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## Personal & General

The S.P.G. has recently received an anonymous gift of £4,000.

The Right Rev. Dr. Wakefield, Bishop of Birmingham, Eng., has been staying in Ottawa, Montreal and Quebec.

Rev. J. S. Harrington has arrived safely in Hong Kong. He expects to be teaching for two years or more in St. Stephen's College there.

It is expected that the Interim Executive Committee of the War Commission will meet in the Bishop's Room at Toronto on October 25th.

Mrs. J. C. Roper, the wife of the Bishop of Ottawa, has gone out to Esquimalt, B.C., to visit her son who is stationed at the Royal Naval College at that place.

The Standing Committee of the Diocese of Western New York has appointed a special meeting of the Council to convene in St. Paul's Church, Rochester, on October 15th, to elect a Bishop-Coadjutor.

Last Sunday the Bishop of Toronto at St. Alban's Cathedral reviewed the acts of the General Synod, stressing particularly the Prayer Book Revision, the M.S.C.C. taking over the Indian and Eskimo work, the Social Service Commission and the War Commission.

Mr. Harry Lloyd has made a donation of £1,000 National War Bonds to the Church House, Westminster. Mr. Lloyd is one of the proprietors of "Lloyds' Weekly News." He is a devout Churchman and he has made several generous bequests to Church work in South London.

At a meeting of the Ottawa Board of Health on October 4th, it was decided, on account of the prevalence of Spanish influenza, to close all schools and theatres, and prohibit public meetings until further notice. Churches are asked to discontinue services.

Since the declaration of war on August 4th, 1914, the ships of the British Navy, up to the end of last June, had convoyed overseas no less than 20,000,000 men, 2,000,000 animals and about 110,000,000 tons of naval and military stores, cargoes whose vastness and diversity had never been contemplated nor foreseen.

The Social Service Council of Ontario will hold a preliminary meeting on October 15th. The Bishop of Toronto is the president. Rev. Dr. Geo. Pidgeon, lately returned from the front, is to be the chief speaker. Child Welfare and the Abolishment of Patronage and Law Enforcement are the topics of immediate interest.

News has just been received of the engagement of Rev. Tom Marsden, M.A., of the Canadian Tank Battalion, to Dorothy, daughter of J. A. Slingsby, of Carla Beck, Carleton-in-Craven, Skipton, Yorkshire. Mr. Marsden was on the staff of the Edmonton Mission, and for the past two years has been lecturer in history at the University of Alberta.

For the first time an English scholar has been invited by the Archbishop and University of Upsala to lecture on the "Olans Peter" foundation. Rev. Dr. A. J. Carlyle, the lecturer, is the Chaplain and Lecturer on Political Economy in University College, and

Rector of St. Martin's (Cairfax) and All Saints' (Oxford). His subject will be: "The Historical Position of the Church of England in relation to Universal Christendom."

The news of the sudden death of Rev. J. E. Lewis, D.D., which took place last Sunday evening, comes as a great shock to his friends. On the previous Saturday evening Dr. Lewis was at St. Simon's Church, Toronto, as usual, where he has been assistant for the past two years. He came from the American Church a few years ago to take the post of Bishop's secretary in Toronto. He was ordained by Archbishop Sweatman in 1886.

Rev. Dr. Herbert Symonds, Vicar of Christ Church Cathedral, Montreal, will shortly leave for overseas with a party of half a dozen clergy and social workers from Canada and the United States, who will conduct a series of lectures on "Canadian Citizenship" among the soldiers in order to prepare them for their return for civil life. The visit, which will last throughout the winter, has been arranged under the auspices of the National Council of the Y.M.C.A., with the approval of the Canadian Chaplains' Corps.

The Rev. W. J. Southam arrived in Winnipeg on Thursday last, and was met at the station by W. H. D'Arcy and Joseph Merrick, wardens of Holy Trinity Church, together with a number of vestrymen, including W. J. Boyd, H. M. Belcher, Dawson Richardson, Bruce Gordon and J. C. Falls. It so happened that Archdeacon Fortin was in the city, and was able to be present to welcome the new Rector. Rev. Canon McElheran represented the city clergy as Rural Dean, and Mrs. McElheran welcomed Mrs. Southam on behalf of the Diocesan W.A.

Rev. J. H. Ridler, with his wife and family, leave for England next Saturday via Montreal. They have spent the last year and more in Canada en route from China. Mr. Ridler has been working in the C.M.S. field of Foo-chow for the last ten years. Before that he was with Bishop White and Rev. J. R. S. Boyd in Fukien Province. While in Canada he has been active in clerical work. For eight months he was assistant at the Church of the Epiphany, Parkdale; for two months collecting funds for Wycliffe College; and for three months working for the Patriotic Fund. During his stay he has made many new friends who have come to appreciate his earnestness and Christian devotion and will wish him and family Godspeed.

The death of Mrs. Wilkinson, wife of Rev. Fred. Wilkinson, Rector of St. Peter's Church, Toronto, occurred last Monday after a painful illness of some weeks. The news will be the occasion of grief to many throughout Eastern Canada, for Mrs. Wilkinson has been the devoted helper of her husband in his parish work. At St. Philip's, Toronto, Mr. and Mrs. Wilkinson made their influence felt among the young people. Later, at Christ Church, Dartmouth, she was his companion in building up a vigorous work in one of the oldest congregations in Nova Scotia. St. Peter's Church, Toronto, has had the benefit of their co-operation for the last few years. Mrs. Wilkinson's life and character were the kind that make and adorn the home, taking a mother's care as the paramount duty for even a clergyman's wife. She was an ideal hostess and her practical viewpoint fitted her to be the counsellor of the young people who always sought her company. She gave her whole life in earnest service to the cause of her Saviour.

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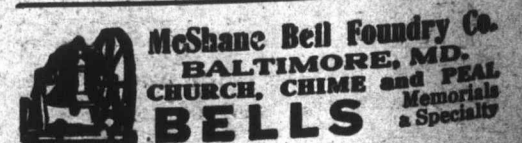
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# Canadian Churchman

Toronto, October 10th, 1918.

## The Christian Year

TWENTY-FIRST SUNDAY AFTER TRINITY.

Pardon and Peace.

THE constant need of pardon on the part of God's people is steadily kept before us in the Prayer Book. The services therein are compiled with a view to their being used by baptized and converted people. Yet in all our common services confession and prayer for pardon finds a place (e.g., the Confession at Morning and Evening Prayer and in the Communion Office—also various Collects and the last part of the Communion service). Why do we have this element of penitence so prominent in our Liturgy? Do God's faithful people need pardon? Yes. Turn to our Lord's words to St. Peter in St. John 13: 10, "He that is bathed needeth not save to wash his feet only." Two kinds of pardon are suggested here, surely. The pardon that unconverted and rebellious servants need; and the indulgent pardon that sons, who fall through the frailty of their mortal nature, need of a pitiful Father, "Who knoweth whereof we are made and remembereth that we are but dust." Might we not take our Lord's words in some such way as this: He that has been washed in the laver of regeneration and has realized his cleansing through the merits of Christ's death in a sincere repentance and wholehearted turning to the Lord needs not the entire cleansing, but he does need the constant washing off of the moral defilement incidental to his Christian pilgrimage—all his sins, omission, commission, negligences and ignorances. This constant need is expressed in to-day's Collect, "Grant, we beseech Thee, Merciful Lord, to Thy faithful people pardon."

"And peace." The cry of repentant faith brings pardon. "If we confess our sins, He is faithful and just to forgive us. . . . But some who feel God's pardon do not pass into possession of peace. They are anxious. Peace is an added gift of God's which gives the forgiven man the power to serve God with a quiet mind. This peace never comes apart from pardon. The unforgiven man may have a "peace." It is only "as the world giveth." "There is no peace, saith my God, to the wicked."

"Serve Thee with a quiet mind." True and happy service of God has its roots in individual experience of God's mercy in Christ. The motive and impetus of St. Paul's life and work is, "I obtained mercy."

