he especially liked to read those parts of the Bible which he did not understand, and when his friend seemed surprised he said: It is like this. Here is a little boy who loves to hear his father talk, and understands and is pleased with much that his father says. Sometimes the father speaks of things quite beyond him, yet the boy likes to listen. He learns a little here and there, and bye-and-bye, as he keeps on listening he begins to understand what his father says as he never would have if he had run away whenever his father began to talk to him. But demurs the critic again; it is altogether too hard in its tone.

The Minatory Clauses.

There is a dogmatism and uncharity about it that offends the sense of Christian love and hope. It is true that the opening and closing sentences do grate painfully on the modern ears, but it must be remembered that these minatory or monitory or damnable clauses as they are commonly called, are no real part of our Creed itself, and could be left out without in the slightest degree impairing its solidarity as the great confession of the orthodox faith. (Dowden's Further Studies, p. 128.) And there can be no doubt that they do not accurately represent the language of the Creed. They are misleadingly translated. The first clause simply means "Whoever wants to be, or wishes to be saved," let him thus think of the Trinity. But, of course, the critic whose voice is the strongest, is the man who complains that he objects to it not on account of its unsuitability for the Christmas or Easter congregations, nor on account of the subtleties of its Trinitarian and Christological statements of doctrine, but because he honestly believes it states what is not true. He believes as honestly as anybody what Christ declared: "He that believeth not shall be damned," (Mark 16; John 3:36), but he holds that is a very different thing from saying that whoever does not believe in the Athanasian Creed will be damned, and that to be saved a man must accept and profess the faith of the Athanasian Creed whole and undefiled. Of course these objections have been felt by the Church, and various have been the attempts to deal with them. The American Church has taken the simplest and—worst. It has left it out altogether. The Irish Church has left in the Creed, but has left out the Rubric. The Canadian Church by a very ingenious device has left in the Creed, but inserted a preliminary rubric by which the minatory clauses, verses 2, 28, and 42, may be omitted at the discretion of the minister. Whether this solution will stand the pressure of the next General Synod

remains to be seen. In the writer's mind it would be best to leave the Creed as it is in the English Church Prayer Book, without note before, or explanation after, and substitute the word "may" for "shall" in the Introductory Rubric, or put in the "shall" for Trinity Sunday only.

After all, the great thing is that as Christians we are not to explain or understand the Trinity, but we are required as Christians to worship One God in the Trinity. That is, We are not so much now engaging in the recitation of a Creed as an act of apologetics, but we are standing in adoring reverence of heart, with mind uplifted to the Infinite, and our attitude as we recite the deep mysteries of the faith is simply what it must be—worship.

And lastly, it is not the tenacity with which we hold the scientific form of this ancient Creed, but the fidelity with which we re-incarnate the spirit of that glorious champion of the Trinity that counts to-day:—

"His faith is mine—but that is not my theme—
'Tis his example we should preach to all
Whatever each believes and counts for true,
The things in Heaven or earth, or great or small,
"If he believe it, let him stand and say—
Although in scorn a thousand lips are curled—
Though no one else believe, I hold, my faith,
Like Athanasius against the world."

(In the next article the writer by request will deal with the Athanasian Creed as it appears in the new Canadian Prayer Book).

The Churchwoman

The Mothers' Union.

The Interparochial Branch of the Mothers' Union assembled in the church of St. Michael and All Angels', Wychwood, Toronto, on Monday, May 14th, at 3 p.m. The Rev. E. A. Vesey assisted the Rector, the Rev. W. J. Brain, in the form of shortened Evensong, and the latter gave an address from the words: "His servants shall serve Him, and they shall see His face," Rev. 22:3 and 4. Taking the Magnificat, the Song of the Blessed Virgin Mary as a type of the best in Christian worship, Mr. Brain pointed out that the reward of service is that those who serve shall see His face, and that true service is impossible except we see His face continually, like as the angels who surround His throne and do His bidding. A collection was taken up in aid of the funds of the Mothers' Union Library, and one new member was enrolled. The service closed with the hymn, "Glory to Thee, my God this night," and the Benediction, after which those present were entertained to tea in the rectory. The secretary called for volunteers to help put in beans and potatoes in the plot at the corner of Warren and Lonsdale Roads on the following Wednesday afternoons, and to help in the necessary weeding, etc. On Wednesday, May 16th, several members met and a fair amount of work was accomplished. It is hoped that others will be able to assist for some succeeding Wednesdays, until the seed has all been got in.

The chalice which was used at the consecration service of the new Bishop of Aberdeen in St. Andrew's Cathedral, Aberdeen, recently, was that given by the American Church as a memorial of the consecration of the first American Bishop, Dr. Samuel Seabury, which took place in Aberdeen in 1784.

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R. W. ALLIN, M.A.,

Phone: Main 5239. *Managing Editor*

First Sunday after Trinity.

Holy Communion: 245, 433, 630, 643.
 Processional: 376, 406, 449, 468.
 Offertory: 512, 605, 657, 764.
 Children: 697, 701, 707, 715.
 General: 2, 416, 456, 483.

Second Sunday after Trinity.

Holy Communion: 233, 237, 240, 242.
 Processional: 193, 381, 386, 448.
 Offertory: 324, 325, 326, 328.
 Children: 716, 722, 723, 726.
 General: 449, 454, 470, 494.

Preferments, Appointments and Inductions.

Spencer, Rev. R. W., Rector of Camden East, to be Rural Dean of Lennox and Addington. (Diocese of Ontario.)

Church News

Rector of Annapolis.

The Rev. T. C. Mellor, Rector of Kentville, N.S., and formerly Rector of Christ Church, Dartmouth, has been unanimously elected Rector of Annapolis, in succession to the late Rev. H. How.

Ordination of Deaconesses.

The Bishop of Toronto, on Friday, June 1st, solemnly set apart the following Deaconesses at a special service which was held in St. Alban's Cathedral: Mrs. Gibson, Miss E. F. Jones, Miss Rabajotti, Miss M. Macrae, Miss Masters and Miss Watts. Miss Rabajotti and Miss Masters have already been accepted by the M.S.C.C. for work in the foreign field, and Miss Jones and Miss Watts expect also to go later on. They are all graduates of the Church of England Deaconess and Missionary Training House, Toronto. The Rev. S. A. Selwyn, the Vicar of the Church of the Messiah, preached the sermon on this occasion.

Ordination at Toronto.

The Bishop of Toronto held a General Ordination in St. Alban's Cathedral on Trinity Sunday, when he admitted the following gentlemen to the diaconate and priesthood respectively: Deacons, Messrs. A. C. Drumm, F. A. Hessler, D. N. Knight, A. C. McCollum, A. Simpson, J. H. Stringer, E. D. Wood and W. S. Wrixon; priests, Revs. S. Childs, M. C. Gan-

