

# Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Illustrated Family Newspaper

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

Vol. 44.

THURSDAY, NOVEMBER 8th, 1917.

No. 45.

**Hamilton Church Organ Works**  
New and rebuilt pipe organs, tracker and pneumatic actions. HAMILTON, Ont.

**CHURCH EMBROIDERY**  
of all kinds done by Miss Going, 189 Earl Street, Kingston, Ont.

**EXPERIENCED** Parish Worker wanted at once for St. Matthias', Toronto. Sound Churchwoman and good organizer with love for women and children. Apply with references, Rev. F. H. Hartley, Toronto.

**A PRIEST**—desires Sunday duty, either for single Sunday or longer. Address Rev. P. W. P. Calhoun, 452 Woodman Avenue, London, Ont.

**FOUND**—In the month of June near Wy-cliffe College, Toronto, a beautiful brooch. Owner may have it by proving property and paying for this and other advertisements. C. H. Marsh, Lindsay, Ont.

**CLERGYMAN**—of experience desires Sunday duty in or about the City of Toronto. Apply, Box B, Canadian Churchman.

**FOR SALE**—Two Manual Pipe Organ, at present in use at St. James' Anglican Church, Kingston. A very Mellow instrument and has good power, also lends itself to some excellent solo effects. Case solid walnut. For further particulars please apply to JOS. FARRAR, Alfred St., Kingston, Ont.

**CHRIST HOSPITAL**  
JERSEY CITY, NEW JERSEY  
(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance \$10.00 monthly. Apply to MISS HOOPER, Supt.

**LOCH SLOY REST-HOME**  
This Home, situated in the Garden of Canada, offers ideal conditions with its very superior accommodation for recuperation, and also to those desirous of finding a comfortable winter home. Electric car service to Hamilton. Descriptive pamphlet on application. DRAWER 126, WINONA, ONT.

**Toronto Opticians Limited**  
MAKERS OF GOOD GLASSES  
6 Bloor Street East (cor. of Yonge)  
North 2824 TORONTO

**"ST. AUGUSTINE"**  
REGISTERED  
The Perfect Communion Wine  
Cases 12 Reputed Qts. \$5.50  
Per Gallon \$1.50  
F.O.B. Brantford. No sale less than 1 dozen qts. or 5 gallons. Complete Price Lists on application.  
J. S. HAMILTON & CO.  
WINE MANUFACTURERS  
BRANTFORD ... ONTARIO

**MENEELY BELL CO**  
TROY, N.Y. AND  
177 BROADWAY, N.Y. CITY  
**BELLS**

## CONTENTS

The Christian Year . . . . .	Very Rev. D. T. Owen, D.D.
Mental Defectives . . . . .	Editor
All Saints, from Sermon by . . . . .	Rev. J. A. Elliott, B.A.
Armenian and Assyrian Relief . . . . .	
A Visit to the Thunderchild's Reserve . . . . .	Contributed
The Bible Lesson . . . . .	Rev. Canon Howard, M.A.
From Week to Week . . . . .	"Spectator"
Chaplains' Conference, Letter III . . . . .	Rev. Joseph Freeman Tupper
Prayer Book Studies . . . . .	Rev. Dyson Hague
History of Canadian War Loans . . . . .	W. A. Craik

New Books; Churchwoman; Church News; Correspondence; Serial Story; Boys and Girls.

## Clerical Suits

WE aim to give the best fitting Clerical Suit at the most reasonable price.

Write or call.

**Harcourt & Son**  
103 King St. West,  
TORONTO

## THE LAW OF AVERAGES

You cannot escape, but by making provision NOW you may finish Life's race well up toward the front. Will you make that provision to-day, by taking out a good sound policy with The Continental Life Insurance Co.? Or, will you go on taking chances, and drift with the failures until it is "too late." Two principal things are essential to securing Life Insurance protection,—a little money and lots of good health, and it is all-important to act while you have both. At age 65 only six out of a hundred are self-supporting.

The years are going by. It is easy to C, but hard 2 4C, so better create an estate to-day that will provide for your family and your own old age. What other sound investment will guarantee an income of say \$50 a month to your widow for the rest of her life—whether or not there be good times, good crops, success, or failure in business? Forward your application to-day.

Heed this warning by seeing your nearest Agent of the Company, or write to either of the undersigned at Head Office for full particulars, stating your age at nearest birthday.

**CHARLES H. FULLER,** **GEORGE B. WOODS,**  
Secretary and Actuary President and Managing Director

## THE CONTINENTAL LIFE INSURANCE COMPANY

Head Office - - - Toronto, Ont.

**LANTERNS AND LANTERN SLIDES. Our exclusive Business.**

We supply Lanterns to Churches and Sunday Schools at lowest prices. VICTOR AND MODEL C. LANTERNS ALWAYS IN STOCK. Write for our catalogue and rental list. New rental list ready in September. Lantern Slide Department, 96 Queen Street East, Toronto

**EARN \$1 TO \$2 A DAY AT HOME**  
Help to meet the big demand for Hosiery for us and your Home trade. Industrious persons provided with profitable, all-year-round employment on Auto-Knitters. Experience and distance immaterial. Write for particulars, rates of pay etc. Send 3 cents in stamps. Auto-Knitter Hosiery (Can.) Co. Ltd. Dept. 215 E. 257 College St., Toronto

## BOOKS

**The Lord of All Good Life**  
A Study of the Greatness of Jesus, and the Weakness of His Church.  
By DONALD HANKEY.  
Net 50 cents

**The Religio-Medical Masquerade**  
A Complete Exposure of Christian Science.  
By FREDERICK W. PEABODY, LL.B.  
Net \$1.00

**The Jesus of History**  
By T. R. GLOVER, Fellow of St. John's College, Cambridge.  
Net \$1.00

**The Problem of Human Suffering and the War**  
Four Sermons.  
By F. HOMES DUDDEN, D.D.  
Net 50 cents

**The Fight for the Future**  
By E. A. BURROUGHS, Fellow and Tutor of Hertford College, Oxford.  
Net 35 cents

**The Death of Stephen**  
And Other Sermons.  
By SUTHERLAND MACKLEM, Assistant Curate of St. Thomas', Toronto.  
Net 75 cents

**Upper Canada Tract Society**  
JAMES M. ROBERTSON, Depository  
2 Richmond Street East, Toronto

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."



## Personal & General

Major the Rev. William Barton, of Victoria, B.C., preached in St. Paul's Church, Halifax, at the morning service on Sunday, October 28th.

An error occurred in last week's advertisement of the Bank of Toronto. The assets were given as \$7,300,000. This should have read \$73,000,000.

The Rev. H. G. Kingstone, of the Mission of Fenelon Falls (diocese of Toronto), who has been ill, is, we are pleased to learn, on the road to recovery.

The King's College Advance Movement, Windsor, N.S., has made a most encouraging start. Three gifts of \$5,000 each, six of \$1,000 each and two of \$500 each were received during the first few days.

It was just fifty years ago the 25th of September last that the first Lambeth Conference was held. It was at the Conference in 1888 that the famous Quadrilateral on Home Reunion was formulated. This was reaffirmed in 1908.

The Rev. J. W. Godfrey, of Christ Church, Sydney, N.S., has been elected Rector of Truro, and has accepted the call. Mr. Godfrey is a native of Charlottetown, but was educated in Scotland. The appointment is a very popular one in the diocese.

The Rev. Mallayappa Doraisawmy Israel, a native Indian clergyman, who has worked as a missionary in Madagascar and in various parts of Southern India, has been appointed by the Indian Government as Chaplain to the Christian Indian contingent in Mesopotamia.

Five hundred Canadians in English camps have enrolled as students in the evening classes of Latin, Greek and mathematics, and other university subjects established by the Chaplain services. Mackinnon, Halifax, of the Princess Patricias, is mainly responsible under Col. Almond for this latest enterprise.

Mr. W. R. Brock, of 21 Queen's Park, Toronto, of the firm of W. R. Brock & Co., one of the leading men in the business world of Toronto, died at his residence on All Saints' Day, aged 81. The late Mr. Brock was for many years a member of the congregation of St. James' Cathedral, Toronto. The funeral took place last Saturday.

Handsome honour rolls, which are now hung at the entrance of Trinity Church, East Toronto, contain the names of 493 men who have joined the colours, of which 38 have been killed, three died of wounds, three prisoners in Germany, and 63 wounded, making a total of casualties 107. Two have received the Military Medal and one the D.C.M.

Mrs. Sydney Houlton, of Calgary, has been addressing meetings of the Woman's Auxiliary in Eastern Canada on the work of the Indian Missions in Southern Alberta. Mrs. Houlton has a beautiful set of lantern slides, and her address is intensely interesting from start to finish. She deserves very great credit for the good work she is doing in behalf of the Indian.

The Rev. P. N. Knight, of Boscombe, England, was married in St. John's Church, Bowmanville, Ont., on October 31st, to Miss L. J. Skuce, daughter of Mr. and Mrs. A. Riley, Wilberforce, Ont. The Rev. W. F. Wrixon, of Wyebridge, Ont., a friend

of the groom, officiated. Mr. Knight has been appointed to the Mission of Bolton and Tullamora, in the Diocese of Toronto.

The Rev. Canon Marsh, Rector of St. Paul's Church, Lindsay, Ont., completed thirty years of active service in the above parish on October 14th last. The same organist has also presided at the organ during that period, although there have been three different instruments. In that time 988 children and adults have been baptized, 364 persons confirmed, 540 couples married, and 775 persons buried.

At the regular meeting of the St. George's Society, Toronto, on November 2nd a resolution of condolence was passed concerning the death of Mr. W. R. Brock, who had been a member of the society for thirty years. The suggestion of Archdeacon Cody that the Englishmen of the country should get together and found a scholarship at the University of Toronto for the purpose of causing Englishmen to take a greater interest in the public life of Canada was discussed and will be further considered at a future meeting.

How enormous have been the demands upon the Church of England clergy for service as Chaplains during the war is suggested by a statement in the preface of "Crockford's Clerical Directory," just issued for 1917-18, to the effect that 2,220 clergy have been enrolled as temporary Church of England Chaplains to the forces since the commencement of the war, of whom 27 have died in service or been killed in action and 1,815 are now in service. The navy has drawn 125 temporary and 110 permanent Chaplains, of whom 17 have laid down their lives. "The bravery, the devotion, the scorn of danger shown by the clergy in their work at the front have been clearly established as exhibiting a proof of their Christian faith and hope," says "Crockford's."

The funeral took place on Saturday, October 27th, of the late William Lloyd, of 2122 Queen Street East, Toronto, who, prior to his death on Thursday of last week, was probably the oldest citizen in Toronto. The late Mr. Lloyd was born in Wales in 1813, two years before the Battle of Waterloo, and came to Canada when a young man, and made his first home here in the town of York. Later he moved to Bracebridge, where for almost thirty years he engaged in the lumber trade. Twenty years ago he retired from active life, and, while his health was far from robust during recent years, Mr. Lloyd retained until his death comparatively good vision and memory. He could tell with precision of the events which followed the Battle of Waterloo and the Indian Mutiny, and could describe Toronto's Union Station, when one solitary rough plank was its only approach. The late Mr. Lloyd is survived by his widow, 94 years of age, and all his five sons and daughters, the oldest of whom is in his 70th year. The youngest son, the only member of the family eligible, is serving overseas. There are 42 grandchildren and 33 great-grandchildren, many of whom are in the fighting-line.

### NOTICE.

The next meeting of the Toronto General Ministerial Association will be held in the Central Y.M.C.A., College Street, Monday, November 12th, at 10.30 a.m. The meeting will be addressed by Prof. F. G. Peabody, of Harvard University. Ministers of all denominations are cordially invited.

C. J. Dobson,  
Secretary.

## You be the judge

PEOPLE of good judgment—shrewd buyers—are our oldest and best customers.

The evidence—the facts in the case carefully weighed show that we have satisfactory coal, and deliver it just when wanted.

## The Standard Fuel Co. of Toronto Limited

Tel. M. 4108.



Geo. Wright & Co., Props.

If You Are Not Already Acquainted

let me introduce you to the Walker House (The House of Plenty), wherein home comfort is made the paramount factor. It is the one hotel where the management lend every effort to make its patrons feel it is "Just like home."

### THE WALKER HOUSE

The House of Plenty

TORONTO, CANADA

**PHILIP DYKES**  
Special Agent  
**Mutual Life of Canada**  
Plans and Figures willingly given.  
307 Lumsden Bldg., M. 6154

## War Time Life Insurance Pointers

In war time the cost of nearly all necessities increases greatly. Life insurance has not increased, nor have our dividends decreased.

Save money, invest money and protect your home by securing an Endowment in the Mutual of Canada.

Avoid speculation. Nothing in the commercial world approaches even remotely the security of a well-established life insurance office.

In war time, life is subject to especial strain, stress and hazard. Therefore life insurance should be secured or increased.

Write for folder entitled, "What Plan shall I Choose?"

**The Mutual Life of Canada**  
Waterloo-Ontario

## \$35.40 A YEAR

payable for twenty years only, will purchase a \$1,000 Insurance Policy in The Great-West Life Assurance Company on the Limited Payment Life Plan at age 35.

At the end of twenty years the Insurance will be paid for, and a paid-up Policy will be issued for \$1,000. The profits earned under the Policy will then be payable, unless, as may be chosen if desired, these profits have been paid at the end of each five-year period.

During the twenty years the Policy carries liberal loan values; and at the end of the period, if the Policyholder so desires, the contract may be surrendered, and the total Cash Value obtained, showing an excellent return on the outlay—while the twenty years' protection will have cost nothing. Personal rates and full details will be furnished on request.

**The Great-West Life Assurance Company**  
DEPARTMENT "C."  
Head Office WINNIPEG

THE "POSITIVE" REAL PIPE (not Reed) ORGAN REPRESENTS THE FINEST VALUE IN ORGAN BUILDING  
A one-manual Pipe Organ giving two-manual and pedal effects from its single keyboard. Entirely British made of the finest materials. Over 900 supplied. Highest testimonials. Send for Catalogue "A."  
**POSITIVE ORGAN CO., LTD.**  
44 Mornington Crescent, London, Eng.

## Safety of Principal, Certainty of Interest

A writer in one of our financial journals recently said that real estate mortgages combine the two great essentials of a conservative investment—safety of principal and certainty of interest.

To those who have funds for investment only in small sums, this most desirable class of security is not directly available. They may, however, secure all these advantages by investing in the bonds of this corporation, which are based on upwards of thirty-two million dollars of carefully selected first mortgages on improved real estate. These bonds may be had in denominations of one hundred dollars. They are a security in which Executors and Trustees are expressly authorized by law to invest trust funds.

Send for specimen bond, copy of Annual Report and full particulars.

## Canada Permanent Mortgage Corporation

Paid-up Capital ..... \$ 6,000,000.00  
Reserve Fund..... 5,000,000.00  
Investments..... 33,264,757.81

TORONTO ST., TORONTO  
ESTABLISHED 1855

## THE HOME BANK OF CANADA

ORIGINAL CHARTER 1854

You are earnestly recommended to subscribe to the Canadian Victory War Loan. Information and services free at any office.



Branches and Connections throughout Canada.



# Canadian Churchman

Toronto, November 8th, 1917.

## The Christian Year

The Twenty-fourth Sunday After Trinity,  
November 18th, 1917.

One of the remarkable things about St. Paul is his earnest and constant prayers for others. His letters abound in words like those in today's Epistle—"praying always for you," "for this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will." It would seem by his frequent reference to his prayers for others that he thought he could do as much for the cause of the Gospel by praying as by his other labours. He very evidently made it his deliberate business to pray for others. He attached to intercession the importance and dignity of work. It was something he had to do for the Gospel, just as travelling, preaching, founding Churches was part of his work, so was praying for those who made up his congregations. By this method he reached cases he could not otherwise reach at all. Indeed, he often prayed for people he had never seen. This passage in the Epistle to the Colossians is typical of St. Paul. We think of him as the Master Missionary, as the tireless traveller, organizer, writer and preacher; and so he was, but behind all this there was going on continually of set purpose, as deliberate, and as methodical as his other work, the great work of intercession. He would probably have attributed his success in the other directions to his unwearied prayers on behalf of others.

There is an excellent illustration of the value of intercession in the Gospel for the Day. "While Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead; but come and lay Thy hand upon her, and she shall live. And Jesus arose, and followed him." The ruler's prayer is a prayer of earnest, beseeching intercession. Notice the instant response—"And Jesus arose and followed him." His prayer is heard at once. In the midst of the feast in St. Matthew's house, breaking off in the middle of His discourse, for it was "while Jesus spake these things . . . behold, there came a certain ruler," He rises at the voice of prayer and follows the anxious father. This is a picture of God's attitude towards sincere intercessions. He is ready to listen, and to co-operate.

The combined lesson of the Epistle and Gospel would, if reflected on, startle and amaze us to think how remiss we are in praying for other people. St. Paul, with his great burden of duties, takes it for granted that he must constantly pray for his converts. And St. Matthew shows us Christ at once going out from the house in answer to the ruler's agonized request for his child. This message for the Twenty-fourth Sunday after Trinity ought to send us to the task of intercession. Let us go about it as part of our work for the Church and the world. Let us put method and care into this great task. The War with its Honour Rolls has done something to remind us of the privilege and value of praying for others with deliberation and definiteness. The method should be extended over the whole field of our life's interests.

"Happiness is a by-product of work well done."

## Editorial

### MENTAL DEFECTIVES.

A few days ago we had an opportunity of listening to an informal address on the above subject by a member of the medical profession who has made a special study of this department. Both the address and the discussion that followed made a deep impression on our mind as it did on the mind of every one present. It made us feel not only the seriousness of the subject, but also the lamentable ignorance that prevails on what is doubtless one of the gravest questions facing any community.