A Christian man, desirous of serving God wholeheartedly, is conscious not only of the difficulty of true and laudable service, but of his own frailty and sin. He knows where his past may be overcome and strength given him for the present. He hears, "Come unto Me . . . and I will give you rest. Take My yoke." We need pardon and peace that we may serve. The Epistle takes us to the battleground and reveals the fierce conflict and the issues involved. The weapons with which we can successfully overcome our enemies are suggested. Our failure in the fight implies our failure to use the weapons to hand—is due to our sin. For this we need pardon, that weapons may again be placed in our hands; and peace, that we may fight with the calm confidence of the true soldier.

## Editorial

FIGHT ON.

THE outstanding features of the week are the peace moves of our enemies. It is reported that Austria is willing to accept the terms of peace suggested in President Wilson's communication of January 8th, which were substantially the same as those announced by Premier Lloyd George on January 5th. Germany is prepared to discuss these terms and asks for an armistice. Before these words are printed we sincerely hope that the answer will have been sent. Some might suppose that a Church paper would be on the side of accepting Germany's proposal so that the war wastage would be stopped. But we feel that undoubtedly the right answer was made to Bulgaria when she preferred a similar request. That answer was "unconditional surrender."

It has taken us a long time to realize the untrustworthiness of Germany. Four years ago we used to say "Business as usual," and we refused to believe that Germany would stoop to the vile deeds that have stained her name. Germany scoffed at our idea of "fair play" in war, and said that only children talked about the "rules of the game." Her opportunity was her conscience.

In peace negotiations, too, we have not the slightest doubts but that her conscience will be just as elastic. The Brest-Litovsch conference showed us how overbearing and treacherous she was. There can be no negotiations until terms have only one meaning and for the sake of mankind ours must be the only meaning. To have that meaning indisputably understood Germany must sue, not bargain, for peace.

To ask for an armistice at the time when her armies are being driven off the territory she invaded and pillaged is to court refusal, as she herself must realize. Only one thing would suggest such a move, that is her fear that in the future she will be in a worse plight.

"Signed at Berlin" is the only peace that we hope to see. Lloyd George offered peace at its lowest terms. Anything less than those conditions would be an agreement which would leave us traitors to our dead. Our men have fought not for a truce, but for peace. Peace is too solemn and sacred a thing to be slandered by thus naming the terms which Germany would propose.

A League of Nations is a good thing, but not the league for which Germany can propose her own membership. That is a tryst from which it would be counted an honour to be excused. Ethical, not military, standing is the only basis for any League that is to be permanent.

To few nations has it been granted to draw the sword for such high aims as we did. We must look to it that it is not sheathed until, by the grace of God, those aims have been fully accomplished.

SO long we have been accustomed to the work of the Woman's Auxiliary that we take the excellence of the organization for granted. It is something in which Canadian churchmen ought to take particular pride. It covers every parish of every diocese in the Dominion. It has the largest active membership of any organization in the Angli-

can Church, for while the M.S.C.C. claims every Church member, some of them have not realized their responsibilities. It has assumed definite financial obligations. Its counsels are guided by worthy statesmanship. The Triennial meetings in Winnipeg, for example, were conducted with a minimum of waste effort and time. Best of all, it is thoroughly Canadian. It is indigenous. By long odds it is the most powerful organization in the Church. We wish that there were a men's organization which could at all compare with it in accomplishment, potentialities, cohesion and purpose.

THE men who will have to face in earnest the problems of Reconstruction twenty years from now are in our Sunday Schools to-day. Whether our Church will then be strong or weak depends on the boys and girls under our training at present. On October 20th, this most pressing problem ought to be discussed in every church.

The men who cannot see past the end of their nose can never get over the fact that it is called "Children's Day." Anything is good enough for children, they say. What they really mean is that anything is too good for children.

The organization which has brought this work to increased efficiency is the Sunday School Commission under the leadership of Dr. Rexford, a champion of children's rights at the last General Synod, and Rev. R. A. Hiltz, the indefatigable general secretary. In the last ten years the Commission has made remarkable progress. It had considerable ignorance and inertia to overcome.

The Science of Teaching as applied to Sunday Schools disturbed too much old fogeyism for its path to be unopposed. It has not been afraid to experiment and to "scrap" what experiment proved useless. It works on cross-sections of live problems, not in a museum of fossils. The churchman who is wide awake will get behind the Commission. The Rip Van Winkles will awaken twenty years from now and find the children grown up and their chance gone.

COAL is the controlling factor these days. The Churches are being called upon to combine for services so that in the present scarcity householders may be supplied. Another thing the clergy can do is to induce their members who have filled their cellars with more than "seventy per cent." to disgorge and follow a little practical Christianity. If the clergy cannot do it, the Fuel Controller can. The Fuel Controller will not overlook the necessity of the houses of public amusement (more numerous than churches) doing their share to relieve the distress. The clubs, too, will, no doubt, hasten to relieve the situation. There are thousands of families who have no coal at all for the cold weather, which is here already.

Mr. Gordon C. Banks, the new Business Manager of this paper, commenced his duties on the first of this month. For the past eleven years he has been in the advertising and business department of the "Mail and Empire," Toronto. We are fortunate in securing the services of a practical newspaper man who knows his work from the ground up, and made such a success of his previous work as the presentations he received testify.

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# THE CAPTAIN

Rev. A. HERBERT GRAY, M.A.,  
Chaplain to the Forces.

and expected they would accept it. He relied on the greater self that is in every man in joy hard and dangerous adventures. He offered men something more exciting than sin and more romantic than pleasure. It was His faith that the cross was the only standard behind which the race would finally consent to march.

In a word, He was an embodiment of hope. Under the instigation of His challenge the world showed all its worst to Him. The mob displayed its fickleness, the priests used all their cunning and duplicity. The rulers of His world openly flouted justice in their treatment of Him, and Mammon lifted his raucous voice to make clamour against Him. He lived amidst the hum and jangle of the worst elements in the world. And yet for that world He dared to die, in the faith that by love it would be conquered. Knowing all He did know, He yet declared that His Kingdom would grow till it possessed the earth. He had so clear a faith in the goodness and power of God on one hand, and in the latent capacities of man on the other that He never doubted. To live with Him is to live in the exhilarating atmosphere of great and confident expectations.

It was a militarist age He lived in, and evidences of the military might and imperial pomp of Rome had been familiar to Him since boyhood. But about this world's kingdoms He simply said: They will pass, and the Kingdom will remain. Before long Rome found herself powerless before His followers. She could take from them nothing they greatly valued, and could promise them nothing that touched their desires. In this later militarist age He is still the same. He still asks for the life service of men, and still on the same terms. He will promise no one case or outward success, or safety of any sort. He assumes that the men He summons to His banner have in them that greater self which delights in total self-surrender in a great cause. What He does promise is the health of soul and the joy in life which come through escape from mean ambitions and selfish desires. With Him men know no weariness of heart, and He kept young until the end. The clean breezes of the spiritual world blow about their spirits. The joy of great adventures is theirs daily. Having laid down life at His summons, they find a greater life is given them in princely measure.

The foregoing is a chapter from Rev. A. H. Gray's book, "As Tommy Sees Us," (Edinburgh, London, 118 pp., 2/-). This chapter, as a "tract," is being distributed throughout the British Army. The book has thirteen chapters about things which Church people ought to read. Capt. Gray is supremely interested in the religious future of the "Tommy." He feels that the Church will not get him unless some decided changes are made. You will not agree with everything he says perhaps, but his words demand attention as the frank utterance of an earnest, modest man who thinks he has discovered some of the reasons for indifference to the Church. He does not advocate new methods, devices or organizations. "When we have got a new spirit into the Church our services will at once be different, and new organizations will spontaneously appear, but it is useless to try to begin with such things. Our whole task is to show men the real Jesus. Already He is a master after their own hearts if they did but know it." Along the line of hero-worship of Christ Capt. Gray feels that the right impulse will come. But it must be a spontaneous hero-worship that brings submission to the hero.

And yet He called on men with confidence to share His life. He held out a cross to them tensely lonely.

And yet He called on men with confidence to share His life. He held out a cross to them tensely lonely.

"And Jesus began to be about thirty years of age."

He was young and strong of body, for He had worked hard as an artisan. He must have known many of the days which leave a worker aching in every limb, and He had the complete mastery over all His muscles which can only be won in such a way. We never hear of His being ill, and He must have had that fine masculine beauty which comes with perfect health. He had no kinship with the pale and sickly types of sainthood, but belonged to the happy sons of the open air. He was of those whom labour has made dignified. For His wonderful mental and moral life He had the basis of a perfect physique.