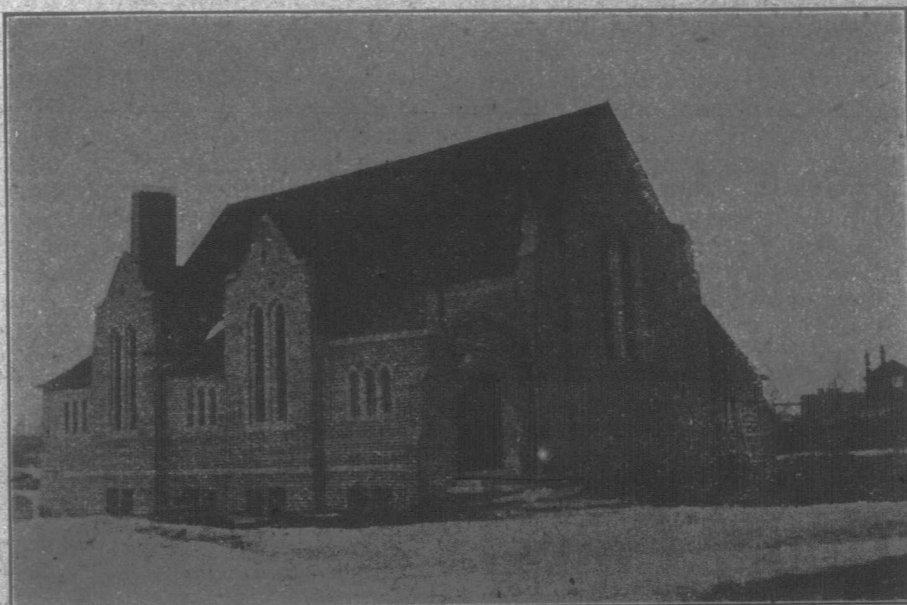
dier, J. S. Harrington, H. Roche, W. H. Smith, A. C. S. Trivett and W. F. Wallace. The Rev. A. C. Drumm read the Gospel. The ordination sermon was preached by the Ven. Archdeacon Warren, of Peterborough. Ven. Archdeacon Ingles, of Simcoe, presented the candidates for ordination and acted as the Bishop's Chaplain, carrying the pastoral staff.

Memorial Windows Dedicated.

Four handsome memorial stained-glass windows, which have been placed in St. Andrew's Church, Florence, Ont., were dedicated lately by Archdeacon Richardson, of London.

New Church Dedicated at Birchcliff, Diocese of Toronto.

On Tuesday evening, May 20th, the Bishop of Toronto dedicated the new church of St. Nicholas, Birchcliff. Fire wiped out the old church in January last year; and this handsome new structure is the design of Messrs. Carter and Ford, architects, built at a cost of about \$13,000. The church was crowded to the doors and listened attentively to the Bishop's inspiring words on the Whitsuntide theme of "The Temple of the Holy Ghost."



ST. NICHOLAS CHURCH, BIRCHCLIFF.

Dedicated August, 1912. Enlarged October, 1914.
 Destroyed by fire January, 1916. Rebuilt, 1917.

Memorial gifts were a stone font in memory of the late Joseph Lea, a hymn board in memory of the late Private F. Wright, a large Bible in memory of the late Miss Coombes. Other gifts: Pulpit from St. Nicholas Church, Gloucester, England, where the minister's father, Rev. J. J. Luce, has been Vicar for 40 years; Holy Communion table from St. Paul's Church, Toronto; cheque from St. James' Cathedral, Toronto; lectern from Mrs. Gooderham; set of large Prayer Books from Lady Mann; alms basin from Miss Redman; vases from the Sunday School, also set of small Hymn and Prayer Books; given by individual S.S. classes, clergy stalls, book rests, notice board, Communion linen (worked by Mrs. Page); chancel furnishings and choir vestments from St. Nicholas W.A.; bell from Mr. J. J. Gartshore; oak table from the architects. The choir were vested at this service for the first time. Visiting clergy were Revs. Canon Dixon, Canon O'Meara, Canon Plumtre and Canon Plummer; also Revs. G. I. B. Johnston, H. W. K. Mowll and T. F. Summerhayes. The Rev. C. E. Luce has a roll of honour containing over 100 names, seven of whom have lost their lives by sea or land. The inscription on the pulpit is as follows: "Presented by the Church of St. Nicholas, Gloucester, England, to the Church of St. Nicholas, Birchcliff,

Canada, on May 20, 1917, with the earnest prayer and hope that this pulpit may ever remain true to the Protestant Evangelical principles of the Church of England. 'Ye shall be witnesses unto Me,' Acts 1:8; 'Preach the Word,' 2 Tim. 4:2."

Anniversary Services.

The seventh anniversary of the dedication of St. John's Church, St. Thomas, was held on May 27th. The Rev. S. A. Macdonald, Rector of St. Peter's, Tyrconnell, and Canon Tucker, Precentor of St. Paul's Cathedral, London, were the special preachers.

Impressive Ascension Day Service.

On Ascension Day, at 8 o'clock in the evening, there was held a very imposing and impressive service in the new St. John's Church, Otterville (diocese of Huron). A massed choir of 70 voices from the choirs of Delhi, Tillsonburg, Norwich and Otterville rendered excellent music. The Rector, Rev. F. V. Vair, was assisted by Revs. Tancock, Howard and Armstrong from the neighbouring parishes. The church, which is a magnificent structure, was filled to

Progress of the War

May 28th.—Monday—Italians continue their advance towards Trieste.

May 29th.—Tuesday—Mr. Arthur Henderson, labour member of the British War Cabinet, undertakes an important mission to Russia.

June 3rd.—Sunday—Canadians take part in attacks south of Souchez River. British and French take over 52,000 prisoners since April 1st.

is to the self-sacrificing labours which you have so generously lavished upon this, the great work of your life, that the institution owes its present existence. In the early days, with far-sighted vision and expansive outlook, you foresaw both the need that would arise in the Church in Western Canada, and the means whereby that need could be met. To-day Emmanuel College stands as a monument to your wisdom and ability. Though you, in person, have gone from among us, the College will ever embody and reflect your personality. Greater far than the educational advantages which we have derived from your work are the living lessons and influences which remain with us from your example of untiring energy, whole-hearted enthusiasm, and deep earnestness in all matters pertaining to the advancement of Christ's Kingdom. In whatever sphere of activity your future years are spent, we know that the cause which you espouse will be abundantly sustained and advanced by your labours. That you may have health, happiness and blessing at all times is the earnest prayer of all who, in this College, have shared the privileges and advantages which you as Principal secured for them. Signed on behalf of past and present students, John F. Haynes, Chas. Barnes, George W. Legge, Alfred T. Leach."

Chippawa Rector Resigns.

The Rev. W. de la Rosa, Rector of the church at Chippawa (diocese of Niagara), has resigned to take up work in the West Indies. Previous to his going to Chippawa he was the Rector of St. Barnabas', St. Catharines.

World Conference on Faith and Order.

A Day's Mail for the World Conference on Faith and Order.—Though the war has suspended for a time the efforts to secure the co-operation of the churches on the continent of Europe and in the Near East in the effort to prepare the way for the visible reunion of Christendom by means of a conference of Christians from every part of the world in the effort to understand and appreciate the value of the special truths for which each separate Communion stands, the preparation for the conference continues with most encouraging results. There is an increasing recognition that only the visible unity of Christians in the one Body of the one Lord will avail to establish Christ's Kingdom of peace and righteousness and love, and more and more individuals are seeing that Christian unity is not to be reached by ecclesiastical concordats but by each member of Christ doing his utmost to manifest the unity of the Church which is Christ's Body. This day's mail is an example of the worldwide interest. A Jesuit priest in England, who has devoted his life to the cause, suggests that the freedom of Arabia from the Turks offers an opportunity to place before Islam in

In the writer's
 t to leave the
 English Church
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Arabia the true nature of religion and our ideal of unity. He offers for publication a pamphlet by a Russian enthusiastic for the union of the churches. A French Roman Catholic layman sends the names of five Roman Catholic ladies in France, England and Canada, of wide influence, who will help by their prayers and personal relations. The president of a leading Methodist University and a very prominent business man in the United States accept their appointments as members of the North American Preparation Committee, which is collecting material for the World Conference and hoping to encourage the practice in America of the art of conference instead of controversy. An inquiry comes from South Africa, on behalf of the Dutch Reformed Church, as to the scope of the conference, with an intimation that that Church, as well as the Baptists and Wesleyans in South Africa, will probably wish to co-operate. A lady in New Zealand sends the addresses of 30 clergymen and two laymen of the Church of England and Nonconformist churches in New Zealand, in order that the publications about the World Conference may be sent to them. A wider knowledge in America of the movement is greatly to be desired and the publications about the World Conference can always be had free on application to Robert H. Gardiner, Post Office Box 436, Gardiner, Maine, U.S.A. A day or two after this bulletin was written word was received that a number of Chinese Roman Catholics are attending the Holy Communion every day, making special intercession for the unity of Christendom.