Mental defectives are divided into three classes—idiots, imbeciles and morons. The first class was described as helpless and in the main, harmless; the second as unable to guard themselves against physical dangers and in intellectual power equal to children of the ages of from three to seven years. The third class forms by far the majority of mental defectives and is the one usually spoken of as feeble-minded. They are not necessarily defective physically and often show good memory power although they are usually equal in mental capacity to children of from seven to twelve years of age. The judgment and reasoning faculty are lacking but such persons are, as a rule, unrecognized by school teachers and the general community. They are, however, cunning, and it is estimated that 25 per cent. of adult chronic criminals belong to this class. It is estimated also that 60 per cent. of the prostitutes belong to this class, and it was found by actual count that 51 per cent. of the mothers of illegitimate births in the Toronto General Hospital were mentally defective. The Juvenile Courts are full of the offspring of these persons and in our public schools, yes, and in our Sunday Schools, other children are being contaminated by them.

One of the outstanding facts in connection with this whole subject that must be borne in mind is that up to the present absolutely no cure has been found for this disease. This means that as yet "once feeble-minded is always feeble-minded." So far as causes are concerned, heredity is largely responsible for its propagation, the sins of the fathers being visited in a terrible form upon the children. Along with heredity, or, going further back to the root of the trouble, alcohol and the diseases arising out of impurity are largely responsible.

In dealing with this subject, one of the first difficulties faced is not only ignorance but sentiment, the attitude of "hands off," or "mum's the word." Almost nothing has been done to educate the general public, to secure adequate legislation, or to segregate those who are afflicted. Sentiment stands in the way with hands up and asks why these poor creatures should be isolated from the rest of the community. For their own sake, as well as for the well-being of the whole community, it is vastly better that this should be done. Moreover, it has been found that 51 per cent. of 2,000 cases examined had come from lands across the Atlantic, which shows conclusively the need of greater care in the matter of immigration. If Canada is to be flooded with immigrants after the war closes, and no greater effort than heretofore is made, not only on this side of the Atlantic but at the ports of departure, one can say most devoutly, "God help Canada!" In addition to this there must also

be a vast increase in the means of diagnosing suspects.

One more point that must be recognized and emphasized is the absolute need of a medical certificate in the case of marriage and greater stringency in the matter of issuing licenses. Here, again, sentiment must be contended with, but a mawkish sentiment that allows disease to increase its brood at will ceases to be sentiment.

We have been able merely to indicate the dangers facing us and necessary lines of action. We shall probably return to the subject at a later date but in the meantime we do urge upon our readers the importance of a study of the situation and the need of action.

\* \* \* \* \*

The close of the present calendar year is drawing near and it is well that the various parishes and missions take stock of their position in relation to their missionary apportionments before it is too late. Let us not forget that we are responsible in the sight of God for the proper support of the work we have undertaken and nothing less than an honest effort to meet this responsibility will suffice.

\* \* \* \* \*

We have entered upon the last week during which exemption under the Military Service Act can be asked for. The Government has given a fair chance to every man to show just cause why he should not be sent overseas and little consideration should be shown towards those who wish to be exempted and fail to take advantage of the opportunity provided. "Procrastination is the thief of time," and it can also be the thief of important privileges.

\* \* \* \* \*

The success of the Germans and Austrians in Italy should be sufficient proof that the war is not by any means over. It is, of course, impossible for one not in close touch with the inner circle to grasp the real significance of what has taken place. It certainly looks anything but encouraging, but we can hope that it will not prove so great a disaster as it appears. In any case, it should serve to strengthen our resolve to see the thing through no matter what is may cost.

\* \* \* \* \*

The death of the Rev. Dr. Carman, former General Superintendent of the Methodist Church in Canada, removes an outstanding figure not only in Methodism but in religious life generally. A man of strong personality and of great administrative ability, he made his influence felt far beyond his own denomination. As Bishop in the Episcopal Methodist Church in Canada at the time of Union, he became one of the two General Superintendents and later the only one. In recent years he found himself out of sympathy with some of the advocates of "higher criticism," but we are inclined to think that his conservatism served as a wholesome antidote.

\* \* \* \* \*

The recent Convention of the Brotherhood of St. Andrew, held in the United States, was a very great success, there being a registration of 1,420 delegates, representing 32 States. In spite of war, 106 senior and 34 junior chapters were chartered or revived during the past year. This is most encouraging and it makes one hopeful that the work will be revived in the near future in Canada. It would find ample work in connection with the boys of the Church and would be an almost ideal organization for dealing with returned soldiers, if one of their number could be secured as secretary.

### YEAR

ars only, will pur-  
nce Policy in The  
urance Company  
ment Life Plan at

y years the Insur-  
or, and a paid-up  
for \$1,000. The  
r the Policy will  
ness, as may be  
hese profits have  
l of each five-year

ars the Policy car-  
es; and at the end  
Policyholder so  
ct may be sur-  
total Cash Value  
n excellent return  
the twenty years  
cost nothing.  
full details will be

**Vest Life**  
**Company**  
INT "C."  
WINNIPEG

**REAL PIPE**  
(not Read) ORGAN  
**THE FINEST**  
**N BUILDING**  
g two-manual and pedal  
Entirely British made  
: 900 supplied. Highest  
guo "A."  
**IN CO., LTD.**  
nt, London, Eng.

### Principal, f Interest

r financial journals  
estate mortgages  
essentials of a con-  
safety of principal  
st.

nds for investment  
his most desirable  
t directly available.  
ecure all those ad-  
in the bonds of this  
based on upwards  
dollars of carefully  
s on improved real  
may be had in de-  
dred dollars. They  
ch Executors and  
authorized by law

id. copy of Annual  
lars.

### ermanent orporation

... \$ 6,000,000.00  
... 5,000,000.00  
... 38,264,787.81

, TORONTO  
IED 1855

### E BANK DA ORIGINAL CHARTER 1854

estly recom-  
subscribe to  
Victory War  
mation and  
it any office.

Branches  
and  
Connections  
throughout  
Canada.



## Thoughts for the Thoughtful

Your God is not he whom you supplicate,  
but he whom you serve.

\* \* \* \* \*

No cloud can overshadow a true Christian,  
but his faith will discern a rainbow in it.—  
Bishop Horne.

\* \* \* \* \*

We reduce life to the pettiness of our daily  
living; we should exalt living to the grandeur  
of life.—Phillips Brooks.

\* \* \* \* \*

God is willing to let us suffer to-day, that we  
may get some great, rich good, or do some  
noble service for the world, to-morrow.

\* \* \* \* \*

When one is sad or out of sorts for any  
cause whatever there is no remedy so infallible  
as trying to make somebody else happy.—J.  
W. Carney.

\* \* \* \* \*

There is an old proverb: "Every man for  
himself and God for all of us." But when  
every man is for himself the devil will get  
them all.

\* \* \* \* \*

It is not so much the opportunity entirely  
missed that hurts one's feelings as the one  
recognized but not grasped. "It might have  
been" is a keener regret than "I did not  
know."

\* \* \* \* \*

One need not strain himself to be useful; he  
cannot help being useful if he is cheerful and  
brave, if he is bright and true, if he is clean  
and honest.—Charles G. Ames, D.D.

\* \* \* \* \*

To pray truly for guidance in the methods of  
Christian work and the uses of money for  
Christian purposes is to have a sense of God's  
partnership that will bring unspeakable joy to  
a believing soul.

\* \* \* \* \*

A man who would have friends must show  
himself friendly. Friendship, as Coleridge  
called it, is a sheltering tree. And the charm  
of friendship lies in its sympathy, in its sharing  
the merriment and the weariness of life's daily  
paths.

\* \* \* \* \*

The Spirit of Christ! So much is contained  
in that expression. Christ was ever active,  
going about doing good, spending long hours  
in prayer. Let us have within us the mind that  
was in Christ Jesus. Let us seek to know His  
mind.

\* \* \* \* \*

Now to the end that we may each one shine  
in His measure, we must learn to turn our-  
selves often toward Him from whom our light  
is derived. Were we more in the mount with  
God, our faces would shine more with men.—  
Robert Leighton.

\* \* \* \* \*

To pray for abundant blessings without put-  
ting forth our best efforts to obtain them by  
our labor, is like praying for plentiful harvests  
with the plow in the barn and the furrows un-  
turned. God answers prayers for the harvest  
after the furrows are turned and the drill has  
done its work.

\* \* \* \* \*

When, like Habakkuk, we school ourselves  
to rejoice in the Lord, and to joy in the God  
of our salvation, we will find it comparatively  
easy to cultivate a disposition of optimistic  
cheerfulness, and our wholehearted work for  
the Lord will be done with promptness and  
with pleasure.

## All Saints'

By REV. JAS. A. ELLIOTT, B.A.

From a sermon preached in St. John's Church,  
Port Hope, Ont., Sunday, Oct. 29th, 1916.

"I beheld, and, lo, a great multitude, which no man could  
number, of all nations, and kindreds, and people, and  
tongues, stood before the throne, and before the Lamb, clothed  
with white robes, and palms in their hands."—REV. 7: 9.

NOVEMBER the first is set down in our  
Church calendar as All Saints' Day,—a  
day in which Mother Church bids her  
children think of that vast throng of the re-  
deemed who have fought their fight, who have  
kept the faith and entered into the paradise of  
God.

Month by month we have brought to our  
notice the greater servants of God; those who  
had sat at the feet of the Master in the flesh;  
those who had witnessed a great confession;  
those who had died a martyr's death for the  
truth's sake; those, in short, who were the  
chosen vessels of God's most precious revela-  
tions to men. Days have been set apart for  
their remembrance, and their inspiration of our  
barren lives. They are days when a Paul  
might renew and quicken our faith, when a  
James might show us how to express our faith  
in action, when an Andrew could remind us of  
our responsibility to a brother, when a John  
could lift our hearts into the very presence of  
God. Each has stood out like a lofty and  
beautiful snow-capped mountain, to which we  
fain would lift up our eyes. But another day  
comes in the annual cycle when the unnamed  
and unsung heroes and saints of God claim the  
thought and the gratitude of the Church's  
children. I refer to the nameless and number-  
less host which has come out of much tribula-  
tion and washed their robes in the blood of the  
Lamb. They are they who have called no  
special attention to themselves, whose saint-  
ship consisted in the doing of life's common  
tasks in the spirit of true discipleship, in  
honour preferring one another, speaking the  
truth in love. They are God's heroes in whose  
hands He has placed the palm of victory and  
given them heaven's song of salvation.

You remember the words of our Prime  
Minister in his splendid appeal to the people of  
Canada a year ago. He said we must bear in  
mind this truth, "the nation is not constituted  
of the living alone. There are those as well  
who have passed away and those yet to be  
born." The same, of course, may be said of  
the Church of God. It is constituted not of the  
living only but of the dead and of those yet to  
be. In grateful reverence do the living receive  
the spiritual legacy from the past and hand it  
on untarnished and enriched to the generations  
yet to come. It is in this large sense that I  
wish you to enter into the consideration and  
spirit of All Saints' Day. It is a day on which  
you and I can think and learn of our own loved  
Saints, they who have made their impress upon  
our lives and started us in thought or act upon  
a higher plane of living. There is the old  
teacher, little appreciated in youth, but whose  
spirit still abides with us in grateful remem-  
brance. There is the dear child whose childish  
sweetness touched our hearts so deeply. His  
great, wondering eyes looked into another world  
by faith and now he has entered its portals.  
There is the friend who embodied our ideals of  
honour and chivalry and whatever his limita-  
tions might be we know that he must be num-  
bered with the elect of God. And so through  
the list of the choice spirits of our knowledge  
and friendship we recall their memory with  
gratitude and love. Mothers simply doing the  
things of motherhood, fathers setting a high  
standard by which their sons should walk.

Servants doing their work with fidelity; citizens  
loving their country with righteous enthusiasm  
and offering themselves on its behalf. Children  
honouring their parents and speaking the  
truth. These are they whom we are called  
upon to honour and of whom we are to learn,  
for they are among the numberless host which  
St. John saw before the throne of God. It is  
the Saint of the common task, the Saint of the  
common clay of which you and I are made that  
finds his place on the honour roll of the Church  
of God on All Saints' Day.

When the Master tells us that straight is the  
gate and narrow is the way that leads to life  
eternal and few find it, do we not shudder at  
the awful apparent failure of God's plans when  
so many seem to perish and so few seem to be  
saved! But are we not cheered when we read  
the words of our text and learn of the number-  
less throng which has passed into the light of  
God's presence?

It is of this great unnumbered body of men  
and women, past and present, who have done  
and are doing their duty according to their  
light, who have entered into the reward of the  
blessed, that we are to think of at this All  
Saints' season. No book on earth contains a  
story of their deeds but they are recorded in  
the Lamb's book of life. No public monument  
marks the resting place of their ashes, but they  
bear in their hands the palm of victory. From  
all climes and nations and tongues, a great host  
which no man can number,—men and women  
who have done the best they could. Men  
who have traversed Arctic snows and Arabian  
deserts, men who have fought beasts in the  
Roman amphitheatre and gone through Spanish  
inquisitions; men who have suffered no special  
hardships but have done the simple task with  
fidelity and love; men who have witnessed a  
good confession and dared to confess their  
Master before men; men who have kept hands  
and heart pure,—these are they of whom the  
evangelist speaks as honoured in the presence  
of God. They are they who have at least given  
a cup of water in the name and spirit of a  
disciple. And thus for all Saints, past and  
present, for those of high ideals and singleness  
of purpose, for those who are striving to make  
the world better, let us give thanks, and what  
is more, let us allow them to cheer us in our  
apparently fruitless efforts, for though we may  
be overlooked of men we shall not be forgotten  
of God.

The glorious company of the apostles,  
The goodly fellowship of the prophets,  
The noble army of martyrs, praise thee,  
The Holy Church throughout all the world,  
The Church of the ages and of this age, doth  
acknowledge thee.

Aye, all the Saints in Christ Jesus.

\* \* \*

Whilst we love the good, the fair, the true,  
our love is divine, because the soul is goodness,  
truth, beauty; but when we love the false, the  
evil, and call them good and fair, then is our  
love unnatural and wrong: the angel seeks  
alliance with the reptile. It is terrible to love  
what we should hate, and we do this oftener  
perhaps than we think. We love hollowness  
and error, when they are tinged with grace or  
glitter of any kind: we cherish selfishness, be-  
cause it opens to us a path to pre-eminence: we  
make a covenant with falsehood, because it  
brings us to favour: we take the serpent to our  
bosom because of the beauty of his stripes; if  
the soul is given over to unlawful passion, the  
abdication of its nature, thus exiled, do we  
expect to know the power of exercise the  
authority of the sonship? Intellect and heart,  
the whole being suffers when love is impure.—  
Eliza T. Clapp.



# Armenian and Assyrian Relief

Extracts from Recent Cablegrams.

1. Cablegram from Tabriz: October 25th.

"Famine increasing. Wheat six dollars bushel. People dying at our gate of hunger. Many will die of cold without clothes or bedding. Forty thousand Christian refugees and as many Kurds. Few refugees arriving. Many others as needy. Previous estimates sent based on half present prices. Must have at least \$500,000 immediately and afterwards \$100,000 monthly.

"(Signed) Shedd, Vanneman."

2. Cable from Urumiah; Persia, via American Consulate, Tiflis, Russia: October 9th.

"If what I saw to-day in Sunni Mosque, Urumiah, could be transplanted ten hours westward to Madison Square, New York, every newspaper in America would ring with story of most abject spectacle in world at war, and millions for relief would follow straight way. Refugees from mountain villages, driven from ripening crops, living unsheltered on stones, indescribable rags, starvation, sickness and filth, human beings in state of Oriental street dogs with whom they compete for offal. Work already done by Americans for Armenians, Syrians and Assyrians is national triumph, but vastness of continuing need is overwhelming. Turkish-speaking reinforcements and field reorganizations on larger scale necessary.

"(Signed) Ellis-Beury."

[William T. Ellis and Charles H. Beury are the commissioners sent at their own expense to investigate conditions in Persia and the Russian Caucasus.]

## An Appeal to the American People.

October 29th, 1917.

The following is a copy of the appeal to the American people by President Wilson:—

"One year ago, in compliance with resolutions passed by the Senate and by the House of Representatives, I appointed days upon which the people of the United States might make such contributions as they felt disposed for the aid of the stricken Armenian and Syrian peoples.

"American diplomatic and consular representatives and other American residents recently returned from Western Asia, assure me that many thousands of lives were saved from starvation by the gifts of the American people last winter. They also bring full assurance of the continued effective distribution of relief and report that the suffering and death from exposure and starvation will inevitably be very much greater this winter than last unless the survivors can be helped by further contributions from America.

"Reports indicate that of orphans alone there are more than 400,000, besides women and other dependent children, reaching a total of more than 2,000,000 destitute survivors. The situation is so distressing as to make a special appeal to the sympathies of all.

"In view of the urgent need I call again upon the people of the United States to make such further contributions as they feel disposed, in their sympathy and generosity for the aid of these suffering peoples. Contributions may be made through the American Red Cross, Washington, D.C., or direct to the American Committee for Armenian and Syrian Relief, Cleveland H. Dodge, treasurer, 1 Madison Avenue, New York City.

"(Signed) Woodrow Wilson."

See also letter from Mr. Paul Shimon on page 721 of this issue.

## THE CHEERFUL FACE.

Do not be grumpy in your own home. Some folks save all their smiles for company or special occasions. It is far more necessary to happiness to be cheerful in your own home and with your own family. If the home is happy, one can bear rudeness met elsewhere. If the home is happy the happiness will radiate among neighbours and friends.

The sun does not stay to be implored to impart his heat and light. By his example, do all the good thou canst, without staying till it be asked of thee.—Epictetus.