Like all strong men, he was reserved. He almost never spoke about His feelings, or let others see into His inner life. He was not one of those who talk much about themselves. Even to his nearest friends He remained something of a mystery, and there were times when they felt they must not intrude upon the sanctity of His solitude. He had great conflicts to go through, but He endured them alone. His religion was an overmastering thing, but it did not produce emotional outbursts, or express itself in effusions of sentiment. He was always a quiet man.

There was a strange majesty about Him. He held no offices and possessed no official authority, but He had a moral authority which was nearly irresistible. Even vile men felt it, and were afraid of His enormous power. He did not command. Men gave way before Him. Individuals almost never dared to oppose Him, and it was not till a great many had plotted together that they dared to try to break Him. When He was present nobody else seemed to count. He had that mysterious power called the power of personality, which carves its own way in the world, and does not need the weapons of authority. His ordinary words carried with them their own demonstration, just because they were the manifest outcome of a perfect sincerity. And when He did allow Himself to speak with passion, His listeners must have been afraid.

They said of Him that He was meek. And where He Himself was concerned He was, indeed, always unresisting. His meekness was the outcome of a perfect self-mastery, and a perfect self-surrender. But when the interests of the weak were concerned, He could be stern and strong. Those who oppressed widows' houses found a relentless opponent in Him. Those who abused little children discovered that His anger could be terrible. When once He found men defiling the holy place in Jerusalem, He swept them before Him in the might of a holy wrath that sent them hurrying away, shaken and afraid. He was wholly without fear. He lived out His life in the face of opposition which grew gradually more sullen and more dangerous, but it never deflected Him by a hair's breadth from His chosen career. He faced crafty priests, angry soldiers and vindictive rulers with a composure that was never broken. He even stood unmoved before the howling mob. It was one of the things which lashed His enemies into fury that they could not make Him afraid. There came a day when to go up to Jerusalem meant for Him certain death. He could easily have remained in the country. He could have lived on for years possibly had He chosen to be prudent and clever. He could have found a thousand reasons to excuse such a course.

But honour pointed to Jerusalem, and so to Jerusalem he went. It was not like going over the top, when a man at least has a chance of coming through. It was not even taking the chance of a clean bullet-wound that ends everything in a moment. It was facing certain death, with torture as a preliminary. Yet He steadfastly set His face to go to Jerusalem. Among the very brave He comes first. And yet this strong, brave, quiet man was also delightfully genial in common life. He was the kind of man round whom children gather with confidence. All simple souls were drawn to Him; and though the sole concern in life for Him was religion, the ordinary moral failures of the country found His society a pure joy. Human life seemed to have a value in His eyes in all its forms. Fishermen and artisans and merchants and soldiers and farmers all found that He knew all about their lives. Men found it good to be with Him. He exercised over them that subtle fascination which cannot be analyzed, but to experience which is a great joy. He was strong, and able, and great-hearted, and yet the ignorant and faulty people of His day were not uncomfortable in His society. The very men who hated priests hurried after Him, and followed Him about fascinated. He was quite different from all the prophets and religious leaders who had gone before Him. There was one sin, indeed, which drew from Him a torrent of passionate invective. For the insincere professors of religion—the Scribes and Pharisees of His day—He had such scathing words of scorn that even to read them is terrible still. For those who made God seem unlovely to men it would seem He felt no words to be too strong. But for self who did not seem greatly concerned to denounce sinners. Sin was always ashamed of itself in His presence, and He let it stand at that. No man could utter profane or vile words before Him, or plot any evil while He was there.

He did not assume a loving attitude as a matter of duty, or piously endure the people while in His heart disliking them. On the contrary, He loved them. He was incapable of any pretence, and He loved men because in all of them He found something to love. He had the seeing eye that discovers the human jewels which are hidden under ugly faults and clumsy manners. It was because He found some reason for believing in them, and hoping concerning them, that men were so drawn to Him.

It is plain that He lived life on the levels where it is always risky. It was for Him an adventure in which He always had great forces against Him. He needed all His quiet strength and His consummate bravery. It was His lot to take great risks, and to take them daily.

The strain of it was tremendous. There were times when He had to go away, and be with God through long, lonely nights in order to recover His strength. But from such times He always emerged serene and strong again. He was perpetually on active service, and never knew the respite of a safe life in a restful home. The cross on which He died was on His shoulders all through His days. He had a great, affectionate heart, and yet had to see friend after friend depart and to discover that His calling was making Him in-tensely lonely.

And yet He called on men with confidence to share His life. He held out a cross to them tensely lonely.

October 10, 1918

# MADE IN GERMANY

## A Holy War



DR. S. N. ZWEMER  
of Cairo, Egypt.

MY subject, as announced, concerns the War and the Near East. I would rather put it this way, if I may, "Islam, the War and Christian Missions." In other words, what is the relation between the greatest of all non-Christian religions, the greatest of all the tragedies of history, and the supreme and most difficult task before Christianity in its programme of world evangelization? I need not stop to prove any one of these three propositions. Islam has been greatest in its achievements, greatest in its denials and in its tremendous authority of state. It is also the greatest of all non-Christian religions in its baffling difficulties, in its chilling neglect and its alliance to-day with all those powers that are opposed to the progress of civilization. This war would perhaps never have come if it were not for this non-Christian religion. Pan-Islamism and the programme of Germany in connection with Turkey are among the deep and fundamental causes of the war. Anyone who doubts it can find all the documents and a clear account in the book, "Bagdad Railway and the War." The great task before us is the evangelization of Moslem lands. It is made clear by the Atlas of Christian Missions started at the Edinburgh Conference. All the unoccupied fields of the world are Moslem lands; parts of India, China, Central Asia and Africa. What then is the relation between this war in which we are all engaged, between this non-Christian religion which we all face, and the task which will be ours long after peace is declared? The relation is vital, both as to cause and effect. The effect has burdened our hearts in the despatches in the press during the last two weeks. I am sure the most ardent millennialist can show forth no more splendid programme than the splendid one that General Allenby is unrolling before us day after day. Before the war, it was different. This Pan-Islamism existed as a great dynamite deposit everywhere throughout the Moslem world ready to explode at the least spark, and the Central Powers were fully conscious of the tremendous possibilities of good and evil in it. This common hope failed, and as they saw encroaching upon their land nations, peoples and ideals, they saw not Christian Missions, but the peril of our Western civilization and ideals. The vast wealth that came through the Suez around the Cape and into India and over all North Africa produced in the body politic restlessness everywhere. The political devotion of the Moslem world was a challenge to Christian faith. Two hundred million Moslems saw the Union Jack flying over half of their population; the Dutch over 25 or 30 more, and add to that the Russians, and before this war was dreamed of three-quarters of the great Moslem world was being ruled by Christian powers. Every privilege, social and educational, and freedom of speech was allowed the Mohammedans by France and England to such an extent that Protestant Missions thought they had a cause against the British Government because it seemed to favour Moslem Missions. The only place in all Asia where there was real democracy was under the flag of Great Britain. This democracy that came from the West was a new experience to the Moslems. Nevertheless there was restlessness. The new Moslems were not satisfied to live in Egypt and Algeria under Western power, and the feeling was abroad that if the Mohammedans

could declare a world alliance, the powers of Europe would tremble.

There were three types of Pan-Islamism. One was started originally and carried out by Abdul Hammed. He was a great statesman, not after the type of Christian statesman, but he knew all the secrets of diplomacy and kept his hand, through a spy system, on the whole of his empire and his ambition was to unite the Mohammedans of India and North Africa in a great spiritual empire with a political sympathy towards Turkey. That was the Pan-Islamism of Abdul Hammed. Then there was the Pan-Islamism of the nationalists in Egypt, India and Algeria, the educated manhood of the Moslem world. The Young Turks had shaken off the old religion. They had no religion except, "Egypt for the Egyptians, Turkey for the Turks, and Algeria for the Algerians," and their programme was only in its beginning, and controlled by Imperial government before the war. It was simply the beginning of the new education in the minds of men untrained for self-government, and they will receive in due time everywhere such home rule as they are fitted to carry on.