Captain J. P. Edwards, Halifax, Killed in Action.

In the death of Captain J. P. Edwards, Royal Canadian Engineers, killed in action in France on April 28th, the Canadian army lost a most efficient and popular officer and the Church of England a loyal and faithful son. He was of a singularly bright and lovable nature, always striving to help others, and wholly free from thought of self. At St. Alban's School, Brockville, and Royal Military College, Kingston, his manly and honourable conduct, his cheery and happy disposition, made him a universal favourite. Through the few short years of life which followed, whether in Canada, England or France, the same joyous and uncomplaining spirit was uppermost. While reticent on religious matters, he never wavered in his close adherence to Christian life and duty, and seldom missed an opportunity of attendance at the Lord's Table. His memory will always be very dear to his many friends, and the honour roll of old St. Paul's, Halifax, N.S., will be enriched by his name among the many from that historic church who have died that others might be free.

Church Consecrated.

St. James' Church, St. Marys, diocese of Huron, was consecrated by the Right Rev. Bishop Williams, D.D., on Sunday, May 27th. The church was filled. The large vested choir rendered the service beautifully, and the Bishop preached a strong sermon upon the duties and position of the Christian Church, with special reference to the contribution the English Church had made to the moulding of the English people. He paid a glowing tribute to the 27 years' work of the Rector, Rev. W. J. Taylor, saying he knew no clergyman who had been instrumental in bringing so many gifts to a parish as he had. He deeply regretted that Mr. Taylor had felt it incumbent on him to retire. He

warmly congratulated the congregation upon the standing and position they were now in, and the beautiful property, entirely free from debt, which they possessed. The result was a fitting climax to the work of the Rector. The singing, under the direction of Miss Howard and Mr. Sidney Hunnibell, was worthy of the occasion. It may be stated that there has been no debt for several years upon the church, but one was incurred some years ago for the building of the rectory and, after that, for the erection of the church hall. Mr. Taylor, who is in good health, will close his ministry on July 1st. He will continue to reside in St. Marys.

Halifax Notes.

To return and to preach in his old church after 52 years was the very unusual fortune of Rev. W. Armstrong, who preached in St. Paul's Church, on Sunday, May 20th, the church of which he was Curate over half a century ago. Though the snows of many winters have fallen upon the venerable divine, his eye is undimmed and his natural force unabated. There were many interesting recollections recalled by his sermon. He was the first Curate of Rev. Dr. Hill, whose sturdy eloquence was a great inspiration to the young clergy of the time. At that time Miss Cogswell, one of the many great teachers the Church has nurtured, was in the midst of her splendid service. "There is about this ancient sanctuary something very fascinating which holds one through the years as by a spell," said Mr. Armstrong. He preached a sermon full of the fine counsels of Christian maturity, and was listened to with close attention by all present.

The Church Abroad

The Kweitech Evangelistic Week

Rev. W. M. TRIVETT.

THE Evangelistic Forward Movement began here on January 28 and ended on the following Sunday, February 4. We organized our Christians into a band called a "Twan," with a "Twan Chang" (leader), a "Shu Chi" (secretary) and two others on the central committee. This band of 48 Christians was divided into four groups called "Twei," each with a "Twei Chang" and a "Shu Chi." They were given charge of the groups of villages outside of the four gates of the city. Each "Twei Chang" was responsible for seeing that his band visited all the villages within a radius of ten li (three miles), and to try during the week to preach the Gospel in that district. The Christians met every morning for a prayer meeting. In the evening, after the evening service, the band met and the leaders reported what they had done in their respective fields. Generally from four to seven villages were visited in the day. The reception they received was very good with an average of 30 or 40 generally at each place to hear them. Those who seemed interested were invited into the city to the services on Sunday. There were in all 45 who signed cards to enter on a regular course of study. The reports each evening were most encouraging and the inspiration of the general movement increased with the zeal of the Christians. Each "Twei" consisted of seven Christians besides the leader and three boys from the school to help with the singing. They carried a

banner of a St. George's cross on a white field, also tracts and books. And the main effort was not only to preach but to persuade them to come into the regular services. A grand rally was planned for Sunday when all would meet together for service in the city church.

While the groups were out in the country the central committee carried on its work in the street preaching chapel. Two were there all the time, and the "Twan Chang" and "Shu Chi" were there as often as possible. Here also we had splendid results during the day. Those who could be persuaded to sit inside, and we usually had 20 or more, received special attention, while at the street door there was generally an interested crowd of from 30 to 40. One man was continually preaching to them with picture rolls, and we had also here a table with books of various kinds and tracts. In the afternoon, as so many women came, it was found necessary to utilize the inner room for preaching to them. The men stood out on the street during this time which was usually one or two hours. Thus the men workers preached to one group and the women to the other. So many of the women came at last that we transferred these meetings to the city church compound. Seven or eight were led here to enter on a regular course of study and signed the cards.

The Sunday services were most inspiring. All the Christians, with the fruits of their labours, were gathered there for public worship. The newcomers were so many that the Christians had difficulty to find room and sat at the doors and in the courtyard. Services went on all day, the Christians taking turns in preaching. Others signed cards after these services until they totalled 76 altogether, while 20 more promised to come regularly. As this congregation is representative of the 96 villages visited, besides those from the city, we hope, that when they tell at home what they saw and heard, even more may come next Sunday. We had, at the lowest estimate, an attendance of 350. Over 100 of these were women.

Averaging up the total number who heard the Gospel preached in the villages, our secretary estimates that there were at least 6,564, counting men and women, while 350 came into the city for Sunday. All the money to finance the undertaking the local Christians subscribed, Tiao, 23, cash 929 (23,929), so that the whole expenses were met independently of the Mission. As the majority of the Christians are very poor, at least 15,000 of this was made up of small amounts.

The Chinese church will respond to the call, if it is put on its mettle and the enthusiasm which they have showed during the past week speaks well for the future of the church in this centre. All we need is whole-hearted zeal and co-operative effort and the task of evangelizing China can be accomplished.

Dedication of Flag.

At the morning service at St. Thomas' Church, Belleville, on the King's Birthday, June 3rd, a Union Jack was unfurled and dedicated. The flag and staff had been donated by members of the parish, and in accordance with English custom the staff was erected on the church tower. The choir and congregation marched out in front of the church at the opening of the service, while appropriate hymns were sung. Prayers of dedication were pronounced by the Rector, Archdeacon Beamish. Mayor Ketcheson, one of the wardens, in accepting the gift, publicly thanked the donors, and said that it was a particularly fitting ceremony for the birthday of his Majesty the King.

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Hints for Amateur Gardeners

The Potato and Its Culture.

TO-DAY, the all-important subject is production from the land. Everybody talks potatoes. We will open our talk on potatoes. Last year, in many of the dry sections potatoes planted in July were the most successful. So those who have not yet planted will have the satisfaction of knowing that they are not one bit too late, because there is yet little growth.