## A Visit to Thunderchilds Reserve

EIGHT miles of road, which in bad weather might be 18 miles, separate this Reserve from the rest of creation, but the beauty of the land in fall weather, when the trees are in all their glory, is beyond words! It is convenient to forget the straight, heavy grades and only to remember the last miles when the road winds through golden trees, amid waving grain or round poplar bluffs, every turn revealing fresh beauties. Mollie, the Field Matron's faithful friend, covers the ground with her long, swinging stride, up and down, round the trees, past the grain or the pasture stretches, till at last the Instructor's farm buildings come into view. Even then there is quite a journey before the last hill, which brings us to the edge of the Reserve. Then the fine, farm buildings are past, dwelling house, storehouse, stables, machine shed, and Mollie turns sharp round a corner to the Matron's home. There is a thicket of willows, a flock of noisy geese, poultry running about, and a long, low log house, which, having been used first as farm house, was then inhabited by some Indians who were working there, and then made over to the poultry for their domestic life. Alas for the geese and hens! Last November, when the Government appointed a Field Matron to look after the health of the Indians, there was no other house available, so the feathered peoples were requested to give up half their home that the Matron, coming to give help and comfort to the sick neighbours, might have a roof over her head. Of course there was a new floor laid down, walls were made up, ceiling covered and a warm corner consisting of two rooms was provided, but to a visitor, it was a little striking! The Government is not responsible for housing such missionary helpers. The world at large does not quite know what is going on, but as meals are served, it is an odd accompaniment to hear hens fluttering on their perches. Of course, such a dwelling was only a makeshift and when better days dawn, there will be a proper house with decent surroundings, but when will the better day dawn? Only when the war is over? or will it be when people at home realize that there should always be funds in the Lord's treasury to supply ordinary needs. From the door step a few planks laid on the muddy ground lead to the beautiful tent, given by the W.A. sisters in the East, as an up-to-date withdrawing room! A large, airy tent, good wooden floor, a small heater for cold weather and three most comfortable beds, an easy chair and a most artistic footstool. It would take too long and perhaps betray too many secrets to tell how bedstead, chair and stool were made, they are home made, well made—admirable.

The Turtle River runs between this site and the Indians' dwelling places, which Mrs. Brown crosses daily in the performance of her duties. The nearest descent looks impassable to an ordinary traveller—it is the bed of a mountain torrent in rainy seasons! Very steep, very crooked, with high banks and deep ruts no ordinary horse would dream of taking a buggy down, but somehow Mollie accomplishes it in fair weather, thus saving a long detour which adds two miles to the journey. The ford at the bottom is easy and the opposite hill, though steep, is quite possible. Some days a walk is attempted, when the ford is crossed by four lengths of logs, each with its own particular nerve trial. The nearest is rotten, the next as narrow as a perch, the following rocks with every step, till a bath seems imminent, and the last, being broader, you feel as if you might escape the wetting. The drinking water comes from the Turtle, though the ascent empty handed, is sufficient exercise for an ordinary person!

When the hill top is reached, you are among the people you have come to visit. In summer time the Indians prefer tent life, and as you make your way to each in turn you come in touch with many interesting bits. Outside one tent a group of children are busy roasting a gopher that they have just caught. After it is singed they sit round waiting the moment when they can enjoy the juicy morsel. Why is not gopher stew a fashionable dish in war time? They are clean feeders like rabbits and it would be such solid satisfaction to know that the worst enemies of crops were providing nourishing food and giving next year's crops a better chance. The tent flap is lifted at the corner and the visitors stooping low wriggle themselves round the tent pole to find themselves with plenty of space. Stillness seems the prevail-

ing feature, at least when visitors are around. On entering there is handshaking all round, then all squat on their heels, unless boxes are found to make seats of honour. In one tent the man had seen the strangers enter, so he dived somewhere and in a minute two chairs were silently passed through the tent flap. At Thunderchilds few understand English, so the quiet, monotonous talk is carried on in Cree. Health general and in particular, is enquired after, babies are exhibited and described, then after various pauses the book bag is opened and Mrs. Brown sings a hymn, reads from the Bible and after a few words pressing home the subject, prayer is offered, when, almost in silence, we steal away. Every one is visited in turn and the sight of Mrs. Brown and Mollie is a perpetual joy on the Reserve. In cases of real illness there is a daily visit and only those who have lived and worked among these people know what that means of comfort to the sick and to their anxious friends.

One very bad case this summer: a woman so weak she could hardly turn herself in bed, her husband hardly liked to leave her to do the necessary work for bread winning. She would just open her eyes in welcome when Mrs. Brown came in to minister to soul as well as to body, but one saw how that ministrations was appreciated. Sad to say there are many heathen yet. These people have had no school for the nine years they have been here. They are visited occasionally by a missionary, but they need someone living among them. The old Chief is still a heathen, but he has given land where a Mission can be established and buildings put up when the Church (We are the Church) is strong enough to take possession. On Sunday the Chief opens his house for service, which is taken by Mrs. Brown. One lovely, sunny day in September we walked over to the service. The room had been scrubbed out by the wife on Saturday, for this mark of honour for God's service is always shown, two chairs were in place, whereon we sat silently waiting for the congregation. The old Chief sat on the floor at one end of the room with his pipe, his old wife at one side with hers. One by one the others came in squatting beside them, but no others smoked. Unfortunately, these Indians see enough of the white people to learn from them that it is not the fashion now to keep God's Day holy, so many of them had started that day for their fishing grounds, and most of those left behind meant to start right after service. The message had been sent across to come over early as the men wished to go off! When all were gathered Mrs. Brown led the singing and more joined in than seemed customary in tent visiting, the Morning Service was read, or parts of it (for it is a very lengthy business in Cree) and the Bible was read and explained. The quiet attention and reverence were marked. When the service was over another family drove up, and they were greeted by shrill laughter from the Chief's wife, who seemed much to enjoy their disappointment.

The tents where there were sick people were next visited and singing, prayer and Bible reading followed in each one. Indeed, Mrs. Brown never visits any tent without giving her message. There have been a few baptisms lately and we hope that with this good work being carried on daily, more may be led to know and love the Saviour. One of the first men to be baptized was David Dooropener. May his name be a good prophecy!

Day by day both men and women come from the other side to see their friend and to receive the help and comfort they need. To an outsider, the quiet deliberation, the long pauses, the general impression that time is of no value, is very remarkable—an accentuated Quaker quietude. It is valuable in these rushing days to be reminded that haste is not everything, it may not be the best "form," perhaps, but it must also be a little trying to the patience of a busy worker. "Let patience have her perfect work." Perhaps, if we tried after that perfection, we might see more results than we do, after all our hustling. (Communicated!)

\*\*\*

## SIN.

Use sin as it would use you; spare it not, for it will not spare you; it is your murderer, and the murderer of the world; use it, therefore, as a murderer should be used. Kill it before it kills you; and though it kills our bodies, it shall not be able to kill our souls; and though it bring you to the grave, as it did your head, it shall not be able to keep you there.—Richard Baxter.

\*\*\*

We are never more like God than when we are doing good.—John Calvin.



## NEW BOOKS

## The Judgment of the Orient.

By K'ung Yuan Ku'ush, rendered into colloquial English by Ambrose Pratt. J. M. Dent & Sons, Toronto. (71 pp.; 50 cents.)

A penetrating little volume in which are given the reflections of a Chinese student and traveller on the Great War and its Causes. He finds that the West has no historic sense worthy of the name. It is impatient of all mortmain restrictions. But it is the West, not the retrogressive East, that has reverted to the conditions of a primitive and savage era. He spent some time in Germany and he was oppressed with a sense of being distinctly alien, of belonging to a race animated with a wiser and gentler spirit. The big German bodies are inhabited by immature and stunted souls. Regarding Italy he says, "I admire the Italian people. I do not understand them. I am afraid of them. They are the wisest of all nations, the subtlest thinkers, and the shrewdest bargainers." Regarding England, he writes: "It is an hypocritical soul, but it wilfully exposes and laughs gleefully at its own hypocrisy. It is a smug and it candidly despises itself for its smugness. It is instinct with reverence for principles, even the principles it most usually offends. It is full of sympathy for all weak and little things, and will not let other people beat them, though it may abuse them itself. It is continually pursuing the path of self-improvement, striving earnestly for better things: often failing, but always aware of and ashamed of its defects and non-success. It is an understanding soul, and therefore tolerant and humorous. The soul of England is intensely, arrogantly masculine." And so on regarding all the nations he writes in discerning fashion, expounding his theories of the soul-sex of nations.

## My Four Years in Germany.

By James W. Gerard. McClelland, Goodchild and Stewart, Toronto. (448 pages, cloth; \$2 net.)

It is scarcely necessary to do more than mention the above book to indicate to our readers its importance. Coming as it does from the pen of the man who filled the position of American ambassador to Germany from before the outbreak of war to the time that relations between that country and the United States were broken off, it necessarily deals with conditions and events of vital importance. Beginning with his first year in Germany, it gives us first of all a picture of German court life, and refers to events leading up to the war, such as the Zabern affair, which, he considers, "was, perhaps, the final factor which decided the advocates of the old military system of Germany in favour of a European war." The book is throughout an account of Mr. Gerard's personal experiences and impressions, and, while there is little in the way of new matter in the book, it gives valuable insight into conditions and events of the period covered. The description of the prison camps is far from comforting, nor does he hold out any great hope that the downfall of the military power and autocratic form of government in Germany are close at hand. The book is a valuable addition to the history of the greatest and most terrible of world wars.

## Under Sealed Orders.

By H. A. Cody. McClelland, Goodchild and Stewart, Toronto. (320 pp.; \$1.25 net.)

Rev. H. A. Cody, Rector of St. James' Church, St. John, N.B., has given us another excellent story for boys. The final triumph of an inventor against big odds is the issue. It is a clean story in which bits of practical philosophy are interwoven. There is a wide and interesting variation in the characters. An intimate touch with nature is a feature of this story, and that boys enjoy. It is an excellent book to bear in mind for a holiday gift.

\*\*\*

The highest rate of interest we pay is on borrowed trouble.—H. W. Shaw.

The infidel sneeringly remarks: "Two-thirds of the Church members of this country are women." Very true. It is also true that out of 45,000 convicts in our State prisons, more than 43,000 are men.—Exchange.

## The Bible Lesson

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

Twenty-fourth Sunday after Trinity, Nov 18th, 1917

Subject: Nehemiah enforces the Law of the Sabbath.—Nehemiah 13: 15-22.

THIS lesson brings us to the end of our studies in the life of Nehemiah. We have seen what he did for the honour and protection of Jerusalem and how he helped in making the Book of the Law known to the people of Judah. Although the people had been very eager to hear the law read, they were not quite so willing to carry out all its precepts. It is a very hard thing to correct careless or evil habits. They had formed the habit of carrying on trade and barter on the Sabbath. "Business as usual," was their custom for the Sabbath Day, as well as for the other days of the week.

1. **Nehemiah defends the Sabbath.** Many reforms had been made by Nehemiah. The marriage laws had been enforced preventing unions of Jews with heathen people. The Temple had been restored to its proper function in the life of the people and the tithe system had been revived. Now Nehemiah set himself to re-establish the sanctity of the Sabbath. There were two evils that had become common: First. Labour was carried on; the wine presses were operated; men gathered their harvest, laded their beasts and did all manner of work, as though the Sabbath were not a Holy Day. Secondly. Trading and marketing on the Sabbath was the same as on other days. Nehemiah appealed to the nobles and the people of influence and reasoned with them (v. 17), showing them that this was wrong.

2. **Nehemiah used restrictive measures.** He commanded the gates to be shut and to remain shut on the Sabbath (v. 19), and he threatened more severe methods if the merchants attempted to break the law of the Sabbath. Nowadays, we are inclined to resent restrictive laws in regard to the observance of the Lord's Day. For the devout and God-fearing no such laws are necessary but, to preserve the Day of Rest from being exploited by the selfish, and for the protection of the workers, it is still necessary to have restrictive legislation.

3. **The great antiquity of the Sabbath.** Nehemiah was not introducing a new custom. The observance of the Sabbath began long before the giving of the Law by Moses. The fourth Commandment begins with the word "Remember." It points back to one of the earliest institutions among mankind. We are told in Genesis that God established two institutions in the beginning of the human race. One was marriage and the other was the Sabbath. (See Genesis 2.)

4. **Christians observe the Lord's Day.** In the Acts of the Apostles there is apparent a custom among Christians, after our Lord's Resurrection, to keep holy the first day of the week. Also in the Epistles of the New Testament the same fact appears. (Acts 20: 7; 1 Cor. 16: 2, etc.)

5. **How should our Sunday be observed?** We do not desire that the Lord's Day, the Christian Sunday, shall be regarded in the same narrow spirit as the Sabbath was regarded by the Jews of our Saviour's time. Our Lord was always contending against that spirit. (See St. Matt. 12.) There are two things, however, that should govern our Sunday observance.

(1) **It should be a day of rest.** This is in accordance with the Sabbath institution. It is necessary for man's life and well-being that he should have regular rest from labour. In the practical experience of life this has been proved. After the French Revolution one day in ten was set apart as a holiday, but it was found to be insufficient. "The foolishness of God is wiser than men." (1 Cor. 1: 25.)

(2) **It should be a day of worship.** Any Sunday is ill-spent which is not used for worship. In this country it is not so much the encroachment of labour as the intrusion of pleasure which destroys the sanctity of the Lord's Day. This is something which restrictive laws do not reach, but we can all make laws for ourselves. We ought to make it the rule of our life that works of mercy and the duty of worship shall be the chief occupation of our Sundays. An earnest layman who had a beautiful motor car, said, recently, that he made it a rule for himself and for his family that his car should never be out upon the road during the hours of Divine service. That is the right spirit which might be adapted to all our lives.

## FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

"SPECTATOR" seems to have carried no weight with the authorities of the Canadian Church in the matter of securing and supplying a suitable book of devotion to the Anglican members of our overseas forces. It is now more than a full year since he publicly and privately appealed to the Church to provide a gift-book for our men of suitable dimensions and contents that would be an evidence of our interest in the welfare of our men and an important element in the spiritual development of our soldiers. It seemed to him that the most useful form that such a gift could take would be a book containing the essential elements of our Prayer Book with which they are familiar, bearing the fragrance of happy associations. By the elimination of occasional services, tables, articles, prefaces, etc., the book could be reduced in size and made capable of reproduction in sufficiently large type that it could be read in an ill-lighted dugout or tent, and be had for ready reference in the hospital. In addition to this, it was suggested that meditations on various phases of the soldier's life, with suitable quotations of simple texts, the incorporation of the authorized service for military parades and a number of the most helpful hymns should be annexed. This, in the writer's judgment, would have served several purposes. It would have cheered the soldier by our interest in him. It would have provided a solid basis for spiritual enlightenment, and it would have kept him in vital touch with the Church to which he owes allegiance. If anyone saw a glimmer of common sense, of wisdom or of justice in such a proposition he has carefully kept it to himself. Many Anglican Chaplains have returned from the front and ought to know something of the needs of the soldiers in a spiritual way, but they have studiously guarded their own counsel. If, however, "Spectator" has been disappointed in the attitude of the Canadian Church, he has been much gratified to learn that the American Church, or some element of the American Church, has not only approved of the idea, but has actually put it into operation for their own soldiers. The Americans have only been in the war for a few months, but the very thing that "Spectator" has vainly advocated in Canada is already an accomplished fact in the United States. If those who desire the welfare of the hundred thousand soldiers who are about to be mobilized in Canada think that this proposal should even yet be carried out, either independently or in conjunction with the American Church, "Spectator" offers to bear his full share in the work of compilation and in securing the requisite money to cover the expense of such an undertaking. He would be very much surprised if he could not find a few men who would gladly furnish the requisite money for such a work when it was clearly and convincingly placed before them. What does the Church say about it?

\*\*\*

Nobody seems to know just what is in the minds of the young men of Canada who are holding back from reporting for military service. Only a few days remain for them to do this thing, and, failing to fulfil the requirements, they place themselves in the position of deserters from the army, to be dealt with, not by the civil authorities, but by military court-martial. What is more, they disfranchise themselves at the coming election. What do they hope from delay? Do they expect that somehow or other they will be overlooked, that the law will not be enforced, that the local members of Parliament will be able to get them released, or what are they expecting? They are not raising themselves in their own esteem nor in the esteem of the community. They would appear to the plain citizen to be leaning on a broken reed if they expect that political influence will carry them through. They are chasing a chimera if they expect that a change of government will take place next month and that everything will be reversed. The present government has been formed because of the demand of the country, and it has been formed, before all things, to carry out the Military Service law. It stands or falls on this act, and it will be sufficiently independent of the old party system to proceed without fear and without favour. Canada calls upon her young men to-day to stand forth as men worthy of the great reputation that has been won in France and Belgium by the men who have fought and bled on the glorious battlefields of Europe. She calls upon



## TO WEEK

## Topics of Interest

to have carried no  
rities of the Canadian  
of securing and sup-  
votion to the Anglian  
ces. It is now more  
ublicly and privately  
provide a gift-book  
ensions and contents  
of our interest in the  
important element in  
of our soldiers. It  
ost useful form that  
be a book containing  
r Prayer Book with  
aring the fragrance  
the elimination of oc-  
ticles, prefaces, etc.,  
d in size and made  
sufficiently large type  
an ill-lighted dugout  
eady reference in the  
is, it was suggested  
phases of the sol-  
quotations of simple  
he authorized service  
number of the most  
nnexed. This, in the  
have served several  
beered the soldier by  
uld have provided a  
nlightenment, and it  
vital touch with the  
llegiance. If anyone  
sense, of wisdom or  
tion he has carefully  
Anglican Chaplains  
it and ought to know  
he soldiers in a spiri-  
diously guarded their  
"Spectator" has been  
ide of the Canadian  
gratified to learn that  
ome element of the  
only approved of the  
it into operation for  
Americans have only  
months, but the very  
vainly advocated in  
mplished fact in the  
ho desire the welfare  
ldiers who are about  
think that this pro-  
rried out, either inde-  
n with the American  
to bear his full share  
and in securing the  
e expense of such an  
very much surprised  
nen who would gladly  
ney for such a work  
nvincingly placed be-  
Church say about it?

just what is in the  
Canada who are hold-  
for military service.  
for them to do this  
fil the requirements,  
e position of deserters  
with, not by the civil  
court-martial. What  
hemselves at the com-  
e hope from delay?  
ow or other they will  
will not be enforced,  
f Parliament will be  
or what are they ex-  
aising themselves in  
e esteem of the com-  
r to the plain citizen  
reed if they expect  
carry them through.  
a if they expect that  
will take place next  
will be reversed. The  
en formed because of  
try, and it has been  
to carry out the Mil-  
s or falls on this act,  
dependent of the old  
hout fear and without  
her young men to-day  
hy of the great repu-  
France and Belgium  
ght and bled on the  
rope. She calls upon

them to obey the law, not grudgingly, or of neces-  
sity, but willingly and gladly, knowing that they  
will be fairly and honourably sustained by the  
Canadian people. She calls upon them to make  
this a period of national devotion, the offering  
of their strong, young lives, and in honour to  
take up the burden that has fallen to them. We  
believe that this duty will in the end be honour-  
ably met, but let there be no unnecessary delay.  
In this, as in many other things, he gives twice  
who gives quickly.