The third Pan-Islamism was the most dangerous and at the same time the most spiritual, the movement of the Durwish Orders which are found all over the Moslem world. On my last journey in China I met representatives of brotherhoods that had their centre in Western Morocco, or Turkey, or Mecca. These are called spiritual orders of Islam. Their programme is wholly spiritual, but because it is wholly spiritual their type has for its battle cry, "Back to the old faith." Just before this war broke out, the Durwishes were active, and Germany knew. The evidence is clear that Germany, together with the Central Powers, from the beginning of the war and before the declaration of war, had intended to use this Pan-Islam programme for their own profit, and would have turned loose over the Near East and over all India bloodshed, massacre and murder in order to break up the foundations of the British and French rule. Nine years before the war, in a Foreign Quarterly, a German writer, Karl Peters, used these words: "In the case of a great world war, there is one factor that might fall to Germany's lot, which if successfully used through Pan-Islamism, would fashion the dynamite to blow up British and French rule from Morocco to Calcutta." That was the programme before the war. It is all the more surprising that Germany of all the powers of Europe, Protestant Germany, should have such a programme for the world, because before the war the German leaders of faith, both Protestant and Catholic, had sane and sober ideas regarding the dreadful possibilities of a Mohammedan movement. They had sane ideas of the real Moslem character. A German scholar once said: "This religion is a prophet without miracles, a religion without mystery, and a morality without love, which has always encouraged a thirst for blood, and which began and ended in unbounded sensuality." That was two decades before the war. In 1911, three years before the war, at a Colonial Congress held in Hamburg, a leading scholar framed a resolution in which he declared it was the conviction of the Congress that Islam in Africa was a peril to the culture and progress of civilization, and he called upon Protestants and Catholics to unite to stem the tide of Islam in Africa. Before the war some of us thought that German scholarship had a

clearer insight into the character of this religion than some that were living in other lands. The war has changed all this. A Dutch professor has said: "The Holy War was made in Germany." It shows that Germany made Islam fit into her programme and stultified her learning and sober judgment by making the Mohammedan world believe that Germany had put on the garment of Mohammed. The Holy War, like other things made in Germany, looked very well on the outside, but was not fit for use. So this Holy War failed, but it did not fail because of Germany's lack of attempting by every means in her power, by most diabolical ingenuity, to have the programme come off. The Holy War failed because God did not fail us. When I came to this country my heart rejoiced to see this prophetic word in the "Ohio State Journal" editorial: "There are many reasons given why we are going to win the war, but there is only one reason, God." That prophetic word rings clear to-night

Since right is right, since God is God,  
To falter would be sin.

Germany tried the Holy War by three great methods—by the Bagdad Railway, by a system of intrigue, by an advance on the Canal. These three steps are bound up and you cannot loosen them from the fourth great step which Turkey took in the declaration of a massacre. Many years before the war Germany secured a concession for a highway from Berlin to Bagdad and the East. It is the one highway from East to West. It is the highway of the world, and Germany secured the concession and England held the approach, the Persian Gulf. The story is long, but it was the beginning of the grip of the Teuton upon the Empire of the Turk. Benson in "The Crescent and the Iron Cross" gives the process by which Germany laid her grip on Turkey. Then came the attack on the Canal, and some people have wondered why Germany should have spent all that energy in those terrible treks across the wilderness, where men suffered thirst, "where the heavens were like brass and the earth as iron." Why all this effort, but simply to overthrow the British Empire. Germany said: "I will throw my forces upon Egypt and seize the Canal," and the story of that great battle has not yet been told, nor will I tell what we learnt in Egypt of the preparations and the attempts to blockade the Canal. But the plan has failed. The Turks never crossed in any numbers, and the very pontoons are now on exhibition. Then came the battles of Beersheba and Jerusalem, so splendid a triumph that all the Christians held a service, meeting together to thank God for the deliverance from the rule they detested. Then followed the taking of the whole of Palestine.

The other step that Germany took was the deliberate declaration of a Holy War. What is a Holy War? It is those who have lived there who know what it means. Islam is not a state church, it is a church state, and because it is a church state everyone believes that the voice of God is the voice of all His people, and if the authoritative voice comes from God then the Mohammedans, according to the oaths they take, are to be absolutely in the hands of Califs? What a Holy War means the British know from Khartoum and Omdurman and the saintly Gordon. This sort of religious war was Germany's programme. You can find the facts in the series of articles by that great Jew, that Israelite in whom there is no guile, H. Morgan, the American Ambassador at Constantinople, "The World's Work." There never was such a passion of words written down. He says they declared a Holy War, and refers back to November, 1913, when the Sultan issued his declaration of war. This declaration was an appeal for a Holy War against all infidels. He published this programme calling upon the whole Moslem world to rise and massacre their Chris-

(Continued on page 657.)

An address delivered in University Convocation Hall at the united conference of Wycliffe and Knox Alumni, 1918.

## Jesmond Dene's Correspondence

**T**HANKSGIVING Day? Well, I can't give thanks myself for anything but peace, or until peace comes." They were thoughtless words, and perhaps would have been recalled, when one of the little group broke in,—

"O but think of the wonders of this very moment! Think of last Holy Week and Easter, how desperately our men were holding the lines, and now it's like that year when 'you had to ask every day what victory there was, for fear of missing one.' Just think of the great forward sweep in the west, and the Belgians helping to turn the enemy out of Flanders, and the Serbians fighting on their own soil, and the sweep through the Holy Land! Think of 'the unquenchable faith and untiring patience of our wonderful soldiers,' and the 'many and great dangers' we've been saved from,—more than we have any idea of!" The speaker stopped, breathless with enthusiasm, and then someone else went on.

"Yes. And another great cause for thanksgiving is the good harvest and the better food situation; how that has improved under Lord Rhondda and Mr. Hoover, and our Mr. Thompson, and how we have all learnt to take a pride in helping. It's prosaic, perhaps, but it's vital, and it's a war service in which everyone has a part to play. Why, the whole situation has changed through food control.

Then there's this federation of the Empire in a new way, a way we had never dreamed of, and then, too, the linking of the English-speaking world, a sort of healing of the great schism. Of course, not in a political unity like us peoples of the Empire, but in a sympathy and understanding that seems to promise to be lasting, through the sharing of war and work. The English-speaking peoples and the nations of the Entente, helping to form that 'linked and steadfast guard set for peace on earth.' Just think of the hope of it, think of the promise of it!"

"I love best of all to think of the revelation of human nobleness that we've had through these awful years. It wasn't new, but each year of the war has shown us more of the real greatness of true human nature. Didn't someone speak of the 'humility, generosity and devoted obedience' of the men, and you'll remember George Birmingham's description of the Fruits of the Spirit as seen in the trenches. I'm not thinking so much of our wonderful V.C.'s and the individual men who stand out and are distinguished in some specially striking way, but more of all 'the dear immortal Namelesses.' It just makes you realize that God made man in His own image, and that we're seeing human nature more as God meant it to be."

"And don't you think," said another, "that prayer has had a great deal to do with it,—all the prayers of these years, and especially the great stream of prayer since last Holy Week; how we have been praying for our men, and for the Empire and the warring nations, and for victory and the doing of God's will through it all. Isn't the wonderful change we're so thankful about, just a glorious illustration of God's gracious answer to prayer. *While I was speaking*, the angel touched me, you remember."

The silent member always worked untiringly; she rarely spoke, and at this moment perhaps all of us remembered the grave in Flanders. Now in this moment of unusual intimacy, perhaps it was partly the gathering dusk, her voice was heard.