Many know how to plant potatoes, but for the benefit of those who may not know we give the following: Make your rows 18 inches apart and plant the potatoes 9 inches apart in the row and about 3 or 4 inches down. Any potato free from scab (rough surface) and which will boil clear is good seed. In cutting up the potato do not have less than two eyes to the section. If you desire to economize and use peelings, cut the sections off that have eyes coarse, so that the eye has a generous portion of the potato to feed on while starting. Put in not less than two eyes in the hole. When the potato comes up about two inches spray. A formula will be given at the end of this article. The regular hoe is the only tool needed, and generous use of this is necessary to keep the ground between the rows clear of weeds and loose. This is cultivation, without which nothing will grow properly. As your plants increase in size gradually hill up around the stems until the plants are matured. Why are potatoes hilled? This is an Old Country system because of the dampness of the climate. By the hilling-up system the tubers are formed well up, and the furrows caused by hilling between the rows allow for drainage in excessively wet weather. It has been claimed by many that in our climate potatoes will form and produce just as well not being hilled, because our climate is inclined to be rather on the dry side in summer.

Now, the all-important part of potato-raising is the pest that accompanies the potato, the Colorado beetle, or potato bug, which hardly needs description, as it is so familiar to everybody. The adult beetle hides away in the ground all winter, comes out in May, and is on the watch for the first-appearing potato. The female lays her eggs on the under side of the leaf to the number of about fifty—a bright orange in colour. The grubs take only about a week to hatch out, and at once set to work to devour the foliage. A period of about eight weeks is required to make a life cycle. I need not tell you how quickly these pests multiply. There are other pests not so commonly known: The three-lined beetle, marked much like the potato bug. The flea beetle, a very small insect, less than one-twentieth of an inch long; generally shiny black or bronze colour, oval in shape, sometimes having broad, pale stripes down back. They eat into the surface of the leaf and weaken the plant, so that it is liable to fungus disease. The potato stalk-borer comes occasionally, but we need not dwell on this.

The Remedy.—I use arsenate of lead. It is cheaper than paris green and just as effective. One pound will cost you 25 cents. Paris green will be so scarce, it may cost as high as \$1 per pound, and the trouble is, it does not dilute as well as the arsenate.

Formula—Arsenate of Lead.—Eight pounds to 40 gallons of water, or one pound to every 5 gallons water. Use sprayer; if not handy, an old whisk may do.

Bordeaux Mixture.—For general-purpose spraying. Crystallized copper sulphate (bluestone), four pounds;

quicklime, four pounds; water, 40 gallons. Remember this formula by 4-4-40; less quantity in proportion. Quicklime is necessary to reduce the bluestone in above formula.

Apply your arsenate solution when potato plants appear. Apply again when plants are about two-thirds grown, unless you see the need to use earlier. Then apply about fifteen days later. You must be guided by your own judgment in later applications. Much will depend on how your neighbour cares for his crop. You may have to destroy the bugs coming from his lot or farm.

Note.—Paris green and arsenate of lead are poison, and should not be applied to any actual eating parts of vegetables. Keep the fowls away.

Another issue will deal with the general truck garden. Meanwhile, plant anything you desire. Garden peas may be a little late, as it takes ninety days for the crop to come.

CHARGE TO SYNOD.

(Continued from page 361.)

by showing the public they can think of more than how much or how little they may dress."

Conscription.

"As for conscription, unfairness of the present methods of recruiting has been fully demonstrated. It may be granted that the purely voluntary system as we have it has revealed the splendid manhood of the best men and their magnificent patriotism. But it has given to many an opportunity for shirking, which ought not to be tolerated. Why men of infinite value to a community should be called upon to sacrifice themselves in order that a number of worthless and non-producing creatures may go on in their animal enjoyment is beyond my comprehension. A sensible system of conscription by which every citizen would be obliged to give himself for such work, whether military or civil, as the

Government may determine, must inevitably be adopted, if the powers of the nation are to be used and its resources developed. I had written these words long before the Government had announced its policy. Now I can only add that I hope the matter will be carried out with the least possible degree of party spirit and that the entire Dominion will accept the situation and cheerfully undertake whatever must be done. Lip-patriotism must give place to patriotic service, and, as with the physically fit who can be soldiers, so let it be with men of every capacity,

Their's not to reason why,
Their's but to do and die.

"Sir Robert Borden has been in close touch with those who are responsible for the management of the war. He has seen all that is going on and he knows what is wanted. He has lost no time in acting upon his knowledge, and in doing so has taken his political future in his hands and risked everything in a courageous determination to give Canada the opportunity of adequately sharing in the glory of winning the war. Our Canada, our beloved land, has already immortalized herself. Would that those who have fallen could have the honour which those who go out now will have when the victory and glorious peace have been obtained. She saved the day at Ypres, she held her ground at Somme, she fought with magnificent valour at Courcellette, she was crowned with undying fame on Vimy Ridge. Let us see that the honours won at such a frightful cost do not slip away because we failed to back them up. Rather let it be for every man, from the Prime Minister down, like John Hay's hero:—

He saw his duty a dead sure thing,
And went for it, there and then.

"I had the pleasure of being present at the opening of the Convention at Montreal, called the "Win-the-War Convention." It was a large gathering, a representative gathering, and enthusiastic one. There were men present from nearly all the provinces, of all shades of politics, ex-ministers,

judges, lawyers, clergymen of all communions, prominent business men. The chairman was a Frenchman of marvellous fluency and fire, and he raised the audience more than once to the highest pitch of enthusiasm. But what struck me with an optimistic hopefulness was the spirit which seemed abroad of the desire for freedom from party dominance and provincial narrowness. Here is one of M. Gagne's sentences: "To raise men and money for winning the war, call the method by what name you please, if it is done constitutionally and without partisan purpose, will be loyally supported by the Province of Quebec. If the dragon of party politics could be anathematized and slain and buried, the racial distinctions which exist in Canada would quickly disappear, and as one great Dominion we should forge ahead and hold in reality the premier place among all Overseas Dominions which our resources warrant us in claiming."

Educational Institutions.

The Archbishop referred in words of great praise to the work being done at Edgemoor, King's College School and King's College, and appealed for more united support of these institutions on the part of Maritime Province Churchmen. He appealed particularly for the last-mentioned institution, adding:—

"The college has a great future, which, with your loyal support, will far outstrip and eclipse any glory which it has by reason of its honourable position as the oldest colonial university. It has the dignity of age, but also the virility of youth. I shall welcome the day when we cease to hear of a call for support by reason of its age, unless it be an age which shows accumulation of resources without waste of material and usefulness in service."

The Cathedral.

"At the last meeting of Synod I was able to say that the debt on the Cathedral was within \$5,000 of its disappearance. Now, I have only to express my grateful acknowledgment

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to the Churchmen who rallied to the standard and cleared off the debt upon our diocesan building. The consecration was a notable occasion, and will long be remembered as a landmark in the history of the diocese. There is great cause for thankfulness that this noble building is now ours and stands forever as a monument of our faith and a centre of diocesan life. I hope when the war is over and the world gets back to its normal state, there will be no difficulty in completing the structure and erecting diocesan buildings within its precincts."

Sir William Houldsworth, of Manchester, died lately, aged 63. He was one of the leading Churchmen in the North of England and he was also a large-hearted and a patriotic citizen.

Rear-Admiral Sims, U.S.N., who is at present in charge of American Naval operations in European waters, has been formally appointed a Vice-Admiral by the President of the United States. Vice-Admiral Sims is a native of Port Hope, Ontario.

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THOUSANDS of men, bitterly disappointed, have been consoled with the modest little button, bearing the initials A.R., that tells their fellow men they TRIED to enlist and do their duty. "A.R." means "Applied—Rejected." Most of these disappointed men were physically unfit.