\* \* \*

In the general movement for the control of  
products in war-time it is to be hoped that the  
government of Canada will not overlook the pro-  
tection of our northern Indians and Eskimos in  
their struggle for existence. These fellow-citizens  
of Canada, for they know no other country, and  
yet have no voice in its direction, are largely at  
the mercy of the two great trading companies  
that control the fur trade of Arctic and sub-  
Arctic regions. They, from the necessities of  
their position, are forced to pay whatever these  
companies choose to ask for the food that is im-  
ported from civilization, and to accept what they  
choose to give for the furs that they have to sell.  
In both ways there is the strongest ground for  
believing that absolutely unwarranted profits are  
made from the dealings with these children of  
the forest and the snows. The high cost of  
living has been made painfully evident to these  
people by the exorbitant charges for flour and  
other necessary commodities, and the effects of  
war have been made the excuse for unreasonably  
low prices for the furs that they bring in. Mis-  
sionaries tell us that in seasons when climatic  
conditions or the prevalence of disease among  
birds and animals make hunting unproductive  
these isolated people starve to death in consid-  
erable numbers and the survivors endure untold  
hardships. The fur traders are not there for the  
purposes of benevolence, and they do not allow  
their hearts to be carried away to the detriment  
of their profits. They may tide over the expert  
hunters for business reasons, but the feeble or  
the inexpert receive no compassion. These  
people are Canadians. They are engaged in the  
production of furs that minister to the comfort  
and luxury of fellow-Canadians. They are en-  
titled to the care and protection that we in-  
stinctively give to other citizens in distress. They  
are wards of the Canadian government, that is,  
the people of Canada, and it is the simple duty  
of that government to provide against their un-  
due suffering and distress. A little has been done  
in this direction, but inasmuch as the adminis-  
tration of governmental benevolence has been  
placed in the hands of interested trading com-  
panies, it is more than suspected that company  
interests come first. The whole weight of the  
Church ought to be thrown on the side of these  
helpless people to see that they get a square deal,  
not only in time of misfortune, but in their deal-  
ings with those who make fortunes out of their  
life of hardship. Spectator.

\* \* \*

## SILENCE IS GOLDEN.

Eugenie du Maurier.

When little things irritate you, be silent. When  
someone speaks sharply or unkindly to you, be  
silent. To retort unkindly would only make the  
matter worse, besides causing a loss of dignity.  
Remember it takes two to make a quarrel. When  
alone you will be glad that you refrained from  
answering. "Words better left unsaid come back  
to grieve us when we think them dead." When  
slander is going on its rounds keep still. If  
you cannot say a good word, be silent. There  
are times when silence is one of the greatest  
virtues conceivable. It requires great strength  
of character to remain silent in the face of some  
things. But it is a battle nobly fought and won—  
a victory over self. And that is a great victory.  
Sometimes it is a victory over an assailant also.  
To speak is easy, but it often means defeat.  
Speech well chosen is a God-given gift. Mere  
babbling, making undue use of one's vocal chords,  
invariably shows the vacancy in the region Dame  
Nature originally very carefully arranged to be  
furnished with red and grey matter for the good  
of its possessor and the world at large. Many  
times do we see instances of "speech being  
silver and silence golden."—The Southern  
Churchman.

\* \* \*

When we become co-workers with God, we  
realize in very truth that all things are ours, and  
that it is for us to reflect infinite wisdom, power,  
and love.—E. V. H.

## Chaplains' Conference

LETTER III.

By JOSEPH FREEMAN TUPPER.

Somewhere in France.

MAJOR Shatford (Rev. Allen P. Shatford,  
M.A., Rector of St. James' Church, Mont-  
real) was, as usual, both eloquent and  
profound. His subject was "The New Era of  
the Christian Church." So thoroughly did he deal  
with the subject and so eagerly did his hearers  
listen, that the time allotted for discussion was  
spent in prayer instead. An impression was made  
that will bear fruit a hundredfold in due season.  
One and all felt that prophetic utterances had  
fallen upon their ears and realized more fully their  
responsibility to the Church of the new era. Major  
Shatford noted the fact that we are in the swing  
of great world movements. His interpretation of  
the Church was the widest possible—all who love  
the Lord. By the contact of civilizations the world  
has become a neighbourhood. It is for the Church  
to make it a neighbourhood. He realized that  
the letters going back home from the boys at the  
front are having a wonderful effect. They are  
helping to mould and shape public opinion. They  
cannot but have a tremendous weight on the  
thought of our day and generation. When we  
get back we shall find the minds of the people  
ready for us. The Church must put emphasis on  
the moral side of life. That was the Apostolic  
idea as well as a need of the present. We need  
simplification. This war has taught us  
simplification of living. Many extravagances not  
needed will be discarded. We must also get down  
to the fundamentals of religion. Men have an ad-  
venturous spirit. They will give all if the appeal  
is only big enough and put to them in the right  
way. Democracy is the dominant idea in the  
hearts of all people. The whole people must be  
called into the government of the Church. They  
must all share in the work of the Church.  
Adaptability concerns the faith. Adaptation  
is the cry of nature. Adaptation to environ-  
ment. Many trained students for the ministry  
are like so many Rip Van Winkles. They look out  
upon a world in which their ideas do not harmon-  
ize. We must adapt ourselves to our surround-  
ings and face the problems as they are and not  
according to theories about them. The Church  
of the new era must be one of inclusiveness. All  
must be admitted. Church union must come step  
by step. We shall find out by going on. It will  
come not by schemes of uniformity but by the  
spirit of fellowship.

Here Major Shatford told a story of a visitor to  
a lunatic asylum. As the visitor watched one of  
the keepers going about amongst the inmates he  
asked him if he did not feel afraid. The keeper  
assured him that he felt able to handle any one  
of them. "But what if they should unite against  
you?" asked the visitor. "Oh," replied the  
keeper, "there is no danger of that. Lunatics  
never unite." The Church of the new era must  
play a large part in social service. Many things  
are done outside the Church that ought to be done  
through the Church. The Old Testament prophets  
were civil prophets interested in the nation as  
such. In the building of a ship the carpenter,  
and the blacksmith, and the sail maker, and others  
concerned, each contribute their share. What they  
bring is not eliminated. It is used. When the  
ship is baptized in the name of the king, she  
goes forth on her mission to mankind. So the  
Church of the new era must include all that has  
been proved and found to be good. Thus, in the  
name of the King of Kings shall she fulfil her  
full mission to mankind.

\* \* \*

## QUESTIONS.

I ask not, "Was He Son of God  
Who died on Calvary?"  
But, "Was it all in vain He trod  
The way of death for me?"

I ask not, "Was it truth He spake,  
The very words of light?"  
But, "Am I to that truth awake,  
Or sleeping still in night?"

I ask not, "Shall the Lord Christ reign  
As King of all, for aye?"  
But, "Do I to His will attain  
In the life I live to-day?"

—Thomas Curtis Clark.

## A Mother's Retrospect

To-night in retrospective thought so tender,  
I see a little lad, most sweet and fair;  
A loving little lad, so bright and winsome,  
With dimpled face, and softly curling hair.

I hear a child's sweet treble calling, "Mother!"  
His eager footsteps patter through the hall,  
As he, my bonnie boy, from kindergarten,  
Would tell me of his triumphs—and his fall!

I seek a quiet room, once filled with laughter,  
I enter in, and gently close the door,  
His woolly lamb, his engine and toy soldiers,  
I see again upon the playroom floor.

So wistfully I touch each childish treasure,  
His later schoolboy books I fondly scan,  
Oh! he has filled his mother's heart with gladness,  
Since those far days when first his course began.

I muse upon a youth so frank and fearless,  
His college course so brilliant, scarcely run,  
The oft-repeated tidings—"passed with honours,"  
His scholarship so well and fairly won.

And then—ah me! an officer in khaki,  
The battlefields of Flanders now his goal,  
Fair Belgium lay before him stricken—bleeding—  
He caught the vision, and it gripped his soul!

And oh! as now, midst many and great perils,  
In alien lands he serves—my pride, my joy!  
I place my heart between him and war's missiles,  
They needs must pierce it, ere they touch my  
boy!

Yet I had blushed for him, had he not proffered  
His manhood's strength—yea, all he had to give,  
To "do his bit" with our vast Allied armies,  
That liberty and justice still may live!

Meanwhile I would be strong and brave and  
patient,  
Would hide from him the heartache and the care,  
While often through the day, and still night  
watches,  
I bear him upward on the wings of prayer.

And sometimes as the twilight shadows deepen  
He seems so near—just for a little while—  
I almost stretch my yearning arms to clasp him,  
And lift my tear-stained eyes to meet his smile!

I know not what the future days may bring me,  
What joy or pain for me may be in store,  
But this I know, my Father's love is changeless,  
And I may trust Him now and evermore.

C. M. Y.

\* \* \*

## USE WHAT YOU HAVE.

What is in thine hand? A broom? Use it for  
God. The broom of the domestic servant may be  
as truly used for God as was the sceptre of David  
or Solomon. What is in thine hand? A trowel, a  
hammer, an axe, a chisel, a saw, or some other  
mechanical tool? Use it for God. Jesus Christ  
gave dignity to labor; the sweat-beads of honest  
toil stood on His brow. What is in thine hand?  
A pen? A pen is mightier than the sword. The  
pen of Shakespeare, of Longfellow, of Tennyson,  
of Whittier! Oh, matchless instrument! Have  
you a pen? Use it for God. Perhaps it is a type-  
writer. Touch the keys; make sweet music that  
shall echo around the globe. We need grit and  
grace to use the old sword, the old hammer, the  
old fire, the old and always new Gospel. Oh, can  
you not find some poor soul to-day who does not  
know Jesus? Can you not tell some wanderer  
about the Christ? What is in thine hand?  
Wealth? Consecrate it now to God. What is in  
thy mouth? A tongue of eloquence? Use it for  
God. The tongue is the mightiest instrument that  
God ever made. What is in thine hand? A kind-  
ly grasp? Give that to some sad soul. The  
office, the plow, the pen, the needle, the tongue,  
the hands, the feet, and the heart for Jesus. When  
the pierced hand of Jesus Christ is laid on the  
printing press, on wealth, on learning, on beauty,  
on culture, on every gift and grace in every rela-  
tion in life, then the splendour of the millennial  
dawn will colour the eastern sky with its crimson  
and gold.—R. S. McArthur, in the "Southern  
Churchman."

\* \* \*

From the human standpoint we may often seem  
to fail, but God's point of view is the true  
standard whereby success can be measured.—  
E. V. H.



## Prayer Book Studies

By  
Dyson Hague.

### THE COLLECTS.

WE enter now upon a section of the Prayer Book which emphasizes more than any other, perhaps, the liturgical continuity of the Church of England. The Collects, Epistles, and Gospels represent the spiritual ingenuity of God's ancient saints, who, in days long gone, in lonely cell or quiet study, delved into still more ancient prayer forms, and incorporated into those old sacramental Liturgies of the Church the very quintessence of the Gospel of Christ. We owe most of the Collects, Epistles, and Gospels to the genius of Pope Leo (440), Pope Galacius (492), and Pope Gregory (590), but we must never forget, as Anglicans, that we owe to the genius of Cranmer far more, and that these ancient services which, during the process of medieval corruption, had sunk into some of the baldest, curtest and darkest forms of Christian worship, were suffused by the light of the spirit of the Reformation with a warmth and delicacy of feeling and a beauty of spirituality that makes them to-day the most edifying expressions of spiritual devotion. In fact, in no part of the Liturgy is the spiritual originality of our reformers so distinctly shown as in these Collects, and the language of Canon Bright is, perhaps, not too eulogistic when he says that they combine strength with sweetness, say much in saying little, address the Most High in adoring awe, utter man's needs with profound pathos, and with calm intensity insist on the absolute necessity of the grace and Fatherly tenderness of God and the might of the prevailing name of Jesus.

The origin of the word Collect is involved in obscurity. The popular and more modern idea is that the word is taken from the leading ideas of the Epistles and Gospels, collected in a brief form of petition; or that the desires of the suppliants are all collected together in a brief epitome of prayer. But scholarship seems now to incline to its historical derivation, the original idea being that it was named from the gathering together of the people for Divine worship, the prayer that was said for the people by the people when assembled (Collectus) coming in time to be called the Collect.

The structural plan of the Collects is very interesting. Broadly speaking, it consists of the three main sections.

First, the Invocation of God. This is generally introduced by a noble adjective, which brings into instant relief some majestic attribute of God: Almighty, Blessed, Merciful, Most Merciful, Everlasting, Almighty and Everlasting, Almighty Father, King of Glory, Strength and Protector, Lord of all power and might, Almighty and Ever-living. These ascriptions are so various, so profound, so comprehensive, that they indicate a spirit not only of adoring awe, but of the deepest perception of the Divine Nature. More remarkable still is the expansion of Divine attributes in the pleading of some great Divine act of mercy or of grace, as in Collect for the Sunday before Easter, for Easter Day, the first after Easter, Ascension Day, Whitsunday, etc., and most of the Collects for the Saints' Days; or of some great exhibition of the Divine mercy, as in the second in Advent, Innocents' Day, Epiphany, 6th after Epiphany, Good Friday; or some wonderful expression of the Divine Providence, or

power, or pity, as in the second and fourth after Epiphany, Sexagesima, and Quinquagesima, Ash Wednesday, 3rd after Easter, 4th and 5th after Easter, 1st, 2nd, 4th, 6th, 7th, 8th, 11th, 12th, 13th and 23rd after Trinity, etc. Bishop Barry, in his Teachers' Prayer Book, makes a statement with regard to this which at first sight seems rather startling. He says that it is not too much to say that a full and systematic statement of Christian Truth as to the Divine Nature and relations to man might be drawn out from these preambles to the Collects. Now this is really true. It only shows how deeply the majority of Anglicans fail to realize the extraordinary richness and preciousness of the teaching that is presented through such an apparently ordinary medium as the Collects for the Year. Second, the

### The Central Part.

This is, as a rule, a brief petition, consisting generally of a concentrated spiritual desire. Take, for instance, the Collects for the 6th, 14th, 18th and 19th after Trinity, as fine samples of spiritual concentration, spiritual comprehension, and scriptural harmony. Or take the 2nd Sunday in Advent, where the prayer in regard to the Bible is focussed into one passionate unity of burning desire. Very rarely the central portion is expanded and ramified as in the 7th after Trinity. But, as a rule, the Collect sticks pretty closely to the text and confines itself very strictly to one main desire. The 3rd in Advent, 4th and 6th after Epiphany, Quinquagesima and the 2nd and 4th after Easter are fine instances of this.

Bishop Dowden tells of the attempt that was made by a Revision Committee in 1689 to improve upon some of these Collects, and gives us a pretty good idea of what tinkering with them would mean. Here, for instance, is what they made of the Collect for 4th after Epiphany: "God, who knowest us to be set in the midst of so many and great temptations and dangers that by reason of the frailty of our nature in many things we offend all, grant to us such strength and protection as may support us in all dangers and carry us through all temptations; that, being faithful unto Thee, obedient to our governors, rendering to everyone their due, and doing that which is good, we may be graciously accepted of thee, through Jesus Christ our Lord." And think what they made of the Collect for the 2nd Sunday after Trinity: "O Lord, who never failest to help and govern them who continue steadfast in thy fear and love, keep us, we beseech thee, under the protection of thy good providence, and give us faith to fear and love thee above all things, and to have bowels of compassion towards our brethren; that so we may have confidence towards thee, and whatsoever we ask we may receive of Thee, through Jesus Christ our Lord."

Third, the ending. The concluding part of the Collect is almost invariably a reason, or justification for the prayer. It claims the only true claim in prayer, our right and privilege to go to the Throne of Grace, via Christ. About 165 times we ask God to hear us through Jesus Christ. To the thoughtful Anglican this is a wonderful revelation of our Church's teaching. Jesus said (John 14-16), no man cometh unto the Father but by Me, and the Epistles state (Eph. 2:18, 3:12; Heb. 10:19-20) that it is through Him we both have access by one Spirit unto the Father. If the Church of England is sound anywhere, it is sound here. All these collect prayers emphasize the Mediatorship of Christ; that all prayer must be through Christ to get to the Father; that is that through Him is the Medium, the Ad-

vocate of true prayer must come. Generally it is "Through Jesus Christ our Lord," but not always. There are variants. For instance, it is sometimes through the merits of Christ, or through the mercy of Christ, or through the satisfaction of Christ, or through the merits and mediation of Christ. Or it is, for His sake; for His mercy's sake, or for the Honour of Jesus, or for the love of Jesus, or in the name of Jesus, or by Jesus, or for the worthiness of Jesus, or as it is in the exquisite prayer to be used in a storm at sea, for the Infinite mercies of our Blessed Saviour. We need not wonder, therefore, that our brilliant Church apologist, Bishop Jeremy Taylor, was so profoundly impressed by this revealing aspect of our Church collects that in a burst of enthusiastic eulogy he declared that as a whole they are made energetic and potent by that great endearment,—"Through Jesus Christ our Lord."

\*\*\*

## Scripture Gift Mission

"Good Tidings . . . to All People."

An encouraging report comes from Italy concerning the distribution of the Word of God in that country:—

"I have been very much encouraged by the warm appreciation of the soldiers for your beautiful copies of the Gospels and the New Testament. Hardly a post comes in which does not bring me requests straight from the men actually at the front and in the military hospitals for copies for themselves and to give to their comrades. We have abundant evidence that the wide and very thorough and systematic distribution of the S.G.M. Scriptures which we are now carrying on among all sections of the Italian army, officers and men, is being greatly owned and blessed of God. I have just received from the Ministry of War itself an official enquiry for information about this distribution which reveals the interest which the supreme military authorities are taking in these Scriptures, which we are sending out in every direction among the men of the fighting forces of Italy."