"It's all true, but the greatest of all reason for thanksgiving is our sons. God gave them to us

## The Church in Mission Lands

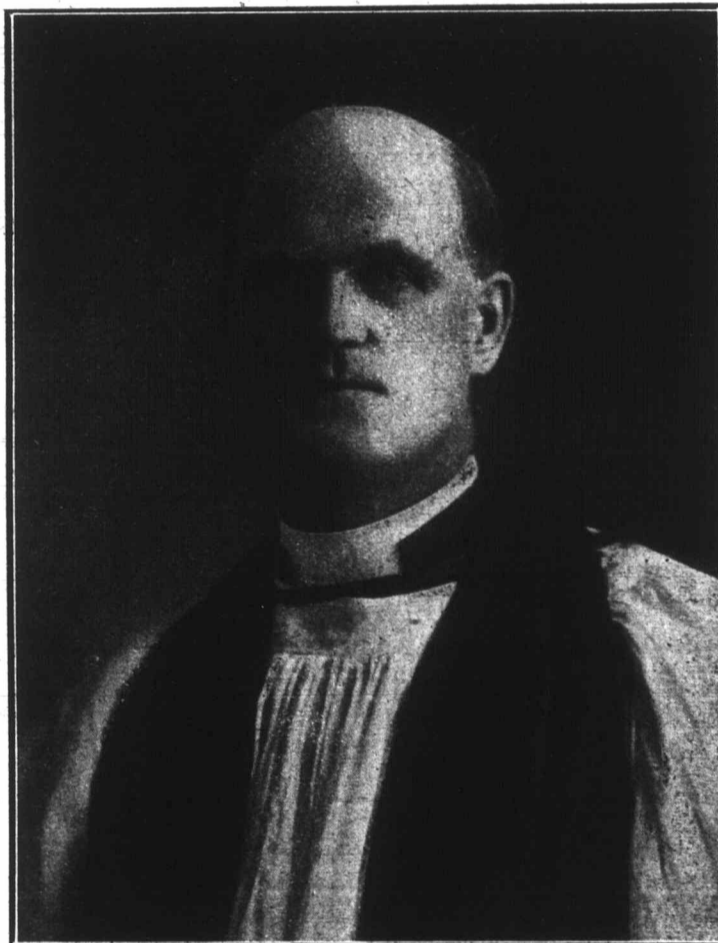
**U**RIOUS money lenders are a curse to the farmers of India. Missionaries have started co-operative credit societies to enable the Christians to become independent. Missionaries are also developing schools, which give an all-around training for life.

The future of woman in Asia will be very greatly influenced by the 200 or more girls from Oriental countries, who are now studying in schools and colleges of the United States. Most of them are preparing to teach in their own lands.

In the twenty mission hospitals of Korea over 200,000 patients are treated annually, and none go away without having heard the Gospel.

Two churches in Madras, India, support two pastors of other mission churches and also help to maintain more than thirty Christian schools.

The only Protestant mission in all French



RT. REV. I. O. STRINGER, D.D.,  
Bishop of Yukon.

Indo-China, with its five provinces and 18,000,000 people, is that of the Christian and Missionary Alliance of America. These people have characteristics which promise a great future, if they are given the Gospel.

—Missionary Review of the World.

and now they have given themselves to Him,—everyone whom his spirit made willing. They are so beautiful in their strength, but it's their quickness to help Him when He called them, that is the most beautiful thing of all. They just had to follow where the spirit led; and then in a moment they went over, in the fulness of life, over into the wonders of the next world, into more life and helpfulness and love. . . . It's lonely, of course," she went on, "but one is beginning to learn something about the mystical communion and fellowship. There's a real sacrifice of thanksgiving for us, you know, because we thank God upon every remembrance of them. And isn't it wonderful to be able to do that."

JESMOND DENE.

## Bishop Stringer Honoured

**T**HE degree of Doctor of Divinity (honoris causa) was conferred upon Rt. Rev. Isaac O. Stringer last Thursday night by Dr. N. W. Hoyles, K.C., President of Wycliffe College, at the special convocation held in the College Chapel, to mark the opening of the term. Dr. Hoyles said that it was twenty-six years ago when a meeting was held in Toronto to bid farewell to two young missionaries who were giving their lives to the North-West Indian work at the appeal of Bishop Reeve. The two missionaries were the present Bishop of the Yukon and Rev. T. J. Marsh. He said that Bishop Stringer was "one of the noblest workers for God."

In presenting the Bishop for the degree, Rev. Dyson Hague spoke of the great work which God had enabled him to accomplish for the Eskimo. He referred to the loneliness and hardship of the life of northern missionaries, and referred to the heroic devotion which both Mrs. Stringer and the Bishop had displayed in their work. He mentioned the satisfaction that it was to the Canadian Church to have had the Bishop of Yukon so signally honoured by the King on his last visit to England. "The Bishop who ate his boots" was a name known far outside Canada.

In replying, the Bishop after expressing his gratitude for this honour from his Alma Mater spoke of his work in the Arctics. Characteristically he disclaimed any title to heroism. He told how Rev. T. J. Marsh was the particular man who had given point to the appeal of Bishop Reeve twenty-six years ago. He rejoiced that he had been able to do service for a people in whose future he had confidence. The greatest single factor in the way of the rise of the Eskimo was their communication with white men, sailors, whalers and traders. Disease and vice had been planted among them by men who gave the rein to their passions when removed from civilization. The most convincing apologetic for the living power of Christianity was the reformation of these people during the last twenty-five years. When he went up the first time they seemed to be brute beasts. John Firth, the oldest Hudson Bay trader in the North said that he had done well to stay for two weeks in their camp without being killed. They were thieves without honour among themselves. For 16 years he laboured without a single convert, although he could have baptized a whole camp in his second year of service on account of his skill with the rifle, bringing down caribou, which saved the camp from starvation. In his trip last year he landed at Pillage Point outside the delta of the Mackenzie River. Franklin's expedition years ago had been first treacherously welcomed then looted there. Now at this very place they had a week's meetings for Christian Eskimo, and 250 of the descendants of those who assaulted Franklin joined in the Holy Communion service on the seashore. 200 were baptized last year in the north. \$630 a year is contributed to missionary enterprise by the Eskimo.

"What does the Big Book say?" is their way of deciding disputes. Their zeal for Christian teaching is shown by the fact that during the Bishop's stay of a week all the Eskimo stayed ashore for the services, although the Grampus whales were laying in shore in the shallows, and their capture meant light, food and heat to the Eskimo. He wished that some white people

(Continued on page 658.)

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## On Active Service

RECENTLY at St. John's Church, Preston, memorial services were held for four heroic men who recently made the supreme sacrifice in France, Ptes. Hadfield, Cricther and Charlton, of that town, and Rev. Harold Payne, B.A., formerly of London, Ont. The late Rev. Harold Payne was born in Fogo, Newfoundland, and came to Ontario when but a lad. He graduated in Arts at the Western University, and in Divinity at Huron College. After being ordained to the diaconate he became locum tenens of St. John's Church, Preston, where he did a noble work. He enlisted as a private in the battalion organized at Brantford. When this battalion arrived in England Mr. Payne was detailed to work with the Y.M.C.A. with which organization he crossed to France, where he fell about the 12th of August, but no particulars have yet been received. Just two weeks before he went overseas he was married in St. Alban's Cathedral, Toronto, by Bishop Sweeney, to Miss Cora White, of Toronto, formerly of Port Lambton, Ont.

A service in memory of Gunner Albert Simpson Ashton, who died of gas pneumonia in Boulogne on the twelfth of September last, was held in Trinity Church, Beauharnois, recently. Gunner Ashton was born in England in 1884, and came to Beauharnois with his wife in 1907 soon after their marriage. In 1910 he was confirmed by the present Bishop of Montreal, and became a regular communicant. He enlisted in the 23rd howitzer battery of the C.F.A. in 1915, and ten months later was actively engaged in the war zone. Less than a year ago he was wounded, and after recovery returned to the front; he continued on duty till the tenth of September last, when he was admitted to a hospital in Boulogne suffering from gas pneumonia, to which he succumbed two days later. His efficiency as a gunner was more than once commended in letters which referred to him.