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Correspondence

EVENING COMMUNION.

Sir,—It is somewhat difficult to see why so many clergy are so keenly opposed to Evening Communion. If our Lord commands us to receive Holy Communion, and if (as the Catechism teaches) it is generally necessary to salvation, one would imagine that Communion services ought to be provided whenever they are most convenient, and an Evening Communion is most convenient for many people. I have heard the following objections:—

1. Holy Communion is a morning service, and should begin, and not end the day. The obvious answer seems to be that our Lord instituted it at the close of the day, and not at the beginning. There may be some question involved of the Jewish method of computing time, but from all practical points of view it was an Evening Communion, instituted after the day was over. The question of what constitutes a day is not really governed by clocks, etc. It is settled by the habits of life, and, whatever the clocks may say, a service instituted close to the time for going to rest is an evening service. The objection to Evening Communion comes from many men who have celebrations so late on Sundays that Communion are often made at one o'clock, or even later. Such Communion are not made at the beginning of the day, and, strictly speaking, they are not made in the morning. I have never been quite clear why Evening Communion is considered wrong, while a midnight celebration in an "extreme" Church on Christmas Eve is quite proper. The Communion itself is after midnight, but midnight is a conventional arrangement, and can be altered by an Act of Parliament. At one place it may be midnight, while across a narrow river it may be only eleven o'clock.

2. We are told that Evening Communion encourage laziness. I have in mind two families, both fairly typical. The members of one family rise very early on all week days and work late. They have no servants, and the wife has to do all the housework. Sunday morning is the only chance for a rest. The members of the other family rise fairly late on all week days, and can rest on Sunday mornings while servants get the breakfast. They go to service at eleven while servants get the dinner. Is the workingman who goes to Communion at 7 p.m. any lazier than the comfortably-off man who makes his Communion at the eleven o'clock service?

3. What bearing has fasting Communion on this question? As far as many objectors to Evening Com-

munion are concerned, it has no bearing at all. They do not believe in fasting Communion, and the majority of the people who come to their midday Communion do not practise it. Father Puller, and many of his school, who do believe in fasting Communion, seem to be agreed that the hour itself is a matter of no importance if people can, or ought, to fast as late as 7 p.m.

To sum up. In answer to the objection that Holy Communion is a morning service, and should begin the day, we can say:—

(1) That our Lord instituted it in the evening, at the close of the day, and (2) that in moderately High Churches hundreds of Communion are made at an hour which is not morning, and certainly not the beginning of the day.

In answer to the objection that Evening Communion is a concession to laziness, I would suggest that the leisurely person who makes his Communion at noon is, in his way, as lazy as the hardworked man who makes his at 8 p.m.

In answer to any objection based on the subject of fasting, we can say:—

1. That the staunch upholders of fasting Communion have no objection to Evening Communion merely because it is in the evening; and

2. That many strong objectors to Evening Communion do not practise fasting, and do not expect their people to come fasting. There is this to be noticed: While moderate High Churchmen are attacking Evening Communion, some of the more extreme men are attacking midday reception of Communion! In many churches a very ornate celebration takes place at 11 a.m., but everything is done to prevent lay reception. These men declare that midday reception is as lazy (or nearly as lazy) a habit as that of Evening Communion. Speaking from actual experience, I note the following result: Many men who object to Evening Communion are content to accept the fact that a number of working people never go to church except on Sunday night. These clergy recognize that steady, hard work and no servants are good reasons for not coming in the morning. Whatever they may really think about the matter, I have never heard them lecture their congregations for laziness as long as it was a question of evening prayer, but when Holy Communion enters into the question the whole situation is changed. Regular attendance at evening prayer only by people who rarely, if ever, go to Communion is allowable, but an Evening Communion is not to be tolerated. The same kind of result is arrived at in many "extreme" churches. The clergy are apparently content that a number of people should attend midday services who rarely go to Communion. As long as these people can get up in time to get to church at eleven o'clock nothing is said, but if they come up to Communion they are rebuked for laziness. In both cases the hour of Communion seems to be of more importance than Communion itself. I speak of what I know.

It is quite sad to notice how the objection to Evening Communion will colour the whole of a man's judgment. I know a clergyman in East London who nearly fills his church, which means a good deal in East London. He has daily services and early Communion, all well attended. But in the eyes of some of his neighbours his whole splendid work stands condemned because he has Evening Communion. It seems to be the unpardonable sin. A reasonable view of the matter seems to be this:—

1. Our Lord commands us, "Do this in remembrance of Me."

2. A great many people like to take the outward symbols before any other food passes their lips.

3. Many people find the early service convenient for fasting Communion, and many who are not interested in the subject of fasting like the quiet of the early service. Let us agree that such opinions are entitled to respect. But let us also recognize that men who are not keen about fasting Communion, and who do not object to their people receiving at midday on Sundays, cannot logically object to those who want Communion still later in the day. This objection to Evening Communion works out very curiously sometimes. I knew a clergyman in the country who had two churches in his charge. At one church he had service at 11 a.m. and 7 p.m.; at the other he had service at 2.30 p.m. On one Sunday in the month he had no service in the "home" church at 11 a.m. because he had to go to the other church for Communion. I suggested that it would work out better all around if he had Communion at the 2.30 p.m. service. He expressed his horror at the idea. It would be practically an Evening Communion. Yet I have been at a Communion in his principal church when we were receiving at a quarter past one, if not later. The only real obligation is that imposed by our Lord, and it would seem to be the Church's business to see that everything is done to make obedience to that command as easy as possible. One section of the Church is providing Early, Midday and Evening Communion. The other section, while dwelling on the vital importance of Holy Communion, is apparently not getting the hardworked people to Communion in any large numbers, and is not able to provide a service at a later hour because of an objection which has no real force behind it. If the High Churchman feels that Evening Communion ought to be vigorously opposed, his strongest argument against it will be a successful attempt to get all classes of people to his Morning Communion. But, having done that, he will find himself attacked by a more "advanced" brother, who regards midday reception as only a shade better than evening reception. I have tried to deal with the arguments for and against Evening Communion. But I agree with "Anglican" that no argument is needed—it is a question of freedom. If the spiritual benefit to be received from Holy Communion depended on the hour at which it was received, surely our Lord would have been more explicit on the subject. Some like to begin Sunday with Holy Communion, and some like to crown the day with it, while the majority of people prefer to have it at midday. The question is one for each individual to settle for himself, and each opinion is entitled to respect and consideration.

Another Anglican.

THE S.S. LESSON SCHEME.

Sir,—I have been pleased to note that since the S.S. Commission has postponed the date for change of lesson scheme, advantage has been taken of this opportunity to discuss the proposed change. I was hoping to see the Commission enter into an analysis of the question and unobscure themselves as to why the change was proposed, but since they have not done so, one can only surmise.

At present we have a double lesson scheme, one for the Bible and the other for the Prayer Book. The one affords an opportunity to study the Bible as a book, the other an opportunity to study it in relation to the life of our Lord. I have felt that if the one were not made to interfere too much with the other, how much more interesting the study of the Bible, as a book, would become, for the interest being once aroused, it is more easily

kept up, there being no break in theme. Judging from the results of the recent examinations where the report shows that while four pupils failed to obtain the required marks on the Prayer Book paper, about 30 failed on the Scripture paper, one would be inclined to think that too much stress is being placed on the teaching of the Prayer Book in comparison with that given to the Bible. In fact, I am told that in some schools the entire time is given to the teaching of the Prayer Book, and that the Bible, as a book, is not taught. This being the case, is the S.S. Commission, in their proposed change of scheme seeking a remedy? If so, I fear they have sidetracked. The great purpose of our S.S. work is to get the Word into the mind of the child. The teacher is the vital link occupying a position of great importance and responsibility and while they may do their work faithfully and to the best of their ability, yet how little scientific teaching is done in our schools. Many teachers appear before their classes with no definite object or lesson plan in mind, no definite theme comprising introduction, development and conclusion, no emphasizing of the supreme thought in the lesson in such a way as to impress it on the mind of the pupil. If the Commission can do anything to help our teachers they will do well. Instead of closing the door to many valuable Lesson Helps, let them add to those helps and they will do our Sunday Schools a great service.