We next take up a letter from a Greek Christian worker in Crete:—  
"The Scriptures which you sent me I received about three days ago. I began to distribute them yesterday, and I believe the Lord will pour down His blessings, so that other souls may learn that by the Lord all have their deliverance and forgiveness of sins. I ask for your warm prayers for the work of the Lord in Crete and in general for Greece, where the spreading of the Word of God is wanting."

Full of touching interest is the following card from a German prisoner of war in Russia, written in quaint English:—

"Allow me to take liberty to ask you, in name of our Lord, to send some Bibles in Russian-English language and some Gospels. It the difficult time, who the dark is it so great I take the opportunity to ask two exemplars of 'Help to study the Bible.' May the Lord keep us all together and send a peace suitable for His Kingdom. I am a prisoner, and with me are more. And so with kindest wishes and evenly (heavenly) Love, I remain."

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

\*\*\*

The Woman's Auxiliary of Holy Trinity Church, Toronto, celebrated its twenty-fifth anniversary on Thursday, October 25th. Bishop Lofthouse, of Keewatin, addressed the meeting.

## The History of Canadian War Loans

By W. A. Craick (Financial Post)

ONE of the most satisfying features about a Victory war bond is the almost complete absence of disquieting fluctuations in its market value. When one considers how the values of most securities have shrunk during the war period, it is a relief to find at least one investment which has not been subject to any serious decline in price. This in itself is an excellent reason for putting money into war bonds, and should commend itself to all those who wish to maintain their capital unimpaired during a period of the greatest financial unsettlement while at the same time deriving a substantial return from its investment.

The bonds of the first Canadian war loan, floated in the late fall of 1915, have been traded in on the stock exchanges for nearly two years. In all that period these bonds have never sold under 96, a price which represents a decline of only 1½ points from the issue price of the loan. For the greater part of the two years they have been marketable at 97½ or better. That is to say, the man or woman who invested in the first war loan would have been able at most times during the past two years to have got out every cent that he or she placed in the loan, while for the rest the loss that would have been incurred had liquidation been necessary would have been comparatively small, and, when contrasted with the amount of contraction in the average stock, really quite infinitesimal.

### The Second and Third Loans.

The second and third loans have not enjoyed quite the same satisfactory record, due to the absence, up to this summer, of any provision for conversion into subsequent loans. This conversion privilege is the great "steadier" in the price of war bonds. It was largely because of the presence of this privilege in the contract that bonds of the first loan have held their price so well. And now that the bonds of the second and third loans have been fitted with a similar privilege, it may be confidently expected that they will hereafter waver very little from their price of issue.

The second loan, after selling above its issue price of 96 for several months, eventually weakened, and, during the liquidation of large holdings of the third loan last spring, touched a low point of 93¼. This was just 2¾ points under the issue price, and was comparatively a small decline. Since the conversion privilege was added to this loan the price has not declined below 95, while sales have occurred as high as 96½.

The third loan was also issued at 96. It never exhibited the same strength as its predecessors, and, in fact, has sold persistently under the issue price. But even its extreme decline was only 2½ points, while, since the conversion privilege was allowed, it has averaged only one point below the original purchase price.

Having regard, therefore, to convertible bonds only, it is seen that declines have in no case exceeded 1½ points. So small a variation is remarkable, and all the more so when consideration is given to the conditions which have surrounded the security markets ever since the war started. It speaks well for the future of these war bonds. If they have held up so well in the most depressing days of the great struggle, what may not be their position when victory crowns the efforts of the Allies?



# Canadian Churchman

(Established 1871.)

Executive Committee of the Board of Directors:

- GEORGE B. WOODS, Esq. *President*
  - THOMAS MORTIMER, Esq. *Vice-President*
  - J. M. McWHINNEY, Esq. *Treasurer*
  - MARK BREDIN, Esq. *D. CREIGHTON, Esq.*
- Subscription: \$1.50 a year, in advance  
Single Copies 5 cents.

- Remittances should be made payable to Canadian Churchman, Limited. Postal Notes or Post Office Orders are preferred.
- Receipts: The label indicates the time to which the subscription is paid. Unless subscriber sends stamp for receipt none other will be sent.
- Change of Address: Notice should be sent at least two weeks before the change is desired. Give both old and new addresses.
- It is assumed that subscribers wish the paper continued unless definite word to the contrary is received.
- Advertising Rates will be submitted on application.

CANADIAN CHURCHMAN, LTD.,  
613 Continental Life Building, Toronto.  
CORNER OF BAY AND RICHMOND STS.  
R. W. ALLIN, M.A.,  
Managing Editor  
Phone: Main 5239.

### Preferments, Appointments and Inductions.

**Powell**, Rev. P. G., Rector of Milverton, to be Rural Dean of the County of Perth. (Diocese of Huron.)

**Seager**, Rev. C. A., D.D., inducted by the Bishop of Toronto, as Rector of St. Matthew's, Toronto, on October 31st. (Diocese of Toronto.)

**Cooper**, Mr. R., of Le Pas, Man., Student-in-Charge of the Mission of Coe Hill and Maynooth. (Diocese of Ontario.)

**Smith**, Rev. W. H., B.A., late Curate of the Church of the Messiah, Toronto, to be Rector of St. Andrew's, Norwich, Conn., U.S.A. (Diocese of Connecticut.)

## The Churchwoman

Columbia W.A.

The monthly meeting of the Diocesan Board was held on Friday, October 19th, at St. Jude's Mission Hall, in the Gorge District. The diocesan president, Miss Turner, extended a hearty welcome to Miss Naftel, matron of the Carcross School, who was present at the meeting. Regret was felt that Mrs. Plumtre had not been able to extend her time in Victoria to be present at the meeting, but Mrs. Schofield conveyed her good wishes to all W.A. members. The Literature secretary drew attention to the Day of Intercession on St. Andrew's Day, when, it is hoped, that a Quiet Day for women will be held in the Cathedral, thereby enabling the W.A. members to carry out the chain of intercessory prayer for Missions throughout the day. The secretary to non-Christians reported many hopeful and encouraging features in the work, and described a meeting of Y.M.C.A. members, all Chinese, who carry on the work in an orderly and business-like way. The matter of the conservation of food was brought forward by Mrs. Schofield in reporting for the Local Council of Women, and a resolution carried unanimously to support the movement for the conservation and control of food, as being directed by the Government. During her recent visit to Vancouver Mrs. Schofield reported having heard a most inspiring address from the returning missionary, Dr. Etta Shaw, on her work in Japan. Great regret was expressed by the meeting that the itinerary of this gifted lady had not included Victoria. In spite of the repeated requests from this board to the general officers that Columbia should not be so overlooked, missionaries seldom visit Victoria, and much interest and

information is thus lost to the members. In supporting a resolution from the Local Council of Women to provide safe and proper places of recreation for women workers, Mrs. Schofield urged that the Church must take a forward step in this matter and set herself to meet this need. Rev. Neville Ward writes of the difficulty of obtaining a building for a Mission Hall in Chinatown, in Vancouver, owing to the strong opposition to the work by the gambling element, who rented, at a high figure, the building he had tried to get as a base where the Gospel might be planted in the heart of Chinatown. He is now hoping to buy a vacant lot on which to build a Mission Hall, and is collecting a fund for the purpose. Mrs. Corker, wife of the missionary at Alert Bay, writes of the difficulty of providing interesting amusement for the thirty-five boys in the school during the long winter evenings, and asks for games and literature for them. Rev. Mr. Stackhouse writes from his new home at Uculet, which is central for the work of his large, scattered parish. The Dorcas secretary was able to report that the Branches had undertaken the outfits for the twelve children at the industrial schools. Gifts for Christmas for the Alert Bay Schools were requested. The work in the Kindergarten for Chinese children is showing great progress, the children having learnt to be quiet and orderly under proper guidance. A very animated discussion arose over a resolution to prohibit raffles brought by one member. Mrs. Plumtre was quoted as being averse to the practice, and the effect on the Chinese converts, who see the police raiding gambling dens, and yet permitting church and Red Cross raffles to be carried on, was a strong argument in favour of the resolution. In the end the members pledged themselves to discontinue the practice and to discontinue it in every way possible. The construction Camp secretary described a plan that is being arranged by the Carnegie Library, in Victoria, to send packages of reading matter to such camps and to Missions all over British Columbia, thus covering the field hitherto worked by the Columbia W.A. The plan is based on the system devised by Lady Aberdeen twenty-five years ago, and information with regard to the present activity of that system would be welcomed by Mrs. H. K. Andrew, 780 Hillside Avenue, Victoria, B.C.

## Church News

Anniversary of Trafalgar.

The 112th anniversary of the Battle of Trafalgar was appropriately observed in St. Paul's Church, Bloor Street, Toronto, on the evening of October 21st. The Rector, Archdeacon Cody, gave an eloquent address, in the course of which he paid a warm tribute to the magnificent work which has been and is still being accomplished by the officers and men of the Royal Navy. The leading feature of the service was the presence of a contingent of the Boys' Naval Brigade and representatives of the Army and Navy Veterans, St. John's Ambulance Corps, Sons of England, and other national societies, who marched in procession down the centre aisle, bearing the Union Jack, Naval Ensigns and other emblematical colours. The "Dead March" in "Saul" was played on the organ during the procession. This feature of the service was under the direction of Rev. Alfred Hall, senior Chaplain of the British and Foreign Sailors Society and the Canadian National Branch, of which Mr. Emilius Jarvis is president. It was intended to have 50 boys from the "Niobe" in the procession, but

they were unavoidably prevented from reaching the city in time. Archdeacon Cody is giving a series of sermons in his church on Sunday evenings on "The Great Hymns of the Church," and the hymn on which he discoursed on that particular evening was, appropriately enough, the well-known hymn, "Fight the good fight with all thy might," which has for a long time past been a favourite both with soldiers and sailors.

### THE CHURCH IN HALIFAX: St. Matthias' Makes Remarkable Progress.

At a recent vestry meeting the contract for erecting a chancel on the new church was awarded to the firm of Thomson and Theakston and work has already been commenced on the extension. The development in this parish during the last few years has been, perhaps, the most remarkable in Eastern Canada, this being the third increase in the seating capacity in less than four years. Less than three years ago, owing to the crowded condition of the old edifice, the nave of the new brick church was erected, but the necessity of another extension so soon was not then anticipated, the growth therefore has been most en-



REV. T. H. PERRY, M.A.,  
Rector St. Matthias' Church,  
Halifax, N.S.

couraging. In addition to the chancel being built, an organ worth \$8,000, and one of the best in the Maritime Provinces, will be installed. The proposed extension will be temporary, but will answer until such time as the finished building, with a seating capacity of 1,200 can be erected. The future of the parish is most promising, owing to the large number of children connected with it, nearly 500 being present at the Children's Day Service. The Rector of this parish, Rev. T. H. Perry, M.A., was formerly Curate of the Church of the Ascension, Hamilton, Ontario, and has two brothers in the ministry, Ven. Archdeacon Perry, St. Catharines, Ont., and Rev. R. J. W. Perry, Craigvale, Ont. Mr. Perry graduated from Wycliffe College and received the degree of M.A. from Toronto University in 1908. In his final year he was President of the Mission Society, a member of the Inter-collegiate Debating Union and winner of the Gold Medal in Oratory. He was ordained in 1908 in St. Paul's Cathedral, London, Ont., by the Bishop of Huron.

### Campaign for Old King's.

On Sunday, October 28th, in every church in Halifax was heard the prayer and from every pulpit a call to the Churchpeople of Halifax and Dartmouth to rally to the support of King's

## Progress of the War

- October 30th.—Tuesday**—Canadians carry out successful operations on Passchendaele Ridge.
- October 31st.—Wednesday**—Italians continue retreat. Germans claim to have taken 120,000 Italian prisoners.
- November 1st.—Thursday**—British forces in Palestine capture Beer-sheba. Russia reports to be considering separate peace.
- November 2nd.—Friday**—Germans withdraw on wide front north of the Aisne.
- November 3rd.—Saturday**—British fleet sinks German cruiser and nine or ten patrol boats in the Cattegat. Premier Lloyd George, General Smuts and a number of officers have left for Italy. French pursue retreating Germans on fourteen mile front to distance of one and a half miles.

College. On Monday morning the teams, numbering 50 men, started out on the work of collecting the quotas of the \$100,000 which is asked for from the dioceses of Nova Scotia and Fredericton. The Church of England Institute was the campaign headquarters' office, and the captains of the executive committee, Mr. Justice Harris, chancellor of the diocese, and Dr. J. Walter Allison, had reported as the result of a preliminary canter, the following handsome sums subscribed: A. Handfield Whitman, \$5,000; Mr. Justice Harris, \$5,000; Dr. J. Walter Allison, \$5,000; Dr. T. Stannage Boyle, \$1,000; W. H. Wiswell, \$1,000; Dr. Matthew Wilson, K.C., Hamilton, Ont., \$1,000; Rev. E. P. Archbold, honorary assistant, St. Paul's Church, \$1,000; Dr. M. A. B. Smith, \$1,000; W. L. Payzant, \$1,000; Frederick J. Ward, \$500; John Brookfield, \$500; total, \$21,000. Dr. Boyle, President of the College, and Professors Kingston and Forsyth, assisted in the Halifax campaign. The ladies of St. Paul's and St. Matthias' parishes provided luncheon on Monday at which Archdeacon Armitage presided, and everything points to a most successful effort. The following is the letter issued by Archbishop Worrell in connection with the above campaign:

"To the Members of the Church of England in Nova Scotia and P.E.I. My dear Brethren,—A call is being made upon you to rally to the need of the Church for establishing her University and Theological College on a firm foundation. Let me urge upon you the pressing nature of this call. To answer it means saving an Institution in our Diocese which is absolutely necessary for the work and progress of the Church. To refuse to answer means the loss of an arm which will cripple the Church's work for all time. I appeal to you for the honour of the Church and for her well being to enter earnestly into the effort and deal generously with the cause, and you will provide me with means for furnishing our parishes with young Nova Scotian clergymen who will be leaders in all that makes for spiritual strength in the Diocese. Faithfully yours, Clare L. Nova Scotia."

### Special Services in All Saints' and St. Paul's.

All Saints'.—Ven. Archdeacon Armitage was the preacher in this Cathedral, on Sunday, October 28th, following closely the Festival of St. Luke, called "The Beloved Physician." Appropriately, he took as his text the words: "He went about doing good and healing." The sermon was a very fine tribute to a profession, whose



members, in the present war, have shown a disinterestedness and pure patriotism which has roused the admiration of true hearts the world over. In the course of the sermon the Archdeacon emphasized the truly Christ-like character of this ministry—of old, in Galilee the Redeemer Himself made the blind to see, the deaf to hear, the paralytic to walk. Aye—at His Divinely imperative command the dumb spake, and the very grave gave up its dead—the august yet most gentle word of Him who has been called “the holy charmer of the soul.” The Archdeacon referred to a physician as one who ministers to the preservation and upbuilding of that human body which is “the temple of God”—alas! how often profaned to its undoing. He concluded with emphasis of the important part which the spiritual should play in the part of such ministry, and here paid tribute to the personal religion which in thousands of doctors richly sanctifies all their professional work.

St. Paul's.—Major (Rev.) William Barton, of British Columbia, but now a Chaplain of the forces overseas, was the special preacher at this church. Major Barton has been at the front since the beginning of the war, and carries on his sleeve the golden braid which tells its own tale of heroism. He now comes to this port as Chaplain of the hospital ship. Preaching to a large congregation from the words, “This is my commandment that ye love one another,” he instanced the splendid comradeship of the men at the front. There was nothing too hazardous for men to undertake for their fellows. The devotion and heroism of the nurses was also referred to in glowing terms. The Chaplain found religion to be very real among the fighting men, and the offices of the Church were always welcomed. Speaking of the returning men, he trusted they would always be accorded a very warm and generous reception. The sermon was eloquent and impressive, and included many graphic and touching tales of life at the front. At the service there were present a detachment of the 8th R.C.G.A. October 28th being the day set apart by the President of the United States for public intercession, the American National prayer was used. The service was attended by a representative of the American consulate. In the evening the congregation enjoyed a visit from the Rev. S. B. G. Wright, of All Saints' Cathedral. Rev. Mr. Wright took as his text, St. Luke 14: 31, delivering therefrom an earnest and eloquent sermon on “Preparedness” in the Christian life. At this service Mr. Paul, of one of his Majesty's ships, was the soloist, singing, “Arm, Arm, Ye Brave,” from Handel.

\*\*\*

#### A Tribute.

Mr. J. H. Collinson, Principal of Highfield School, Hamilton, Ont., has written the following memoir of Capt. George E. Tinling, son of Mr. Tinling, of Montreal, and a former Hamilton boy, whose death in action was announced recently: “The war is being won, but at what a cost! The world is being saved, but its salvation demands the sacrifice of the best of our manhood. The cause is so vital and so righteous that it is not surprising that men of maturer years should offer their lives to save their country. But when we see thousands of our boys, full of the sunshine and joy of living, offering themselves a willing sacrifice, we recognize a patriotism unmatched in history. Our boys have learnt the true meaning of life by constantly facing death. A Highfield boy, writing to his father on the eve of battle, said that he would be as ‘proud as Punch’ to lay down his life for so noble a cause. And he did. George Tinling has joined the

glorious galaxy of noble boys who have passed through the veil to the inscrutable Beyond. He is now with his gallant brother Burnaby, and a host of dear friends. His affectionate and unselfish nature attracted the responsive love of his comrades. He mourned deeply for many whose lives were entwined with his own, and it is a consoling thought that he is now reunited with many whose fight is fought and whose reward is won. George Tinling seemed destined for great things. Endowed with brilliant talents and a lofty soul everything seemed possible to him. We whose vision is limited cannot but mourn what seems to us such an irreparable and unmeaning loss. But it may be that his splendid gifts are but transferred to a higher sphere of service. Surely it must be so.”