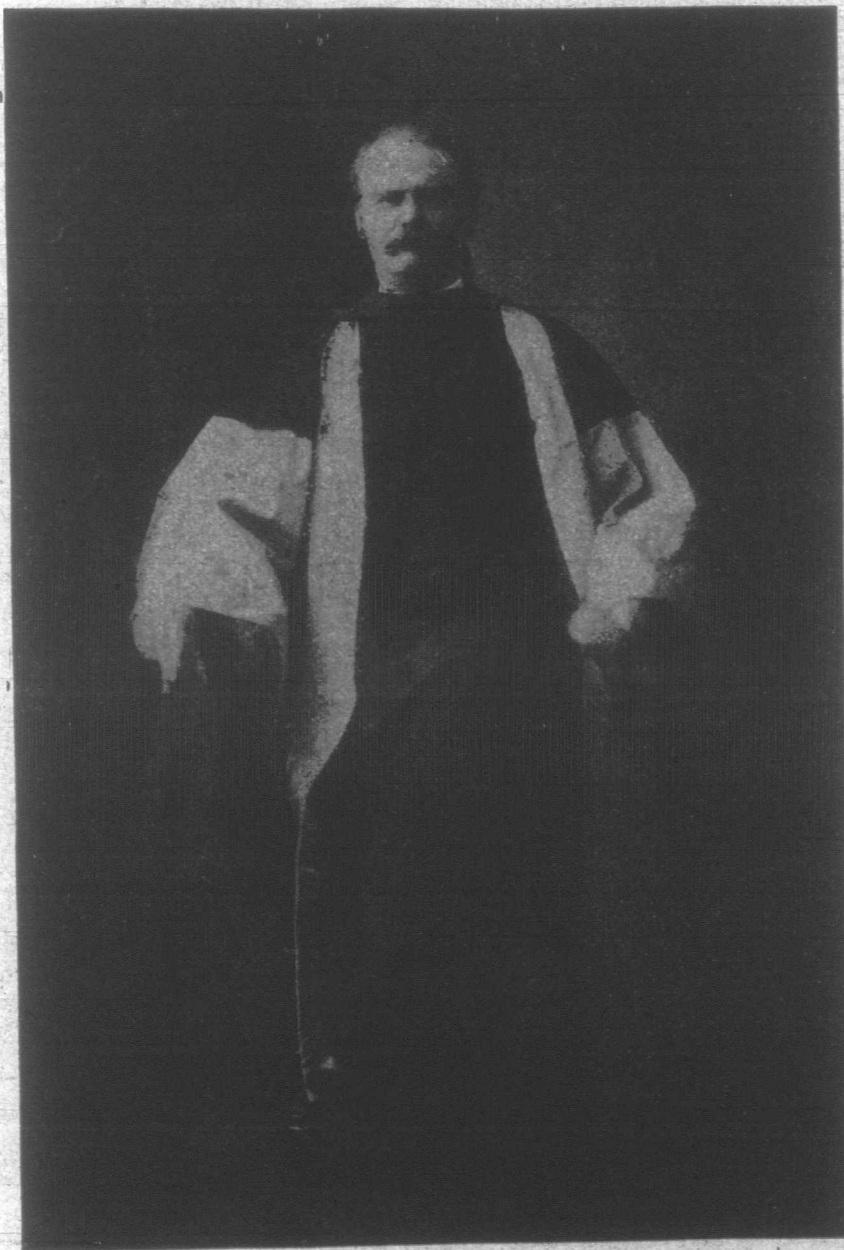
News has just been received that Sergeant Walter T. Ibbott, who has been four years "Somewhere in France," and who has been wounded four times, distinguished himself again at the battle of Amiens on August 8th, and has received his commission. His older brother, James, joined the Royal Flying Corps. Their father, the new Rector of York parish, has also done his bit in recruiting and lecturing, and has one of the best sets of war slides, that he will lend to any clergyman who desires them, or will give the lecture, for any patriotic fund, for expenses.

Lieut.-Col. the Rev. Canon F. G. Scott, C.M.G., Senior Chaplain, First Canadian Division, was wounded in the foot during the recent fighting at Cambrai. The cable was sent by the Canon himself, and indicated that the wound was "good for Blighty." Canon Scott went overseas as Chaplain with the 14th Battalion, Royal Montreal Regiment, in September, 1914, and proceeded to France with the First Canadian Division in February, 1915. He has been in active service in France continuously since then, and has won affection from the men as well as decorations from the King. Born in Montreal fifty-seven years ago, Canon Scott is the son of Dr. W. E. Scott, late Professor of

Anatomy at McGill University. He is the present Rector of St. Matthew's Church, Quebec, and previous to going overseas was Chaplain of the 8th Royal Rifles of Quebec. Three of Canon Scott's sons joined the army when war broke out, one of whom, Capt. H. H. Scott, formerly a barrister of Montreal, has paid the supreme sacrifice. A private message received by Mrs. Scott on October 4th, states that Lt.-Col. Scott has been awarded the D.S.O.

\* \* \* \*

Lance-Corporal Fred. Wilkinson, the son of Rev. Fred. Wilkinson, Rector of St. Peter's Church, Toronto, has been sent to the Third War Hospital, Reading, as a result of a wound in the left arm. He went overseas two years ago in the signal section of the Tenth Brigade C.E.F. About a year ago he was awarded the Military Medal. His brother, Harold Wilkinson, a member of the



VEN. ARCHDEACON ARMITAGE, Ph.D.

Custodian of the Prayer Book of the Church of England in Canada.

Whose untiring work as Secretary of the Prayer Book Revision Committee was highly praised at the General Synod.

R.A.F., has already made the supreme sacrifice. Fred. Wilkinson is an undergraduate of Toronto University and Wycliffe College. Besides studies, music has been his pursuit, and he attained an unusual degree of efficiency in pipe-organ playing. He is one of God's gentlemen. Of pathetic interest is the fact that he was trying to get leave to come to see his mother whose death after an illness of two months occurred last Monday.

\* \* \* \*

Lieut. A. W. Hyder was reported killed in action last week. He was a graduate of the University of Toronto, and an undergraduate of Wycliffe College. His home was at Peshurst, Kent. Two years ago he enlisted with the Officers' Training Corps in Toronto, and spent last winter in England. He had been in France only about ten days when he was killed. He was highly esteemed by his fellow-students as a steady, thoughtful man of earnest devotion and loyalty to the cause of Christ.

## Woman's Auxiliary Triennial Meeting, WINNIPEG, 1918.

The Triennial Meeting of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada.

(Continued.)

AT the afternoon session on Wednesday, 25th September, the General Junior secretary-treasurer's report revealed the fact that, although the membership of the Juniors had decreased during the past year, their missionary givings had increased. The loss of membership was largely attributed to lack of Junior superintendents. The total receipts of the Juniors' and Babies' branches for the past three years amounted to \$31,852; the Junior branches contributing \$21,526, and the Babies' branches \$10,326 towards this sum. 23,719 was the total number of Babies and Juniors enrolled in 1918. The Editor of the "Letter Leaflet" reported that the circulation of this monthly magazine had greatly increased. The object of the magazine is to promote deeper interest in W.A. work by giving wider publicity to letters received from the various W.A. missionaries. The editor gave an interesting account of the history of the "Letter Leaflet" since its inception in 1888, when it contained only eight pages. The "Leaflet" had paid for itself from the day it was first published. A resolution was passed to the effect that in future some form of service accompany the presentation of a Life Membership Certificate of the W.A., and that a copy be presented to each life member, the form of same to be left to the General Executive. Miss Bowman, a returned missionary, furnished a vivid and detailed account of the missionary work in Mid Japan. An evening session was held, at which Miss Bashford, Saskatchewan, gave an address on "Prayer and Our Auxiliary work." Miss Naftel, Yukon, described the work at the Indian school at Carcross, and Miss Bowman gave an address on the work at Natsumoto, Japan.

On Thursday, September 26th, it was resolved: (1) That this Triennial meeting request the convener of the Candidates' Committee to ask her committee to go very fully into the matter of the training and supporting of girls for social and educational work in Canada, and be prepared to bring definite recommendations to the next annual meeting of this Board, also to ask the Candidates' Committee to open communication with a committee in England engaged in the work of sending out Christian teachers to Canada, and also that in the meantime a bureau be established; (2) that the members of the General Board of the W.A. accept the generous offer of the Sunday School Commission (namely, to hand over its entire Font Roll to the management of the W.A., the funds to be used by the W.A. for missionary purposes); (3) that the constitution of the W.A. be amended, so that in every case where the word "General" is used, meaning "the whole of Canada," the word "Dominion" be substituted for it. A devotional address was given at noon, on the invitation of Christ to comradeship, "Lo, I am with you," by the Rev. W. A. Wallace, Winnipeg.

(Continued on page 658.)