J. H. Kidd.

A COMMUNION THOUGHT.

Sir,—A certain man was leaving on a journey and invited his friends to dine with him before he went. But one who was invited found it inconvenient to go that evening and instead he went the following night at the dinner hour. The servants were still there and they were able to give him a meal, but the owner of the house who had invited him and whom he had come to see was gone.

The man who finds it inconvenient time after time to come to the Holy Communion when he is invited and then returns some day because it is easy and convenient to do so, will find the servant still there administering the bread and wine of which he may partake, but it is scarcely possible that he will still find there the One whom he had hoped to find.

One of the Younger Clergymen.

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**The Man in the Pew
Asks Questions**

(Continued.)

"H.M.W.," a Toronto Churchman, writes to "Canadian Churchman" asking several questions about God, the War and Prayer. Similar questions are in the minds of many people. The answers below attempt to point out some of the fundamental principles involved.

7. Why when these or similar questions are put to our clergy, do they invariably hide behind that most convenient of all screens, "God moves in a mysterious way"?

If such an answer, given by a clergyman or layman, indicates mental inertia or moral cowardice, unwilling to face the facts, then the reproach you imply is just. But if it be the honest expression of the difficulty felt by a man who has done his best to think through, then it must be admitted that he is simply stating the difficulty which confronts every man, sooner or later, who persists in asking "Why" of the universe. Some of the fundamental issues at stake in these questions regarding God, Prayer, Man and Evil have been shown, but it is possible to push the "Why" back still further, and ultimately we get only the answer, "Things are what they are because they are." Philosophers and scientists alike come to that point. To quote one, Sir Oliver Lodge says: "There is a Power in the Universe vastly beyond our comprehension, and we trust and believe that is a Good and Loving Power, able and willing to help us and all creatures, and to guide us wisely, without detriment to our incipient freedom." He says again: "Of our own knowledge we are unable to realize the meaning of origination or of maintenance."

"In nature, heredity and survival will explain the persistence of a favourable variation when once originated, but the origin of the variations is still mysterious and the full meaning of heredity is not yet unravelled." This is simply Sir Oliver Lodge's way of saying, "God moves in a mysterious way."

8. What steps is the Church taking or going to take to check a repetition of the carnival of vice which followed the Napoleonic and Georgian wars?

There is only one step possible, that is, to preach the Gospel more faithfully than ever. Intensive and extensive must the Evangel be. Men and women must be brought to realize that the secret places of the motive and thought life must be purified by God and kept pure by His Holy Spirit, and that the relations between themselves and all others, at all times, in all circumstances, must be according to His Holy Law of Love and Truth. That is the only way ultimately to stamp out sin. Laws and regulations will aid for a time by indicating the higher way, but they are found to be permanent only as they are the expression of the desire of the great majority. Otherwise their enactment registers only the high-water mark of the national aspirations of the minority, but the constant and general violation of the law engenders a spirit of lawlessness, and a worse state ensues than formerly. All the things which would be classed as belonging to a "carnival of vice" are at present contrary to law: drunkenness, theft, debauchery, etc.; and nature has legislated against them more drastically than man, and with sentences that cannot be remanded or cancelled. In spite of these things, men in whom the flesh is predominant follow their desires. Further legislation would be no help unless it is the expression of the mind of the great majority. Even then legislation can-

not touch the "carnival of vice" in acts which would be classed as private. Internal, not external, control can alone check them. History records no plainer lesson than that of the futility and detriment of the attempt to substitute external for internal control. The reactions against Puritanism in England and in America were natural and inevitable. Unless the external control suggests and enlists the internal it is doomed to failure because it is in violation of the very fundamental element of manhood. As man's free choice must be respected by God, so must it be respected by man. Yes, a man must be free to go to the devil. Only when his action interferes with others may we step in.

Perhaps most of us thought at the beginning of this war that the mere fact of war would sober and uplift us. The continual thought that men were willing to give their lives for our country, and giving them, indeed, seemed to be a challenge to which the very best and noblest in us must respond. When our Empire chose the ordeal of battle rather than dishonour, it seemed that the people were finding God once more. But now the abnormal is becoming the normal, and we have accepted the casualty lists as a regular part of our daily paper. We have realized again that there is no power in external things, not even the things of war and death, to change the heart of man. The vision of God is fading and men are left groping in their bewilderment. Why? It is because we were not strong enough to answer the demand of the

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vision of God. "Be ye holy as I am holy" was the demand, but it was unwelcome and irksome. That demand is the law of our higher existence. Books without end have warned and pleaded. Read E. A. Burroughes' "Fight for the Future" and Norman McLean's "Stand Up, Ye Dead." If the Church be true to her commission she will best prepare for the test of peace. She must be truer than in the past and present.

W. T. Hallam.

OPPORTUNITY.

"They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day, I stand outside your door,
And bid you wake and rise to fight and win.
Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At Sunrise every Soul is born again."

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<i>Black tea—1 cupful</i> (hot) (8 fl. oz.)	1.54
<i>Green tea—1 glassful</i> (cold) (8 fl. oz. exclusive of ice)	2.02
<i>Coca-Cola—1 drink, 8 fl. oz.</i> (fountain) (prepared with 1 fl. oz. Syrup)	1.21
<i>Coca-Cola—1 drink, 8 fl. oz.</i> (bottlers) (prepared with 1 fl. oz. Syrup)	1.12

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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To "My Boy" From "Somewhere in France"

[The following beautiful letter, taken from the "Shaftesbury Magazine," was found upon a soldier killed on the battlefield, to be opened in that event by his eldest son.]

"My Dear Son,—How dear you are to me! You will never know how hard it is for me to leave you; perhaps never to return; you can never understand unless you go through the same ordeal yourself some day, and I hope you will never have to, but if you do, face it, boy, face it bravely; do not break down. I love you with all the power of love within me, and now on the eve of my departure for war I am writing, and if I do not come back this will help you to understand why I went; why I took such a risk; why it was necessary! I count my life cheap in the scale compared with the Empire. I am a man, and being a man I could not stand by and see my country in danger and not do my best to save it.

"It may be my lot to fall and not return with the troops, and if so I would like you to always remember that I loved you better than life itself. I have looked forward to the time when you would be a little older and I would be helping you to shape your future and giving you a father's

A Minister's Evidence

**That Piles, or Hemorrhoids, Can
be Quickly Cured—A Justice
of the Peace Cured
Many Years Ago.**

Toronto, Ont. (date of issue).—There has come to us recently these two letters from prominent men who bear unquestionable testimony in regard to Dr. Chase's Ointment as a prompt and lasting cure for piles.

These men give their evidence freely because they know what it means to suffer from the tortures of piles and then be cured. They feel it a duty and a pleasure to let others know how they too may be cured.