\*\*\*

#### Presentation to Rev. K. Alexander, of Woodstock, Ont.

Before leaving for his new field of work in Flint, Mich., the Rev. K. Alexander, who for the past two years has been Rector of All Saints', Woodstock and Trinity Church, Beachville, was made the recipient of many tokens of appreciation from the members of the choir, S.S. teachers and Willing Workers. At a large congregational meeting he was presented by the wardens of All Saints' with a purse of gold and address. Trinity Church, Beachville, also presented him with a club bag and travelling set. In reply to both the addresses, Mr. Alexander referred to the very pleasant relations which existed between himself and the members of both congregations, thanking all for the many kindnesses to him, and asked that the same support, sympathy and kindness be extended to his successor. During his incumbency, Mr. Alexander, by his strong personality, faithfulness and devotion to duty, has endeared himself to all with whom he came in contact, and he carries with him to his new parish the sympathy and goodwill, not only of his own people, but of the whole community at large.

\*\*\*

#### Southam Memorial Unveiled.

Prior to the commencement of the morning service in Christ Church Cathedral, Hamilton, on Sunday, October 21st, a tablet to the memory of Major Gordon H. Southam, was unveiled at a private memorial service conducted by Very Rev. Derwyn T. Owen, and attended only by immediate relatives and friends. The unveiling was performed by Wilson Southam, a brother of the deceased officer. In the course of his sermon, during the service which followed, Dean Owen made touching reference to the death of Major Southam, and to the fact that the memorial tablet, which had been placed on the north wall of the Cathedral, had been unveiled. The service was attended by a large congregation and by a number of officers of the 13th Royal Regiment, who were in uniform as a mark of respect to the memory of the late Major Southam, who was commanding officer of the 40th Sportsmen's battery of the Canadian Field Artillery, and who lost his life in the fighting on the Somme a year ago this month. The memorial tablet, prior to its unveiling, was covered by a Union Jack.

\*\*\*

#### Induction at St. James', St. Mary's, Ont.

A crowded congregation of the members and adherents of St. James' Church, St. Mary's (diocese of Huron), were present at the induction and reception of Captain the Rev. Charles K. Masters, M.A.B.D., the new Rector of this church, on Monday evening, October 22nd. The service of even-

ing song was read by the new Rector, with special Lesson and Psalm, the robed choir and organist, assisted by Mr. Hunnibel (violin), giving a fine rendering of the service. The visiting clergy present were the Venerable Archdeacon Mackenzie, of Brantford, Rural Dean Cluff and Rev. Stanley A. Macdonnell, of Stratford. Archdeacon Mackenzie, who inducted the new Rector, opened that part of the service, by reading the mandate and license by the Bishop, installing Rev. Mr. Masters into his new appointment. Then, preceded by the churchwardens, Messrs. Luke Spearin and L. Feightner, the Rector was conducted down the aisle to the main door, where Mr. Spearin handed him the keys of the church, thus signifying his actual entrance into possession as Rector of the parish. The Archdeacon and the new incumbent then proceeded to the font where the injunction to use the rite of Holy Baptism was impressively given. Similar injunctions were given, according to the ritual at the Prayer Desk, Lectern, Pulpit and Communion Table. At the completion of this beautiful and impressive service, the reception in honour of the new Rector and Mrs. Masters took place in the Church Hall. Mr. Luke Spearin, chairman, welcomed the new Rector with a genuine and appropriate address. Archdeacon Mackenzie, who holds a high office in the Church, gave a genial and kindly address. He paid a feeling tribute to the late venerated Rector, Rural Dean Taylor, and expressed his unqualified assurance and belief in the future success of the new Rector. Addresses were given by Rev. Mr. Cluff and Rev. Mr. Macdonnell, of Stratford. Appropriate and happy speeches were made by several members of the congregation. Mr. Masters, in his reply, said he came before them in a very humble spirit, succeeding, as he did, such a good man as his predecessor. Although he was reluctant to give up his work at the front, he was eager and glad to take up the duties of his new appointment. He asked for the hearty co-operation and support of the people in his new work. Directly after the programme, a splendid and elaborate supper was dispensed, the tables being attentively waited on by a large number of ladies and gentlemen from the congregation. The new Rector has received an official send-off so cordial and sincere that we are sure he has every reason to start his ministry with the greatest hope and assurance of success.

\*\*\*

#### W.A. Annual Conference.

The annual conference of the Woman's Auxiliary of the Rural Deanery of Leeds was opened in Trinity Church, Brockville, on October 23rd, with a service of the Holy Communion, at which Rural Dean Swayne celebrated, assisted by Revs. Canons H. H. Bedford-Jones and Woodcock. At the close of the service the delegates adjourned to the schoolroom, where the Deanery secretary, Mrs. Mortimer Atkinson, took the chair. After the opening hymn and several announcements, Mr. Woodcock very cordially welcomed the delegates to Trinity Church, and Bishop Bidwell also spoke in appreciation of the work of the W.A., which to him has always been of the highest value. Rural Dean Swayne, in a short address, assured the Bishop that the clergy of the diocese, as well as the W.A., were prepared to stand behind him loyally in anything he might think best to do. Bishop Gray, of Edmonton, was then introduced and was given a hearty welcome. In the course of his address he gave a strong presentation of the needs of his diocese, which he described as being the “baby” diocese of the Church of England in Canada, having been separated from the diocese of Calgary only four years

ago. In conclusion, the Bishop urged that prayer be the first duty of all, that God would show what He wished to be done and give grace to do it. A hearty vote of thanks was tendered the Bishop for his address. The mid-day devotions were conducted by the Rural Dean. At the afternoon session many reports were read from the various Branches, and Mrs. Atkinson read part of the report given by her at the diocesan annual meeting in Napanee, in which she said the Deanery pledge of \$50 for a cot at the hospital at Palampur, India, had been more than fully met, and that five bales had been sent which amounted in value, with the money for the pledge, to \$326. Mrs. Gynne, of the diocese of Niagara, gave a short address and Canon Bedford-Jones gave an account of the Hay River Mission, taken from Canon Gould's recent report of his trip to the diocese of Mackenzie River. Canon Woodcock closed the meeting with the Benediction, followed by the National Anthem, which was sung by the members kneeling.

\*\*\*

#### Bishop Stringer Returns Home.

The Bishop of the Yukon, who left Dawson last June, has returned, after visiting Arctic Coast points as far east as Cape Bathurst. He came back to Herschel Island, which he left in August. At that time there were no tidings of Stefansson since Wilkins left him east of Bank's Land in March, 1916. During all the summer northerly gales carried the Arctic ice pack towards the mainland shore and made it impossible for Stefansson or anyone from his party to come this way. It was understood that some of his crew had intended to come out this way, and it was said to be Stefansson's plan to proceed eastward through the Northwest Passage. After Bishop Stringer's party had left Herschel Island and while coming up the Mackenzie River to Macpherson, southerly gales were encountered, which, if they were of the same strength on the Arctic Ocean, were of sufficient force to open the ice lanes sufficiently to permit vessels from where Stefansson was last reported to get out to Herschel.

\*\*\*

#### Dr. Tucker in Newfoundland.

A most successful Social Service Congress was held recently in the city of St. Johns, Newfoundland, at which the Rev. L. N. Tucker, D.C.L., Rector of St. Paul's Church, London, Ont., was one of the principal speakers. “The Daily News,” of St. Johns, in referring to the speakers, said: “The gentlemen who came to us from abroad to strengthen our interest in social problems, spoke with intense earnestness of their mission, and told us something of the great work which is being accomplished on the neighbouring continent in dealing with the tremendously important question of human welfare. This theme was Christianity, but Christianity in action; practical, not professional. The salvation of man's soul was most essential but it was not all; his physical and social regeneration was no less a duty and responsibility.”

\*\*\*

#### W.A. Prince Edward Deanery.

The annual meeting of Prince Edward Deanery W.A. (diocese of Ontario) was held at Picton on Tuesday, the 23rd ult. Despite adverse weather conditions, the attendance was good. Holy Communion was administered by the Rector, Rev. F. L. Barber, assisted by Rev. Mr. Hurford, of Milford, at 10.30 a.m., and Mr. Barber preached an excellent sermon. At the afternoon session addresses were given by the Bishop of Edmonton, who also



tion, the Bishop urged the first duty of all, show what He wished give grace to do it. A banks was tendered the address. The mid-day conducted by the Rural afternoon session many ad from the various Mrs. Atkinson read part ven by her at the dioc- eeting in Napanee, in the Deanery pledge of the hospital at Palam- more than fully ve bales had been sent d in value, with the ledge, to \$326. Mrs. ce of Niagara, gave and Canon Bedford- account of the Hay taken from Canon report of his trip to the enzie River. Canon the meeting with the owed by the National was sung by the mem-

**Der Returns Home.**

f the Yukon, who left ic, has returned, after oast points as far east st. He came back to which he left in Aug- ne there were no tid- son since Wilkins left nk's Land in March, ll the summer north- d the Arctic ice pack nland shore and made r Stefansson or any- rty to come this way. od that some of his led to come out this s said to be Stefans- proceed eastward thwest Passage. After s party had left Her- while coming up the er to Macpherson, were encountered, were of the same Arctic Ocean, were of to open the ice lanes permit vessels from a was last reported to chel.

**In Newfoundland.**

ssful Social Service ld recently in the city wfoundland, at which Tucker, D.C.L., Rec- l's Church, London, f the principal speak- News," of St. Johns, the speakers, said: who came to us from hen our interest in so- oke with intense earn- mission, and told us e great work which is ed on the neighbour- dealing with the tre- tant question of hu- his theme was Christ- ianity in action; fessional. The salva- oul was most essen- not all; his physical eration was no less nsibility."

**Edward Deanery.**

eting of Prince Ed- V.A. (diocese of On- t Picton on Tuesday, spite adverse weather attendance was good. n was administered Rev. F. L. Barber, Mr. Hurford, of Mil- m., and Mr. Barber llent sermon. At the addresses were given Edmonton, who also

preached at the evening missionary meeting, and by Dr. Anderson, of the Royal Naval Institutes. Mrs. Boyle, wife of the Incumbent of Wellington, gave very pleasing solos in the after-noon and evening.

**Sunday School Convention at Fort Erie.**

On Sunday, October 14th, the Bishop of Niagara dedicated three beautiful memorials in St. Paul's Church, Fort Erie (diocese of Niagara). On Tuesday, October 23rd, the S.S. Convention for the Deanery of Lincoln and Welland was held in Fort Erie. A large number of delegates was present and showed their keen interest in S.S. work. Rev. Fred. Eley, of St. Catharines, preached an inspiring sermon at the Holy Communion service. Miss Anderson, of St. Paul's S.S., welcomed the delegates to Fort Erie. Mrs. Geo. Keyes replied. "The Sunday School: Its Purpose and Aim," was the subject of an address by Rev. Canon W. G. Davis, of Port Colborne. Miss A. Topp, of St. George's Church, Welland, delivered a very carefully prepared paper on "Opportunity." Mr. A. Reveley, M.A., of Fort Erie, discussed the teen age problem. The Ven. Archdeacon Perry, M.A., of St. Catharines, was the leader of the Round Table Conference. At the evening session, Miss M. Woodhouse, of Dundas, gave a splendid illustrated talk on the use of the lantern in the Sunday School. At the business meeting the following were elected for the coming year: Pres., Rev. Canon D. Russell Smith, of Fort Erie; vice-pres., Mrs. Geo. Keyes, of Homer; sec.-treas., Mr. F. B. Waite, of St. Catharines. A very important resolution was passed requesting the S.S. Commission to publish suitable lesson helps. It is felt throughout this large and important Deanery that the S.S. Commission has failed to produce the practical results that we looked for when it was organized, but has laid down conditions which can only be found in a large city school.

**Thanksgiving Days at High Prairie, Alta.**

On the evening of Monday, October 8th, a Harvest Thanksgiving supper was provided by the ladies of St. Mark's Church W.A., in the hall kindly lent by the Daughters of the Empire, and for the convenience of those living in the country, the ladies served supper from 7 to 10 p.m. The 75 guests expressed themselves in high praise of the ladies' entertainment. The object of this effort was to raise funds for the interior furnishings of St. Mark's Church, High Prairie. On Sunday, October 14th, a Harvest Thanksgiving service was held in St. Mark's Church at 3 p.m. The church was tastefully decorated. The day being fine good numbers attended both the service and Sunday School. Archdeacon White, of Wapuskow, who had previously visited St. Peter's Indian Mission during the week before, preached the sermon. He chose as his text Psalm 107: 8, emphasizing God's providential dealings in men's lives, whether they recognized them or no, and the many reasons for thankfulness at the present time, especially in view of the bountiful harvest.

**Children's Day at Simcoe.**

No less than 475 members of the Simcoe Sunday School attended the special children's day service at Trinity Church, Simcoe (diocese of Huron), on Sunday, October 28th, and the collection for the day was \$125.90. The day had been postponed a week on account of the thanksgiving ser-

vices preceding so closely. The after-noon exercises were highly appreciated by both old and young and by none possibly more fully than by the Rector, Rev. A. B. Farney, whose people respond willingly to his untiring parochial activity.

**Thanksgiving Services in West Toronto.**


The Church of the Advent, West Toronto, was tastefully decorated for well-attended Harvest Thanksgiving services held on Sunday, October 21st. Sermons were preached morning and afternoon (children's service) by the Rev. H. R. Young, and in the evening by Major the Rev. R. Macnamara, Rector of the parish. The choir, ably conducted by Mr. C. Hymers, wore, for the first time, their vestments, made by a few members of the Women's Guild, and paid for by the morning and evening offerings added to funds in hand. The children's offering of \$7 was given to the Sunday School Commission. On the following Tuesday evening a congregational social was held. Amongst those present were some gentlemen from other parishes, who last June conducted a campaign on behalf of the duplex envelope system. The re-

port showed an increase in envelopes taken from 30 to 135, the revenue from which, for the past 17 Sundays, amounted to \$234 for current expenses and \$55 for Missions. Messrs. Smallpiece and Tyndall, on behalf of St. Paul's Church, Bloor St., handed the wardens a cheque for \$250 towards the mortgage indebtedness, which totals \$2,820.

**St. John, N.B., Notes.**

The following diocesan missionaries have been selected to present the needs of the work in the diocese before the various congregations in St. John: The Revs. Canon Smithers, F. J. Leroy, L. A. Foyster, W. E. Best, J. H. A. Holmes, Thomas Parker, E. Tailstone, H. Waterton and T. F. Marshall. The last meeting of the St. John Deanery was held at St. George's Church, Portland. All the members of the Deanery with only three exceptions, namely the Revs. R. P. McKim, H. A. Cody and C. W. Follett, were present. Much regret was felt in that the Rev. H. A. Cody was unable to attend through illness. After the celebration of the Holy Communion, the Chapter convened in the parish schoolroom. The 14th Chapter of the Epistle to

the Romans was read in the original, and after a most excellent paper upon the chapter by the Rev. Canon Hoyt, the members discussed the matter at length. A deputation of two laymen, Messrs. W. E. Anderson and J. E. Se- cord, from the Social Service Commit-tee of the Synod, awaited upon the Deanery and solicited the support of the clergy in the committee's efforts to secure the services of a deaconess to assist in the Church's work among the women of the city. The Deanery unanimously approved of the effort, and the general feeling was that the Board of Missions should financially support this work. The Rev. H. A. Cody tendered his resignation to the Deanery governorship on the Board of Governors of King's College, and the Rev. W. B. Armstrong, one of King's oldest graduates, was duly elected to fill the vacancy. The Rev. G. A. Kuh-ring undertook regularly to attend and minister at the convalescent hospital. After a lengthy discussion on women's suffrage in the Church, the following resolution was moved and carried without a dissenting vote: "That this Deanery appoint two of its members to draft and present a resolution at the next meeting of the Diocesan Synod, calling for the equal suffrage of the women and men of the Church in all parochial and diocesan matters." After



*The Military Service Act, 1917*

# DON'T DELAY!

## Do It TODAY

**THE MILITARY SERVICE ACT** is passed; the Proclamation issued October 13th. It is now the bounden duty of every man in Class One to report for service or claim exemption. This includes all bachelors and widowers without children (not otherwise excepted) who were 20 years old on the 13th October, 1917, and whose 34th birthday did not occur before January 1st, 1917.

### What To Do

Go to your Post Office and ask for the form for reporting for service or for claiming exemption. The form contains clear instructions for filling in. Do this not later than **NOVEMBER 10th.**

### Beware of the Last Minute Rush

With so many thousands of reports and claims to be dealt with, the rush of Class One Men will grow heavier day by day. You will waste less of your time and serve your own best interests if you avoid the inevitable rush on the last days.

The law is being enforced with the Government and the People firmly behind it. Obey the law. Do it today.

*Issued by  
The Military Service Council*



the meeting the members were entertained at dinner by the Rural Dean, Rev. W. H. Sampson and Mrs. Sampson.

#### Kootenay Notes.

The third meeting this year of the Rural Deanery Chapter for the Okanagan met at Penticton on Tuesday, October 23rd, under the chairmanship of the Ven. Archdeacon Greene, R.D. Holy Communion was celebrated in St. Saviour's Church at 8 a.m. and Matins was read at 10.30 a.m. The clergy present, in addition to the Rural Dean, were the Revs. Cleland (Penticton), Solly (Summerland) and Laycock (Vernon). Evensong was held at 8 p.m., when the preacher was the Rev. E. P. Laycock.

The Rector of Penticton, Rev. Cleland, has just completed his 10th year of ministry in the parish.

The Rev. and Mrs. King have returned to Armstrong from a three months' leave of absence.

Work has been commenced on a memorial chapel on the north side of All Saints' Church, Vernon. This is being erected mostly by voluntary labour, and its use is expected to effect a considerable saving in the expense of lighting and heating in the winter.

#### Deanery of East Simcoe.

At a business meeting held at Cookstown on Wednesday, October 31st, the Rev. J. R. S. Boyd, M.A., Rector of Orillia, was re-elected Rural Dean and the Rev. Herbert Naylor, L.Th., Incumbent of Langford Mills, was re-elected Deanery secretary. It was decided to hold the next meeting at Coldwater on January 21st. The Rev. J. R. H. Warren, M.A., Rector of Midland, was present as a new and most welcome addition to our Deanery membership. The following were present: The Revs. O. E. Clarke, W. H. A. French, J. R. S. Boyd, J. R. H. Warren, W. E. Machev and H. Naylor.