Rev. Frank N. Bowes, Methodist Minister, Priceville, Ont., writes: "In the winter of 1912, I was stationed in Cobalt. I went for a snowshoe tramp one day, and sat for only a few minutes on a cold stump waiting for some comrades to catch up to me. From sitting on the damp stump I contracted piles, and suffered so severely that it caused me great pain to walk. A friend recommended Dr. Chase's Ointment, and I immediately purchased a small box, which very rapidly effected a cure. I always keep a box on hand and find it excellent for any kind of wound or sore."

Mr. W. B. Thorne, J.P., Alderside, Alta., writes: "It was twenty-eight years ago that I became acquainted with the merits of Dr. Chase's Ointment, and would not be without it on any account as it never fails to do its work. I was first induced to try it for piles. Less than one box cured me and I have never been troubled since. That was twenty-eight years ago, so I think the cure is permanent. It is good for sore lips and hands, chafing, and, in fact, all sorts of sores. You are at liberty to use this statement for the benefit of others."

You can put Dr. Chase's Ointment to the test in any case of piles with the utmost assurance that you will obtain relief from suffering and ultimately lasting cure. 60 cents a box, at all dealers, or Edmondson, Bates & Co., Limited, Toronto.

counsel, and you would have the benefit of the years of experience I have had, we would be good friends, you and I, the best of friends! You are my eldest son, and I hope you will grow up to be as good a man as you promise to be at present. My boy, always be good to your mother, if my actions deprive you of a father you will still have one of the best of mothers; you cannot afford to neglect her; honour her and love her above all else, and you can safely rely on her counsels and judgments. Be kind and true to Grandma; she is Daddy's mother, and has a great store of wisdom for boys and girls.

"I must think of you as a boy of twelve, a big boy, a true boy, a boy who will make a man. There are three things to be true to; 1st, be true to your God; 2nd, be true to yourself; 3rd, be true to your country. You can be true to your God by obeying His commands, and carrying out His will and being kind to all His creatures. You can be true to yourself by treating yourself fair. God has given you a body to go through life; use your body in the way He would wish you to, keep your body clean, that will keep it healthy; keep your mind clean by reading good books, thinking good thoughts and doing kind acts; choose clean friends and always be friendly. Never go back on a friend; one good friend is worth a good many poor ones. In your play and daily contact with your friends and schoolfellows be clean in your conduct to them, particularly with the girls—remember you are a gentleman, and treat them like ladies. Avoid the bad ones; you cannot afford to spend time with them, that would be treating yourself unfairly.

"To get an education, God has given you a time of youth to prepare your mind. Knowledge is gained every day, but only one day at a time. You will get tired of school and you will see boys who do not try very much, and you will think that they get along just as well, but they will not, and they will perhaps find it out in time. Study your lessons each day, one day at a time, and you will find the better you know your lessons the better you will like to go to school. You will not be true to yourself unless you learn your lessons each day as they come along. You are storing up knowledge that will always be useful to you. Be true to yourself in your play; play fair or not at all. A boy who will not play fair is likely to make a man who will cheat in his business, they are both on the same road; the business comes a little farther along. You can be true to your country by being a good citizen, one ever ready to defend what is right and oppose what is wrong. As you grow to manhood you will have to decide on many questions, public questions, and take one side or the other; it is your duty to do that; decide honestly and act accordingly. In filling any office of any society or in any public capacity, do your best. This is all included in citizenship of the best kind. It is not always necessary to die for your country to save her—you can live for her; only do your duty as you see it, and you will be fulfilling your obligations.

"I have many friends upon whom you can rely for counsel and help. I cannot name them all, but only a few of my nearest and dearest ones. (Here follow names of uncles, minister and others.)

"And now, my own dear boy, may God keep you, protect you and watch over you, and make you worthy of the love bestowed upon you. You and I have each other, which is right—I know you both love your sisters and they love you. How happy you will all be. My own dear boy, I must close. I cannot express my love for you.—Your loving "FATHER."

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ROSE ISLAND

By Lilian Leveridge

CHAPTER I. (Continued.)

The closing bell had rung, and with laughter and shout the care-free thirty had filed out into sunshine and freedom. Unheeding his class-mate's half-laughing taunt, "You're going to catch it now, Robin," the miscreant bent his eyes studiously over his book, wondering how long and preachy Miss Cameron's lecture would be, and how many minutes she would keep him in. Evidently she was in no hurry to begin. North and south the last pupils had disappeared before she raised her eyes from her own book.

When at last she pushed aside the book and stood up there was not a particle of colour in her face. Robin's heart gave a little throb when he saw her take the rubber strap from its nail under the chimney, where it had hung undisturbed ever since Mr. Watson, the last teacher, had hung it there.

"Robin," she said, coming down to his seat—and her voice as she spoke sounded strained and unnatural as if she found it hard to get her breath—"Robin, I have tried by every kind and gentle means I know of to get you to learn your lessons and behave as you ought, but everything has failed. I can't allow this to go on. I must have obedience at any cost, and only this one last resort remains. If you have any excuse to make, however, I am willing to listen."

Robin thought of those exquisite moments amid the violets. Their memory would always remain with him, and even this was not too high a price to pay. Should he tell Miss

Cameron? No! What would be the use? She wouldn't understand—she wouldn't care. More than likely she would be afraid to touch a butterfly with one of her dainty white fingers. He kept silent while his teacher waited. At last she told him to stand up.

The dull, defiant flush deepened on Robin's face as the shame of it came home to him with poignant intensity. Should he stand this without protest, from a girl? He had felt the sting of that same strap more than once before, and had not flinched. But this was different. To be whipped by a girl seemed too great an indignity; he could see the instrument of torture trembling in her hand. It would be an easy thing to snatch it and fling it away—and consequently have done with the old school forever. Why shouldn't he do it?

"Robin!"

The low, tense voice and the real trouble in those eyes awoke a better impulse within him. Without a word he obeyed.

It was no light, coaxing touch that fell upon his outstretched palm, yet even as he caught his breath and set his teeth he was conscious of a greater respect for Miss Cameron than he had felt a minute ago. Weak and shrinking as she appeared, she was evidently not utterly devoid of strength or courage. Still he had no intention of suffering this humiliation a second time.

The ordeal over, with feverish haste he set about gathering all his books together.

"What are you doing?" asked Miss Cameron in a shaky voice as with both arms full he started for the door.

"I'm goin' home," he answered firmly, "and I ain't comin' back."

"Robin!" There was pain and pleading in the teacher's tone, but he

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did not relent. "I ain't comin' back," repeated Robin.

Her white lips quivered pitifully. She sank into the chair at her desk, and dropped her face upon her hands. As Robin turned to close the door he heard a little sob which hurt him more than the tingling of his palms. He hastened homeward with a very unhappy heart.

CHAPTER II.

The Letter.

"Hopes what are they? Beads of morning
Strung on slender blades of grass;
Or a spider's web adorning
In a strait and treacherous pass.

"What are fears but voices airy?
Whispering harm where harm is not;
And deluding the unwary
Till the fatal bolt is shot!"

—Wordsworth.

A QUARTER of a mile from the school-house Robin left the main road and turned down a quiet little by-way leading to his island home. The road was narrow and little trod, and the branches of the tall trees interlaced overhead, casting an intricate pattern of shadow embroidery across the brown, moist earth.

A square mile of this forest-clad land belonged to Robin's father. Years ago, when the country was sparsely settled and land cheap, he had bought it, and unlike his neighbours, had left the timber standing. His time was chiefly spent in handling other men's trees, and meanwhile his own were increasing in value year by year. "They don't eat no hay nor need no stable room," he would say to the numerous buyers who would fain have bargained with him for his noble trees, "and they are growing fatter every year."