#### Rupert's Land Notes.

At a recent meeting of the Chapter of the Rural Deanery of Winnipeg, the Rev. Canon R. B. McElheran, M.A., was re-elected Rural Dean of Winnipeg, for a further term of four years. The Ven. Archdeacon Fortin presided, and occasion was taken informally to present to him the regrets of the members of the Deanery at his approaching removal. The formal expression will take place at another occasion.

The Rev. C. E. Copeland, B.A., late Incumbent of Alexander, has been appointed to the parish of Poplar Point. The parish of Alexander will be under the supervision of the Archdeacon for the coming winter.

The Rev. David Pierce-Jones has resigned the parish of Christ Church, Belmont, and has been offered the incumbency of St. Paul's, Shoal Lake, by the Primate.

The Rev. W. J. Wilson has resigned the parish of Shoal Lake on account of ill-health, and leaves shortly for the Old Country, where he expects to engage in light clerical employment.

The Rev. J. Harrison Hill, late of Poplar Point, has taken charge of the parish of Rathwell.

The Rev. Frank Anderson, of the Mission to Lepers, visited Winnipeg last week in the interest of that work, preaching in St. George's and St. Margaret's churches.

A unique event took place at St. Matthew's Church on Monday last, when one of the young women's Bible

**ENGAGEMENT  
DIAMOND RINGS**  
ASSURED QUALITY  
**THE JOHN WANLESS CO.**  
248 Yonge Street Toronto

## An Executor's Fees

The commissions paid an Executor are fixed by the Court and, in no case, are those allowed a Corporate Executor any greater than those allowed an individual Executor. Further, the services rendered by a Corporate Executor are incomparably superior, owing to its complete organization for administrative purposes. Further particulars by letter or interview.

### THE Toronto General Trusts CORPORATION

Capital and Reserve,  
\$3,350,000.00.

Assets under Administration,  
\$77,180,513.62.

HEAD OFFICE

83 BAY STREET

TORONTO

Branches: Ottawa, Winnipeg, Saskatoon, Vancouver

Classes entertained all the returned soldiers of the congregation to a banquet. Thirty-five men, all of whom had seen active service, were present, and five or six more sent their regrets, being too ill to attend. During the evening there were short speeches by the Rector, wardens and two of the soldiers, and a fine programme was rendered by the girls. A Testamur was presented to each soldier, congratulating him on his safe return, thanking God for His preserving care, and expressing the gratitude of the congregation for splendid service rendered in the cause of freedom. It is planned to have a gathering of this kind every three months as a means of keeping the returning soldiers in touch with the Church and its work.

The Archbishop visited the parish of Grandview on Sunday, October 21st, and in the presence of a large congregation confirmed two men and seven women. The church's interior had been renovated through the resourcefulness of the ladies of the congregation in recognition of his Grace's visit.

#### THE ATMOSPHERE OF DEVOTION.

There can be no genuine worship without reverence. The Episcopal Church cultivates reverence and reverential ways. The adoring soul looks up. She discourages all coarse familiarity with the Almighty. She uses a liturgy full of dignity, chaste in expression. She makes each worshipper active rather than passive, that each one may feel a personal contact with things and thoughts Divine when engaged in prayer and praise. She throws around the whole congregation the atmosphere of devotion.—The Witness.

## Correspondence

### GREATER ELASTICITY IN THE EVENING SERVICE.

Sir,—I have read with interest the letters that have appeared in your late issues on "Greater Elasticity in the Evening Services." This feeling expressed is not confined to the persons whose letters you have published. Indeed, there is a very widespread dissatisfaction, not only with the nature of the Evening Service, but with the whole relationship of the Church of England to the mass of the people. This feeling may be summed up as follows:—

1. It is felt that the Church of England is not reaching and attracting the great mass of the partially-educated and uneducated. The stiffness and aloofness of average Anglicanism is alienating these people. Nay, more, it is producing a feeling of bitter hostility, especially among the labouring classes in England, for they feel, rightly or wrongly, that the Church has never cared for them, that she has left them to fight their battles alone, and never identified herself with needs and fresh claims. The truth of this statement has its confirmation in the extraordinary scenes which took place at Woolwich (Eng.) during the mission services held in the open air recently. I quote from the English "Church Times" this account of the occurrences:—

"Broadly speaking, this huge conglomerate of souls, which may be taken as fully representing the workers of the country, regard the Church with undisguised hostility. The stage of indifference has passed. But the hostility is not against Christianity: it is against the Church, and equally against other forms of or-

ganized religion. In all the open-air discussions which have taken place no heckler has insulted our Lord. The appeal is to Him and to His words against the Church. It has often been declared that the Church is not Christian; and there is a widespread view of it as a mere class institution for keeping labour in its place and providing comfortable billets for clergymen."

If events like this do not open the eyes of Churchmen to the serious condition that now marks the relation of our Church to the masses, then we can hardly hope that anything else will. And the feeling that I refer to is, that the blame is not to be flung back on these people, but that their hostility and the indifference of others is the result of our own failure to reach down to and touch humanity.

2. It is felt that our Prayer Book service is unsuited to the people who have not been brought up in the Church, and to the many who have never learnt to worship, and who have little knowledge and less interest in vital religion, but who come into our churches, but cannot worship. They bend forward in their seats, and the beautiful prayers simply have no meaning for them, and they honestly long for those seven petitions to cease that the sermon may begin, when they hope to hear something that they can understand. But it is just this pitiful, yet reasonable, condition of mind that we refuse to recognize and provide for. Practically, dignified orthodox Anglicanism has said, "You take what we offer you, or leave it." And the result is many of them leave it, or half-pathetically seem to look up and beg that we will be more human in our judgment and do something to meet their need.

Why, in the name of common sense and religion, must we at Evening Prayer go over practically the same petitions as we used at the morning service. We who have heard the same prayers through all our lives repeated twice each Sunday, and twice each day, if there is daily Morning and Evening Prayer, honestly long with all our hearts for some change. Let not some who read this hold their hands up in holy horror. It is what a great number are feeling to-day, though hesitating to express it, and there is no wickedness in the feeling. Let me quote from a striking letter from a High Churchman:—

"I have been a priest for fifteen years, yet I declare that when I go to a cathedral service and hear the Priest begin the series of prayers after the third Collect, I have a feeling of something like despair. I know that it takes me all my concentration to mean all those seven long prayers which follow. When I take sailors to such a service and hear that terrific succession of admittedly beautiful prayers begin, I feel I could rise and say, 'Have mercy on my poor boys. They can't follow all this. Shorten it and make it real.'"

3. It is felt that the Church of England has been failing to present religion as a vital matter to her members. The feeling is that while the Church's position is all right, historically and doctrinally, we have been failing to present the Living Christ to a needy world. The appalling condition of the average soldier in our citizen armies to-day, as regards religion, which this war has revealed, and for which the Church of England must take her share of the blame, should cause the most self-satisfied Priest or layman to pause and ask if all is right with us. The words of Fr. Carey, Chaplain on board H.M.S. "Warspite," puts this matter in a way that exactly expresses what so many feel:—

"Two things come home to me through this war. Firstly, that an ordinary Anglican religion won't do; it doesn't save souls in any volume. That is sufficient condemnation; therefore, it must be scrapped. Secondly,

## What do you think ?

You have ideas on a Church Paper. We want to benefit by those ideas.

### THREE PRIZES

**\$50      \$30      \$20**

are offered by the Canadian Churchman for the three best papers on the subject:

### *The Mission of Religious Journalism and How to Make it Effective.*

Judges:—Mr. Justice Hodgins, Professor Wrong, and Mr. David Creighton.

Competition open to all subscribers.

For further information and subscription forms, write

Editor of Canadian Churchman,  
613 Continental Life Building

Toronto



all the open-air taken place no our Lord. The d to His words e. It has often e Church is not e a widespread class institution in its place rtable billets for

do not open the to the serious arks the relation masses, then we t anything else g that I refer to not to be flung e, but that their fference of others own failure to ouch humanity. our Prayer Book o the people who ought up in the many who have rship, and who ge and less in- n, but who come t cannot worship. n their seats, and simply have no nd they honestly ren petitions to non may begin, ar something that l. But it is just onable, condition fuse to recognize ctically, dignified n has said, "You ou, or leave it." ny of them leave ly seem to look ve will be more ent and do some- need.

of commonsense we at Evening ctically the same i at the morning e heard the same our lives repeated and twice each daily Morning er, hogestly long for some change. ad this hold their orror. It is what e feeling to-day, e express it, and ss in the feeling. a striking letter chman:—

priest for fifteen that when I go ce and hear the es of prayers after have a feeling of air. I know that e concentration to ren long prayers n I take sailors nd hear that ter- admittedly beau- I feel I could rise rcy on my poor follow all this. e it real."

ie Church of Eng- g to present re- tter to her mem- is that while the is all right, his- ally, we have been he Living Christ he appalling con- ge soldier in our ly, as regards re- var has revealed, hurch of England e of the blame, most self-satisfied pause and ask if is. The words of on board H.M.S. is matter in a way es what so many

me home to me Firstly, that an religion won't do; s in any volume. idemnation; there- apped. Secondly,

Cooking Utensils

Cleaned and Polished Quickly and Thoroughly by—



that the only forms of religion in the Anglican communion which have any life in them are the Evangelical and the Sacramental. The intermediate stages simply don't count. The ordinary Conforming Anglicanism, which makes a man declare himself 'Church of England on enlistment, is despicable in its fruits. It carries no atmosphere, no courage, no conviction; it is hesitating, impotent, unsaving. And the surprising, terrifying fact is that dignified clergy often do not know this. They simply do not know the masses, and their utter, complete dissociation from and ignorance of vital religion."

DO YOU NEED FURNITURE Write for our large photo-illustrated Catalogue No. 20. It is free to you. THE ADAMS FURNITURE CO. LIMITED Toronto, Ontario

VICTOR LANTERNS ELECTRIC OR GAS The Lantern Slide Exchange SUNDAY SCHOOL COMMISSION 133 Confederation Life Bldg. TORONTO

Rheumatism A Home Cure Given by One Who had it In the spring of 1898 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case. I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but, understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay Write today. Mark H. Jackson, No. 615D Gurney Bldg., Syracuse, N. Y. Mr. Jackson is responsible. Above statement true.—Pub.

MENEELY & CO. WATERVLIET (West Troy), N. Y. THE OLD CHURCH MENEELY CHIME & OTHER BELL'S FOUNDRY BELL'S

McShane Bell Foundry Co. BALTIMORE, MD. CHURCH, CHIME and PEAL BELL'S Memorial a Specialty

I feel that we are approaching a crisis in the history of our Church. We must get rid of the stiff formality and excess of dignity, which is producing estrangement. We must loosen up and touch the people or lose them. It is significant that when Our Lord would heal the leper He touched him. We must offer a form of worship that can meet the needs of the unreligious and indifferent, or we will lose them. We must present a vital religion, demanding conversion, personal union with the Living Christ, through the Holy Ghost, and the life of sanctification as the normal life of the Christian, or merit the just condemnation of our Master.

C. P. Muirhead.



GRATITUDE TO CANADIAN CHURCHMEN.

It is with a profound sense of gratitude that I wish to say a few words of the great reception which has been given our efforts in Canada among the various churches and in the Synods as well,—in trying to make an impression and obtain the co-operation of the Church of England in the Dominion of Canada on behalf of the Assyrian and Armenian Christians now in great sorrow and want all over Asia Minor. My first and real visit was taken in April last when at the kind invitation, I went to visit my former teacher at the General Theological Seminary, the Lord Bishop of Ottawa. I had at the same time on my way back the great pleasure and happiness of meeting the Lord Bishop of Montreal, when later on I addressed two of their leading parishes and was entertained by Mrs. Farthing. The friendship made there was also taken across the ocean, when I had the great joy and happiness of corresponding and of getting letters from one of the Bishop's sons. I have been just as royally treated in Toronto, London, Hamilton and elsewhere, and the personal pleasure that I had of meeting His Grace the Archbishop of Algoma, the Lord Bishops of Toronto, Huron, etc., has been a real joy of my past summer.

It was, however, through the kind initiative of the Primate of All Canada that I was able to make any impression on the Churchmen of the Dominion. His Grace first wrote to his Metropolitan pleading for my countrymen, and asking their sympathy and assistance in relieving the most tragic situation that has ever confronted the Church in any age. The Bishop of Huron took the first diocesan action, I think, in making a great and stirring appeal to his Synod, and from that time on one diocese, or as you say, "Synod" after another have been steadily taking collections for us, till the other day our hearts were gladdened to hear word of an offering from Saskatchewan; the Synod of Montreal had already taken a very liberal collection for our work on Whitsuntide.

The Canadian Church has impressed me with one great fact of its similarity to the old venerable Syrian (Nestorian) Church now bowed down with age and wallowed in blood of martyrs. For here after twenty centuries of existence, and in the remotest West, we have a type of Church Government similar to that of the Syrian Church which to all apparent purposes had been cut off from the Church of the West for more than sixteen centuries—Archbishop, Metropolitan, Bishop, Priest, and Deacon, not to multiply other ecclesiastical orders. Only instead of saying the Archbishops we have kept the older title of the "Patriarch." Patriarch first at Antioch, then further East in Ctesiphon, etc., until at last he had to take refuge in the heights of mountains in a "cell" at Qudshanes in Kurdistan—old Assyria—in a village the most dignified of its kind with the seat of honour of the successors of the

most widespread missionary Church in the East. Canada with its great territory and countless acres of land claims four Metropolitan districts, while the Patriarch of the East had not less than twenty and five Metropolitans obeying his archiepiscopal authority. When I read of the triumphs of General Maude in Mesopotamia, and of the great feats of arms the English are doing there now more than justifying themselves and atoning for shortcomings which were no fault of the British soldier, I naturally try to read Church history in those ancient places sacred to us from the times of Patriarch Abraham to the times of Patriarch Mar Shimun.

But is it possible for Christians of the West and especially those in the United States who have not yet "tasted of blood" shed in the trenches to realize the sufferings, the woes, the sorrows and the pangs of the suffering humanity in the Ottoman Empire in Persia, and in fact all Bible lands? My heart went out for the suffering homes of whom I learned while visiting in Canada, of the brave sons who had brought mourning and sadness to the breaking hearts of fathers and mothers, husbands and sweethearts. I felt for them, I wept with them, I have prayed for them that God may give them peace and happiness, for those here and for those gone to their rest. But God forbid that Canada and the States should ever be visited with those black and hideous forms of persecution, annihilation, deportation, torture and infamous treatment of our wives and daughters, conversion by force to Islam of our little ones to swell the number of the followers of the False Prophet. The very shrinkage of the Christian community is appalling to contemplate. I was in London at the time of one of the biggest air raids made, so that even England has one form at least added to her catalogue of miseries than we here in the western hemisphere have.

Then the almost chronic destitution and want of the Turkish Empire in ordinary times has now become a gigantic problem even for the Turks themselves to think of. I wonder what hypnotic influences, what Teutonic drugs must there be administered to the masses of the Moslem people to keep them the way they have been kept under control and resigned to Kismet—Fate—Islam, i.e., submission? I wonder what became of those wild dreams of Pan Islamism and control of India and Near East, and of the dreams of that Middle Europe which were shattered to pieces by the loyalty of the Ameer of Afghanistan, who would not head a revolt against the Imperial rule of Great Britain. We of the East have tasted of the JUSTICE of the British rule and wish to remain loyal to it even to the shedding of our blood.

Providence permitted Islam to rule. England suffered the Turk to dominate the Bosphorus, for whom it had most unhappily to pay dearly at Gallipoli. Are the Allies going to allow another form of Islam to blight Christian civilization brought about by a sort of military paganism bent on Tamerlaning the fair dame of Europe? The plots being revealed by the highest authorities of the United States, the machinations in South America, the blowing and bombing in Canada are a solemn warning to all the inhabitants of the two Americas to form a new confederacy, and to reverse the adhesion to a Monroe Doctrine and go East to deliver the human race from a form of government that is at once Pagan-Hun-Turk-Vulgar-Bulgar. We do not wish another leprosy to eat out the remnants of human society and to become a lasting curse on our children and children's children. The signs are not wanting when by God's Providence all this suffering will be crowned with the dethronement of a demon no matter in what form, when an opportunity real and abiding will be given

even to the smallest nationalities and churches to rule themselves and worship their God as they see fit.

My gratitude to the "Canadian Churchman" is very great indeed for volunteering to receive and transmit funds for the relief of my fellow countrymen. You may be pleased to know that many gifts have come designated for Mar Shimun, and for the flock to which the Mission of His Grace and the Archbishop of Canterbury had been administering.

Mar Shimun has just telegraphed his gratitude to the committees co-operating in saving the remnants of his people, and they have asked for \$300,000 to buy grain, which was obtainable and at low prices. The treasurer of the fund (for all the Christian sufferers) is Mr. Woodbury G. Langdon, 59 East 59th St., New York, N.Y.

Paul Shimmon.

Metropolitan Building, New York City, N.Y.

When the Kidneys Fail

Poisons Remain in the Blood, Which Cause Pains and Aches —Read Here of the Surest Way of Setting the Kidneys Right.

Brockville, Ont., November 8th.—If you have headaches, backaches and rheumatic pains you have reason to suspect the kidneys. Pain is caused by poisons in the blood, and poisons only remain in the blood when the kidneys are defective and fail to do their work.

This Brockville lady has reported her case because she believes that a great many people are suffering as she did without knowing the cause or cure.

Mrs. Frank Noyes, 9 Stuart street, Brockville, Ont., writes: "For years I was afflicted with kidney complaint. I became very nervous, was easily worried and had frequent headaches and neuralgic pains, especially through the back. I had indigestion, poor circulation of the blood and often was bothered with weak spells. I commenced using Dr. Chase's Kidney-Liver Pills, and had only taken two boxes when I felt greatly relieved. I continued the treatment, however, until I was completely cured. In all I took about ten boxes, and have not been troubled in this way since. I highly recommend Dr. Chase's Kidney-Liver Pills, and I think also that the Plasters and Ointment can't be equalled."

Here is another letter to show how rheumatic pains disappear when the action of the kidneys is awakened by Dr. Chase's Kidney-Liver Pills:

Mr. John May, Walkerton, Ont., writes: "I was troubled with rheumatism in my legs and I became so lame that I could scarcely get around. Dr. Chase's Kidney-Liver Pills were recommended to me, and so I commenced using them. After I had been taking them for awhile I was delighted to find that my rheumatism had left me, and to-day I am as sound as a bell, able to get around and attend to business. I have made use of Dr. Chase's medicines in many ways for the last forty years, and cannot speak too well of their good qualities."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, all dealers or Edmanson, Bates & Co., Limited, Toronto. You cannot expect such results from substitutes. Insist on getting the genuine.



## You may be deceived

some day by an imitation of

# "SALADA"

and possibly you will not detect this imitation until the tea-pot reveals it. Demand always the genuine "Salada" in the sealed aluminum packet, and see that you get it, if you want that unique flavour of fresh, clean leaves properly prepared and packed.

## ROSE ISLAND

By Lilian Leveridge

CHAPTER XVI. (Continued.)

"Once, thousands and thousands of years ago, there lived in the Northland a famous hunter who had ten beautiful daughters. The youngest, Oweenee, was different from the others. She was dreamy and silent and wilful and wayward, but she was the prettiest of them all. Her sisters all married young men that were brave and handsome and proud. Oweenee had plenty of suitors of the same kind, but she scorned them all and married an ugly old man named Osseo. The reason she did this was that Osseo had a very good and beautiful character, and it was his spirit that she loved. He was the son of the sacred Star of Evening, and all its mystery and beauty and fire and tenderness and love were in his heart.

"Oweenee's rejected lovers and her sisters laughed at her and made fun of the old man, but she didn't mind a bit. She told them she didn't care for their paint and feathers and fine clothes; she was happy with Osseo.

"Once they were all invited to a great feast. While they were walking

to the place through the twilight woods the nine sisters, with their husbands, laughed and chatted gaily; but Oweenee and Osseo walked silently behind. Every now and then Osseo would look up earnestly at the Evening Star that was shining in the sky and whisper softly, "Pity me, pity me, my father." The others laughed at him and said it was a pity he wouldn't fall over a log and break his neck.

"They came after a while to a big, hollow oak tree lying across the path. When Osseo saw it he gave a great cry and went in at one end. Then a wonderful thing happened. In a minute he came out at the other end, quite young and handsome. If that were all, it would have been all right, but at the same time Oweenee was changed to an ugly, wrinkled old woman, leaning on a stick. Of course, the others laughed all the harder at that, but Osseo took her hand and helped her along. He called her 'Sweetheart,' and soothed her with soft and tender words till they arrived at the place of the feast.

"Amid all the merriment and feasting Osseo sat quiet and sad, looking at Oweenee and the Evening Star. Then from the starry distance he heard a voice, low and musical and tender, saying that the wicked magic spells that had bound him were

broken, and he was to rise and go home, only first he must eat the food before him, for it had magic virtues.

"The others did not understand anything of this; they heard only a sweet, far-off music like the singing of birds.

"Osseo did as he was told, and suddenly the lodge began to shake and tremble, and they felt it rising slowly above the tree-tops through the dewy, starlit air. At the same time everything was changed. The roof-poles of the wigwam turned to glittering silver rods, and the bark roof was like the shining wings of beetles. The dishes and kettles were changed to scarlet and silver bowls.

"The most wonderful thing of all was that Oweenee's sisters and their husbands were changed to birds—bluejays, magpies, thrushes, black-birds, and other kinds. They hopped around and sang like any ordinary birds. As Oweenee watched them she felt very sad, for she was still feeble and old and ugly; but Osseo looked starward and uttered another great cry. Then Oweenee's youth and beauty returned. Her rags were changed to a beautiful white dress and her staff to a silver feather. Then the wigwam rushed swiftly upward through the transparent clouds and mists, and softly as the fall of a snowflake, alighted on the beautiful Evening Star.

"Osseo's silver-haired father, the spirit of the star, came to meet him and bid him welcome. 'Hang the cage of birds you have brought in the doorway of my wigwam,' he said, for that is what the lodge had turned into. Then he told Osseo that he had changed the sisters and their husbands to birds because they had mocked him. Because Oweenee had looked into his heart and loved him for what he really was, she had not been changed like the rest.

"They lived there a long time in peace and happiness. By-and-by Oweenee had a beautiful little son. When he grew big enough Osseo made him a little bow and arrows, and let loose the birds so that the boy could shoot at them.

"One day he killed a bird. When its blood fell on the star the magic spell was broken. The bird turned to a beautiful young woman with an arrow in her breast, and the boy felt himself falling, falling, falling to earth, and soon he lit on an island in the Big Sea Water. All the birds, too, came fluttering down like gay autumn leaves. Osseo and Oweenee followed in the beautiful little wigwam with silver rods.

"When the birds touched the earth they took their human form again, but did not grow any larger. They were known as the Little People. On pleasant summer nights, when the Evening Star was shining, their happy voices might be heard along the crags and glittering beaches as, hand in hand, they danced together in the starlight.

"That is the end of the story, and now let us go home."

"That's a lovely story, June," Brownie sighed, contentedly.

"June," said Robin, withdrawing his dreamy gaze from the far-off hills to his cousin's animated face, "I used to think that books were no good and poetry only nonsense, but I'll never think that again."

June smiled and quoted:—

"He who looks on glass,  
On it may stay his eye,  
Or if he pleaseth, through it pass,  
And thus the heavens espy."

"You are beginning to espy the heavens, aren't you, Robin?"

Robin smiled an assent, and, filled with happy dreamings, led the way home, where a spirit of peace and sweet content brooded over their own "enchanted isle."

(To be continued).

## Boys and Girls

Dear Cousins,—

It is late again as I am writing you, and so I fear there will be no long letter, but it was such a beautiful afternoon that I thought, perhaps, you wouldn't mind if I went out and enjoyed the sunshine. So forth I went, and we drove and drove off out into the country, where the roads were muddy, but the sky was glorious. We kept our eyes fixed on the trees and the clouds, so the mud didn't matter, really—except to the man at the wheel, who began to wonder at times if the car wasn't going to be stalled! We counted six breakdowns all together, more than I ever have seen in one afternoon, but, fortunately, we didn't join the number. We watched aeroplanes again, doing all sorts of wonderful performances—looping the loop, coming round in big spirals, dancing on one wing and flying on their tails—you never saw such wonderful things in your life! But it *must* have been cold; we were cold enough in the car, and a cousin told me that a friend of his had been flying one day last week, when his thermometer went below zero! That wouldn't suit me, so please don't any of you send me an invitation to go flying with you till next spring. I shall only disappoint you if you do! And after all that chilly business, I went away and began to hear tales of another grown-up cousin who is fighting in Palestine, where they are pretty warm, and glad enough to fly to get cool; I almost felt warm hearing about it.

Farewell now, for another week. Dear me! I no sooner seem to have fixed up one competition before it's time for another. You make me think so hard that I'll be bald before long! I'd like some of you to suggest competitions. Will you?

Your affectionate Cousin,  
Mike.

**ASTHMA COUGHS**  
WHOOPIING COUGH SPASMODIC CROUP  
BRONCHITIS CATARRH COLDS

**Vapo-Cresolene**  
Est. 1879

A simple, safe and effective treatment avoiding drugs. Used with success for 35 years. The air carrying the antiseptic vapor, inhaled with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene is invaluable to mothers with young children and a boon to sufferers from Asthma. Send us postal for descriptive booklet. SOLD BY DRUGGISTS VAPO-CRESOLENE CO. Leeming Miles Bldg. Mont' 1



**ACCIDENT  
SICKNESS  
INSURANCE**

— THE —  
**Dominion of Canada**  
Guarantee and Accident Insurance Co.  
TORONTO

**Invest Your Money in  
Canada**

The Dominion Government urges that Canadian Securities should be held by Canadian Investors. Taxation is likely to be imposed on non-Canadian Securities. You can be patriotic and at the same time, obtain a certain 5% for your money by investing your funds in

**Standard Reliance Mortgage Corporation  
Debentures**

This Canadian Security does not fluctuate in value. It is repayable at certain fixed periods. Meantime it bears interest at 5 per cent., payable half-yearly at your local bank, in cash, on the day it is due.

Thousands of people have invested their savings in these debentures without the loss of one dollar invested. The debentures are issued in amounts of \$100 and upwards for a fixed period to suit your convenience.

Write for our booklet entitled  
"PROFITS FROM SAVINGS."

**STANDARD RELIANCE  
MORTGAGE CORPORATION**  
Head Office 82-88 King St. E. Toronto

Branch Offices:  
AYR BROCKVILLE CHATHAM  
ELMIRA NEW HAMBURG WOODSTOCK



IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."



Girls

I am writing you, will be no long a beautiful after-ht, perhaps, you went out and en-So forth I went,rove off out into the roads were was glorious. We on the trees and ud didn't matter, man at the wheel, er at times if the be stalled! We wns all together, ave seen in one inately, we didn't We watched aro-all sorts of won-looping the loop, spirals, dancing ng on their tails-wonderful things t must have been enough in the car, e that a friend of one day last week, eter went below n't suit me, so you send me an ing with you till l only disappoint nd after all that ent away and be-another grown-up ing in Palestine, y warm, and glad t cool; I almost out it.

r another week. ner seem to have ition before it's ou make me think bald before long! to suggest com-

ate Cousin, Mike.

COUGHS

SPASMODIC CROUP

RRH COLDS

solene

ive treatment avoid-

cess for 35 years.

septic vapor, inhaled

es breathing easy,

Used

Whitlow-Sher

ENT

ESS

ANCE

Canada

nt Insurance Co.

TO

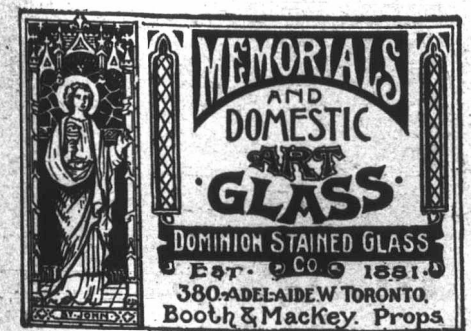
# JONES AND WILLIS

**Ecclesiastical Art Workers**  
 Wood & Stone Carving, Metal Work, Stained Glass, Mosaics, & Paintings, Embroideries.  
**MEMORIAL WINDOWS and TABLETS.**  
 Write for Illustrations.  
**43 Great Russell St., London, Eng.**  
 Also at Birmingham and Liverpool.

**E. C. WHITNEY**  
 Wordsley, Staffs., England  
**CASSOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER**  
 BEGS to announce that owing to War Requirements, together with increased cost of production, all Price Lists are cancelled, but special quotations and samples will be gladly sent on application.  
*Enquiries Solicited, and Comparison of Value Invited.*

**ENGLISH STAINED GLASS WINDOWS**  
 MOSAICS, CHURCH DECORATIONS, MEMORIAL BRASSES, etc.  
*Booklet, Designs and Estimates on application to*  
**HEATON, BUTLER & BAYNE**  
 (By appointment to the late King Edward VII.)  
 14 GARRICK STREET LONDON, W.C. - ENGLAND

**Union Bank of Canada**  
 810 Branches in Canada  
 Total Assets - \$110,000,000  
 D. M. NEEVE, Manager  
 Main Branch - Toronto



**MEMORIALS AND DOMESTIC GLASS**  
 DOMINION STAINED GLASS  
 Est. Co. 1851  
 380 ADELAIDE W TORONTO.  
 Booth & Mackey, Props.



**Church Brass Work**  
 MEMORIAL BRASSES, RAILS, VASES.  
**PRITCHARD ANDREWS**  
 CO OF OTTAWA, LIMITED  
 264 Sparks St. OTTAWA.

**CHURCH OF ENGLAND**  
**DEACONESS AND MISSIONARY TRAINING HOUSE**  
 Thorough Training given. Lectures in Scripture Knowledge; Church Teaching; Medicine (by qualified physicians); Practical Nursing under supervision of Resident Graduate Nurse. Practical Christian Work. Fall Term opens September 25th.  
 179 Gerrard St. E., Toronto Principal, MISS T. A. CONNELL

**HAVERGAL COLLEGE**

<b>Main School</b> 354 JARVIS ST. Honor, Matriculation, Art, Music	<b>Coverley House</b> 372 JARVIS ST. Domestic Science, Gymnastic Training Course, Home Nursing	<b>The Hill School</b> 51 ST. CLAIR AVE. WEST Boarding and Day School, Large Grounds, Games	<b>Junior School</b> 278 BLOOR ST. W. (Late Westbourne) Preparatory and Kindergarten for Boys and Girls
--	--	---	---

MISS KNOX, PRINCIPAL, TORONTO

**King's College**  
 WINDSOR - NOVA SCOTIA  
 THE CHURCH UNIVERSITY OF THE MARITIME PROVINCES.  
 THE RECOGNIZED DIVINITY SCHOOL OF THE DIOCESES OF FREDERICTON AND NOVA SCOTIA  
 General Courses in Arts and Science for B.A. and B.Sc., and higher degrees. Collegiate Residences for Men and Women. General and special courses in Divinity. Provides a University training at moderate cost amidst the best moral and social surroundings.  
 For Calendar apply to:  
**DR. T. STANNAGE BOYLE, President, Windsor, N.S.**

**WYCLIFFE COLLEGE**  
 TORONTO  
 Principal, The Revd. Canon O'Meara, LL.D.  
 A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.  
 For Calendar, particulars as to admission to the College or other information apply to the Registrar.  
 H. MORTIMER Esq., WYCLIFFE COLLEGE, TORONTO.



**MORRIS AND BURNE-JONES MEMORIAL WINDOWS**  
 THE MOST BEAUTIFUL STAINED GLASS IN THE WORLD  
**MORRIS & COMPANY, LTD.**  
 449 OXFORD STREET LONDON ENGLAND

**REFINEMENT In Laundry Work.**  
 The domestic finish given collars and cuffs—the hand laundering given silk shirts and other fine and delicate materials—the shaping of socks—the repairing, ironing and finishing mean the production of the highest refinement in laundry work. This service is yours at ordinary cost—why not avail yourself of it. Telephone us to-day.  
**NEW METHOD LAUNDRY**  
 The Real White Way. Telephone Main 7486

**Safety Pays**  
 Tripure, Distilled and Aerated Water is a pure, safe and delicious table water for the home. City Water is never pure. Protect your health by drinking Tripure.  
**Toronto's Safest Drink.**

**DOMINION OF CANADA WAR LOAN**  
 We can offer a limited amount to pay about 5 1/2%.  
 Correspondence invited.  
**BRENT, NOXON & COMPANY**  
 Dominion Bank Building, Toronto

**Bishop Strachan School**  
 ESTABLISHED OVER FIFTY YEARS  
 College Heights, Toronto  
 A Church Residential and Day School for Girls  
 The most complete school buildings in Canada. Erected 1910  
 Healthy situation in Residential Section of Toronto, with Seven Acres of Playing Fields.  
 Complete Courses from KINDERGARTEN to MATRICULATION. Special Departments for HOUSEHOLD SCIENCE—MUSIC—TEACHING—ART.  
 Pres., The Lord Bishop of Toronto. Prin., Miss Walsh, M.A. (Dublin)  
 Head Mistress, Junior School, Miss A.M.V. Rossiter, (Higher Certificate National Froebel Union), Late of Cheltenham Ladies' College. For Calendar apply to the Bureau.

**THE GENERAL THEOLOGICAL SEMINARY**  
 Chelsea Square, NEW YORK  
 The Academic Year begins on the last Wednesday in Sept.  
 Special Students admitted and Graduate course for Graduates of other Theological seminaries.—For requirements for admission and other particulars apply to the Dean, Chelsea Square, New York City.



**Branksome Hall**  
 10 Elm Ave. Rosedale, Toronto  
 A Residential & Day School for Girls  
 Hon. Principal, Miss M. T. Scott.  
 Principal, Miss Edith M. Read, M.A.  
 New French House opened September 13th. Special Course in Dietetics, Pass and Honour Matriculation, Art, Music, Domestic Science. Large play-grounds, Outdoor Games.  
 For Prospectus apply to the Principal.

**STAINED GLASS MEMORIAL WINDOWS.**  
 designs & estimates on request specialists for sixty years  
**ROBT McCAUSLAND, LIMITED**  
 111-3 SPADINA AVE TORONTO

TELEPHONE MAIN 7404  
 We are equipped to produce  
**Printing Matter**  
 THAT WILL ATTRACT ATTENTION ANYWHERE  
 Our prices are inducing, and should attract the shrewd business man—try us.  
**The Monetary Times Printing Co. of Canada, Limited**  
 62 CHURCH ST., TORONTO  
 CORNER OF COURT ST.

**MEMORIAL STAINED GLASS**  
 WINDOWS ENGLISH ANTIQUE  
**LYON GLASS Co**  
 141-3 CHURCH ST. TORONTO ONT



## “Shall Your Brethren Go to War and Shall Ye Sit Here?”

*Numbers 32, 6.*

So spake Moses to the children of Gad and of Reuben, when they pleaded to remain with their cattle, instead of going with the children of Israel, across the Jordan to fight the battles of the Lord.

Moses was too much of a patriot and too astute a general to let their selfish interests interfere with the plans of the Lord in taking the promised land for all the twelve tribes.

Moses knew what we realize to-day, that when the nation is at war all the people are at war and all must do their share, fighting, or otherwise helping the nation to win.

What the people of Israel did to win the promised land—we in Canada must do to preserve Freedom, for the War has resolved itself into a life or death struggle between autocracy and the Freedom-Loving peoples of the earth.

The duty of every citizen at this moment, therefore, is to buy Canada's Victory Bonds, so that sufficient money to feed, clothe and equip and protect our fighting forces will be available.

By the efforts of each of us in buying Canada's Victory Bonds we steel their arms and nerve their hearts.

And when you buy Canada's Victory Bonds to the full extent of your ability and your self-denial—and not till then—will you have each discharged in this regard your full duty to yourself and to your country.

### Be One of the First to Buy Canada's Victory Bonds when Offered in November

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