Robin had grown up with those trees, and he loved them, loved every bush and flower, every rock and stream in the place; but perhaps most of all he loved the Lake. For Dave Christie owned more than the wooded acres. In the very centre of his property, but not included in the square mile of forest land, was Christie's Lake, about fifty acres in extent. In its centre was a wooded island of about three acres, upon which it had pleased Dave Christie to build his little home, and to which he had brought his bride—years ago.

It was commonly reported that pretty Julia Christie had died of loneliness, and little wonder was it if the report were true. It was said, too, that Hilda Sutherland, Julia's sister, had been jilted by a false lover, and so had found a welcome hermitage on the lonely island, and a welcome duty in the care of Julia's motherless child. But the inhabitants of Rose Island were not given to talking much of their own affairs, and there may have been no foundation to the tale. No matter the one essential fact was that Hilda Sutherland had remained.

Robin was free. Like the butterfly, he had burst his prison bars, but he was still a-tremble with the struggle. Perhaps that was the reason that he felt so little exultation as he tried to realize the fact of his emancipation. He knew that no one would seriously withstand his self-willed act. His father might not be home again for months, and besides, he had never shown any particular interest in his son's education. Robin had already learned to read and write and "figure"; that would be enough to satisfy Dad. Aunt Hilda might scold a little, but she wouldn't really care. The awakening woods with their many voices were calling him, and he might have been glad but for the wound his pride had suffered, and the haunting memory of his teacher's tears.

"Well, I'm a donkey," he said to himself as he stepped into his own little canoe at the landing. "Why should I mind if I did make her cry?"

She tried hard enough to make me cry."

The paddle dipped in the sunny water, and lightly as a swallow the birch canoe skimmed over the surface of the lake. In a few minutes it grated on the pebbles. Robin sprang ashore, secured it to the little pier, and then, laden with his books, leisurely climbed the rocky path that led through a white birch grove to the house.

Upon the highest point of the island, guarded by a maple and two lordly elms whose widespread roots gripped the rugged rocks, stood the quaint little red-gabled, many-windowed house. Feeling a little uneasy and ashamed, Robin entered the neat, sunny living room, and without a word put his books upon the table.

"O Robin, what shall I do? I don't know what to do!" cried Aunt Hilda. Her look and tone expressed very evident distress, and she did not so much as notice the boy's unusual burden. She was standing by the bow window with an open letter in her hand.

"What's the matter?" asked Robin with widening eyes.

"Matter" she cried, "There's matter enough, I can tell you. I wonder if I'm ever goin' to be done with other people's children. Here's a letter from your Uncle Barry Sutherland. He hasn't written to me for years and years, and I didn't so much as know he was married. Now he says his wife is dead, and he has had money losses. He's goin' out west to take up a homestead, and he wants me to take care of his children. Oh dear! oh dear! I don't know what to do. I wish your father was home."

Hilda sank down, limp and breathless in her little rocking chair, while Robin for a full minute stood speechless with bewilderment. Then he asked, "Is Uncle Barry goin' to bring them here, Aunt Hilda?"

"Yes," she answered, "he wants them to come right away as soon as he hears from me. There's a party goin' out to British Columbia next week, and he wants to go with them. That's the worst of it. There's no time to hear from your father first, and I don't know what he'll say. Barry won't be able to pay for their keep, not for awhile anyhow. It will take every cent he can scratch together to make a start. That was always the way with Barry; money slipped through his fingers like quicksilver. He was everlastingly hard up."

While Hilda's story proceeded, her own troubled expression imparted itself to the boy's face, as he began to realize what these amazing changes would mean to him. "How many children are there?" he asked at length.

"There's two," she replied, "a boy and a girl. The boy is five and the girl ten. It was just like Barry not to tell their names. The girl is delicate—they've always lived in the city—and he thinks the country air will be good for her. He don't want her to go to school for a while, but if I know anything, she's goin', and the boy, too. What I'd do with a couple of mischievous kids right under my nose morn, noon and night, is more than I know. You'll have to row them across in the boat instead of that crazy cockleshell of a canoe, 'less you want to be fishin' them out of the water every other day."

Robin's heart gave a sudden little bound as he remembered what had happened at school. For a few minutes the new trouble had put it out of his head. For the first time he almost regretted his rash act. It would be doubly hard now to tell Aunt Hilda, but there was no getting out of it. "Aunt Hilda," he said, flushing uneasily, "I ain't goin' to school no more."

Hilda sat up straight and stiff, and instantly her glance fell upon the pile of books on the table. "Robin," she cried sharply, "What do you mean?"

(To be continued).

Boys and Girls
MORNING PRAYERS

Oh, may I be strong and brave to-day,

And may I be kind and true,
And greet all men in a gracious way,
With frank good cheer in the things I say,

And love in the deeds I do.

May the simple heart of a child be mine,

And the grace of a rose in bloom;
Let me fill the day with a hope divine,
And turn my face to the sky's glad shine,

With never a cloud of gloom.

With the golden leaves of love and light

I would lift the world, and when,
Through a path with kindly deeds made bright

I come to the calm of the starlit night,
Let me rest in peace. Amen.

Davy's Strong Foundation

Davy stood and watched the workmen as they laid the foundation for the new house next door. He had never before seen a pile-driver, and the great hammer driving the piles was very wonderful and new to Davy. Day after day found him watching at the fence that divided their garden from the next lot.

After a while the big pile-driver was moved away, and the workmen began using the lumber that lay waiting to build the house. Davy missed watching the huge hammer work, but he soon grew very much interested in the new house.

The workmen came to know and like Davy, too, and because he was polite and never meddled with anything, they saved the odds and ends of lumber and gave them to him to play with in the garden.

"Davy, dear," called his mother one bright morning, "don't you think that you have learned enough by watching the workmen next door to be a carpenter yourself and build a doll-house for your little sister?"

Davy's face was as bright as the day as he ran into the house for the hammer.

"Come on, Agnes," he called, "and show me where you want it put."

Little Agnes followed him into the garden and chose her lot.

"I'll have to drive piles there first to make it safe," Davy said, as he began hammering things into the ground.

Agnes started to cry, and mother came to the window to see what the trouble was.

"She wants to see the house go right up, mother," called Davy, "but I've got to make the foundation strong before I begin to build."

"You wouldn't like your house to fall when the first hard wind blows, would you, dear?" asked her mother, joining the children in the garden.

And then, while Davy laid his foundation, she explained to her little

Your Food Is Safe
When Old Dutch
Cleans the Refrigerator



daughter something of what Davy had learned all the days he had watched the pile-driver.

Davy took a whole week to build the house, and that seemed a long time to his little sister; but he didn't slight one thing about it, and so when it was finished it was quite a nice little house.

Several of the workmen paused to watch Davy, as they passed the garden fence, and to praise his good work.

One sunshiny morning, when the house was quite complete, Davy and his mother sat under one of the garden trees and watched Agnes move her things in.

"I am glad you are so careful in your building," began his mother. "Did you ever think that people are like houses, my child?"

Davy's face grew puzzled, and he listened eagerly as she continued:—

"You see, it's like this. Even little folks can begin by taking the Lord Jesus Christ as their Saviour and laying a good foundation for their lives, and as they grow older and larger they must not neglect any part of their house, but put all good works into the building."

Davy smiled as her meaning came to him.

"I never thought before of people being like houses!" he exclaimed.

"There are poor, cramped houses of weak material in the world, and there are also strong, beautiful houses carefully built," his mother replied, softly. "Which kind are you going to try and make your life like, Davy?"

"I mean to try and be like the strong one, mother!"

"Then," she whispered softly, "your building shall not fall, but will remain strong and good throughout all the stormy days of life."—American Messenger.

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