## Books and Writers

### Back to Pentecost.

The world seemed emptier for thousands of Christians when news came in 1917 that Andrew Murray, of South Africa, had passed away, for his books on the truths of spiritual life have helped countless readers. It is fortunate that such a book as "Back to Pentecost," (Oliphants, Upper Canada Tract Society, Toronto, 166 pp., 70 cents), is published at the present time when we need all the impetus to seek spiritual realities we can get. Dr. Murray's chief point is that "the demonstration of the Spirit and of power" is lacking in much of our present-day preaching. The whole education of our ministers tends to teach them to regard the preaching of a good sermon as the test of a good minister. Our Lord's command was: "Tarry ye until ye be clothed with power from on high." The baptism of the spirit is the first need of the preacher. Dr. Murray reminds us that the way we can regain the first joy and power of the Church of Christ: "We must first learn how impossible it is for us to attain to a tip of faith in our own strength or by efforts of our own. We must acknowledge our impotence and expect God by the continual inspiration of His Holy Spirit to work in us a full and strong faith in the promises of His Word."

### The Shorter Bible.

The New Testament is the only part yet ready of this publication under the editorship of Prof. C. F. Kent, (Charles Scribners, New York. 305 pp., \$1.00). The text is rendered in clear, everyday language, with the purpose of appealing to the average man. Translations into modern speech certainly have their value, although the music of the Authorized Version is missed. The outstanding feature of the little volume is the arrangement of the text. The Gospels of St. Matthew, St. Mark, and St. Luke are the basis of a continued narrative of the life of our Lord. The excerpts from each are preserved entire, but they are placed in the order of events. In the epistles we cannot discern the principle of selection. For instance, in Romans, chapter 3:25-26 would be considered fundamental by most readers, but it is among the parts omitted. Some of the translations in the epistles are not happy: e.g., "I have a duty to perform to Greeks and barbarians." To read "foreigners" instead of "nations" grates a little. The translators have rather overstepped their rights in rendering "God's free gift is life eternal through union with Christ Jesus our Lord." There is no definite omission of the super-human elements, as in Jefferson's Bible of years ago. The work will have interest for students in addition to those it is intended for. We should be sorry to think of this publication at all taking the place of the New Testament, because some of the parts omitted seems vital to an accurate conception of New Testament Christianity.

### In the Wake of the War Canoe.

This recital of life among the British Columbia Indians, by Archdeacon Collison, (Musson Book Co., Toronto. 347 pp., \$1.50), which is more fascinating than any tale of adventure, is being discovered by an increasing number of readers. It was published two years ago. This wonderful story of forty years' successful labour, peril and adventure among the savage Indian tribes of the Pacific Coast and the pirate head-hunting Haidas of Queen Charlotte Islands, is the best answer to the objection that missions are a failure. The Archdeacon's encounters with thieves, gamblers and medicine men who were determined to kill him are thrilling. Through twenty-seven chapters the interest never flags. It is bound to accomplish its purpose, for it is a tale of the triumph of the Cross told with a wealth of detail in good style. It is just the thing for a boy's missionary group. The Archdeacon is a boy's hero who does things.

Mr. J. Morgan Richards, who has passed away in the Isle of Wight, was the father of the famous novelist, "John Oliver Hobbes" (Mrs. Craigie). Mr. Morgan Richards was a typical American, although he had resided in England since 1867. At one time he was proprietor of the "Academy."

Messrs. Mowbray are to publish an important volume, "Creeds and Critics," being a collection of articles by the late Canon Scott Holland. They have been collected by his friend and colleague on the "Christian Commonwealth," Mr. Christopher Cheshire, who contributes a Foreword.

### Preparing for Womanhood.

Every chapter in this book, by Dr. E. B. Lowry, (Forbes & Co., Chicago, 174 pp., \$1.00 net), from "The Legend of the Hope Chest," to that on "Motherhood," is written in an attractive and straightforward way. We venture to differ from the author who says that some of the "talks" which are suitable for a young woman of twenty-one, are also suitable for a girl of fifteen. A wise mother who secures this book will select chapters, and present the ideas herself to her young daughter, while the book itself may with safety be put into the hands of the matured girl of twenty. We feel that the maiden of fifteen would have a precocious mind, who could take in all of the intimate truths of womanhood as presented in this book. The chapters on "Friends," and "Personal Appearance," are the best we have read, and we wish they could be printed separately and put into the hands of young girls all over the land.

The Rationalist Press Association and the National Secular Society in England are making great efforts to send out their literature, free of cost, to the troops. The former already has nearly £250 for the purpose. It is necessary that the antidote should follow the poison, and the Christian Evidence Society is taking the matter up.

The Fleming Revell Publishing Company announce that a Dutch translation is being arranged at Amsterdam of Dr. Paterson-Smyth's "Gospel of the Hereafter,"—that a Norwegian edition has appeared some months ago translated by a Judge of the Supreme Court of Norway, assisted by the Bishops of Christiania and Trondheim, and that 23 editions in English have been issued for America, England and Australia.

## The Real Test

John Oxenham.

Unless the nation's prayers for deliverance from peril come spontaneously from hearts earnestly desirous of aligning themselves with God, of cleansing themselves of the old concretions that have clogged them like the barnacles on the ship's bottom, of substituting new guiding lamps for the old misleading will-o'-the-wisps, of casting aside the false gods we have followed and turning steadfastly to the true God—they are not likely to serve. It is no good asking God to fight on our side unless we first make our side fit for Him to fight on. As a nation we have a terrible amount of leeway to make up. Are we as a nation making any real effort thereto? Until we genuinely do so our tribulation may have to go on. We may—we all devoutly hope and believe we shall—hold the Germans, and so beat them. But we shall not have won what we set out to win in this war unless at the same time we, as a nation—and that means we as individuals—find our own souls again. Discipline by all means; but the greater includes all the less, and purely material discipline without the spiritual dynamic behind it will not carry us to our goal. It is many years past time that we, as individuals and as a nation, saw to it.

Our men—in that fiery hell across the water—are thinking, many of them, very deeply on these things. They cannot help it. In the face of death they are thinking as they never thought before in their lives. If we were in their places we also would think on them as we never did before—and more deeply than we are doing. We could not help it: The sooner we begin the better—for them, and for us, and for all the world.—London Chronicle.

Prepare for Victory Loan—Save!

"Spectator's" "From Week to Week" has been delayed.

No Bible Lesson is appointed for October 20th on account of Children's Day.

## "If I Be Lifted Up"

IT is deplorable to note on the part of some of our Church's leaders now serving in the Army and Navy a tendency to discard the standard of refined speech for that best "understood" by the men among whom they work, and occasionally even to shade a bit the refinements of polished conduct. The excuse that the war is a great melting pot is frequently made a reason for striking an average level.

There is a crudity and coarseness, to say the least, in much that happens in the camps and stations, and the effort to have the Church "meet the men half way" is a dangerous practice. We have observed that the men of the highest ideals, both of the clergy and laity, do not resort to the popular "language" of the multitude, nor sanction even inferentially the questionable act, whatever it be, because it gives a "leverage."

It is regrettable also to note a certain tendency to mislead men—again by inference—into the belief that patriotism is equivalent to religion and Christianity, and that men may even pray "unconsciously," and the like. Heroism and love of country are not in themselves the outward and visible signs of an inward and spiritual grace, and men should not be allowed, as they move forward toward possibly fatal battle lines, to gain this rather consoling, but nevertheless deluding impression.

In a more exaggerated and far more dangerous degree, it is the same type of theology, or lack of it, that palliates many a man's conscience at home, when he is permitted to believe that the Church does not demand that he shall cultivate real religion, but may simply be interested in the outward adornment of religious things in order to make him a "representative" Churchman.

We are glad to believe that the large majority of our Churchmen, both of the clergy and laity, now serving in the military forces, do not feel obliged to catch the popular note by claptrap methods. The men in uniform are finally won in a permanent way by a dignified, yet not austere, presentation of the Church and her great mission, and without the camouflage of any side-show.

To stoop to the level of the multitude, though it may bring a passing and immediate response, will never hold men as the Church is able by her genuine methods to hold them. While her representatives should be able, freely and attractively to mingle with all sorts and conditions of men, good, bad, educated, ignorant, she should never, through her representatives, become the half fellow well met, tending toward the dangerous position of being all things to all men. The Church has a far higher mission than this form of naive entertainment, even though in its very use higher aims are anticipated.—St. Andrew's Cross.

## THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Militant.

Lord God of battles! let us not forget,  
In quest of loaves and fishes, Thy Church Militant,  
But hear the Apostle's Message, dauntless, combatant,  
From his strait prison-house re-echoing yet.

Lord God of battles! against coward's part,  
Of supine compact, cringing compromise  
With gilded evil, where base safety lies,  
Desire for slothful peace; strengthen our heart.

—GEORGINA C. COUNSELL.

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## Corre

JOSEPH S

Sir,—When my old home a number of years ago was destroyed with the fire, I was a friend we had lived near of years was a brook, I was interested. A the grave of township of ten miles from three or four adjacent granite stones record of sturdy pioneer plow the same alt keeping with Sunday in ru Joseph Scrib private burial: former pupil but a short of Rice Lak us the grave kept; in fact I venture to ful of flower over the ton covered it w plot is about surrounded grown with trees of a g within. A stepped re as if afraid of the sur tions on tw remains of those of th Pengelly, C asleep in J 77 years," daughter o who died years."

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(Established 1871.)

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**Correspondence**

**JOSEPH SCRIVEN'S GRAVE.**

Sir,—When spending a vacation at my old home in Millbrook, Ont., I met a number of people who were acquainted with the late Joseph Scriven, the author of that beautiful hymn, "What a friend we have in Jesus." Because he lived near there, and for a number of years was a frequent visitor to Millbrook, I was more than ordinarily interested. A party of us motored to the grave of the deceased author in the township of South Monaghan, about ten miles from Millbrook. We passed three or four country churches with adjacent graveyards, in which tombstones record successive generations of sturdy pioneers whose progeny still plow the same fields and worship at the same altar. All seemed to be in keeping with our pilgrimage. It was Sunday in rural Ontario. The body of Joseph Scriven is interred in a small private burial plot on the farm of a former pupil, Theodore M. Pengelly, but a short distance from the shores of Rice Lake. Mr. Pengelly showed us the grave. It is unmarked and unkept; in fact it is sadly neglected, and I venture to say that not even a handful of flowers has ever been placed over the tomb. Nature, however, has covered it with grass and weeds. The plot is about 40 feet square, and is surrounded by a stone fence now overgrown with wild vines and bushes, and trees of a goodly size have grown up within. Almost unconsciously we stepped reverently and softly about, as if afraid of disturbing the silence of the surroundings. The inscriptions on two tombstones show that the remains of Mr. Scriven lie between those of the late "Robert Lampport Pengelly, Commander, R.N., who fell asleep in Jesus, June 28th, 1875, aged 77 years," and "Eliza Catherine, only daughter of Andrew W. Roach, R.N., who died August 6th, 1860, aged 23 years."

Mr. Pengelly told me that Scriven was betrothed to Eliza Catherine Roach, whose untimely death caused bitter disappointment and greatly depressed him through the rest of his life. As a result he never married, and about 25 years later his remains were laid to rest beside those of his never forgotten sweetheart. In early life Scriven was tutor in the family of the elder Mr. Pengelly, whose place he always looked upon as a sort of home and to which he was always welcome. I could say a lot about the deceased: how he spent his time and money ministering to the sick, poor and needy; his kindness; his extreme devotion to religion; the way his now

famous hymn was published; and the manner of his death, but I am afraid I would be encroaching on your valuable space.

The author of "What a friend we have in Jesus," lived a life of comparative obscurity, and he is known to posterity only through the medium of his hymn, which, unlike the deeds of many a dead hero whose memory we honour, is ever growing more popular and dear to us.

How ungrateful and how remiss are our Churches, that there is nothing to mark the last resting place of him who has given us one of the sweetest and most popular hymns written.

We have suffered the memory of Joseph Scriven to pass into oblivion and his relics to lie unhallowed and forgotten in a nameless grave. Shame on the churches of Canada! I say, well may posterity honour the memory of the forgotten author for he has left it, and it is all he left, an inheritance of excellence in spiritual magnificence.

Mr. Pengelly informed me that some years ago friends of Scriven made an effort locally to erect a monument over his grave, but that same was abortive and subscribers were returned their money.

Is not the love which survives the tomb one of the noblest attributes of the soul? Is not the memory of Joseph Scriven sufficiently well beloved by the Churches of Canada to warrant their placing a slab or tablet or stone to mark his shrine? I believe everyone will say that it is, and further, I believe that if the matter were taken up by the Churches there would be a ready and willing support all over Canada. If one of the services on a particular Sunday were devoted to the memory of Joseph Scriven and a small collection were asked—it need only be a small one—I have no doubt that funds would soon be in hand with which to honour the memory of the too long forgotten author. Mr. Pengelly told me he would be pleased to see something like this done. Will our Churches move?

L. F. Clarry, Master in Chambers.  
Calgary, Sept 17th.

[The "Canadian Churchman" will be glad to receive subscriptions for this object and hold them until a public committee is appointed. Subscriptions will be acknowledged in this journal.—Editor.]

**Progress of the War**

**Monday, Sept. 30th.**—Bulgaria evacuates all territory taken during the war, surrenders all means of transport to Allies, and concedes free passage to Entente troops. Allies are holding Roulers. The 1st, 3rd and 4th Canadians are engaged in fierce fight around Cambrai.

**Tuesday, Oct. 1st.**—St. Quentin taken by French. During September the British forces captured 66,300 prisoners including 1,500 officers. Damascus occupied by Allenby's forces and 7,000 Turks taken.

**Thursday, Oct. 3rd.**—Albania cleared of Austrians. British, Italian and American warships have destroyed Durazzo, the Austrian naval base.

**Saturday, Oct. 5th.**—Allied advance on all fronts.

**Sunday, Oct. 6th.**—Baron Burian, Austrian Foreign Minister, asks for armistice and peace conference on President Wilson's terms (Jan. 8th, 1918). Prince Maximilian, Imperial German Chancellor, asks for armistice and discussion of peace terms on same basis.

**UNFINISHED BUSINESS**

Dr. H. SYMONDS.

Sir,—It is the peculiar circumstances of these times that we are confronted by vast problems affecting not one Church only but the whole fabric of religion, and even civilization, and although it could not be helped, it was unfortunate that no clear utterance of the recent General Synod in response to the anxious questions many are asking of the Church was forthcoming.

The Synod now having disposed of the Prayer Book, it behoves us, without delay, to come to the earnest consideration of the larger and more general problems, and to see to it that they have full right of way at the next General Synod, which, be it noted, will be held only two years hence. Amongst them may be enumerated the Reconstruction of Theology, Church Unity, Democracy and Citizenship, and the League of Nations. This is, indeed, a vast programme, but these are the things that concern all men, and have to do with the future of the world, whilst the fate of the Churches, if not of Christianity itself may depend upon the success with which we can clearly state the problems and then equally clearly and forcibly set forth the Christian solution.

Profoundly important as is the question of **Church Unity**, it is not necessary to say much about it here. We are all interested in it to-day, and it is not likely to be overlooked. The Faith and Order Conference, though delayed by the war, is sure to meet and the real unities and differences will then come to light, and the pathway of progress be revealed. But I should like to offer two remarks on this subject. First, a word in deprecation of the term Reunion. It implies a going back to some position formerly occupied. It also seems to imply that the whole development of organized Christianity since the Reformation has been more or less of a mistake. Now, though the saying "history repeats itself" has a partial but superficial truth, it is equally true that history never repeats itself. What we look forward to is a unity that will be vastly more real and spiritual than any unity of the past. A unity that rests upon a different foundation, and achieves a higher purpose than any previous unity. The word Reunion tends to direct the mind backwards, and though we may learn much from the past, it is forwards to better things that we must press. That higher unity to come will be dependent in a measure upon the rich developments of Reformed Theology, and therefore it is, I venture to submit, a thoroughly false view of the past three or four centuries to regard them as a kind of parenthesis in the history of the Church.

The problem of the **Reconstruction of Theology** is one of great difficulty but none the less of great importance. Perhaps the chief initial difficulty is to state the problem. There is in some quarters—Episcopal, sometimes, may I say—a tendency to belittle this question, and to avoid it altogether as a mere matter for a few adventurous not to say dangerous theologians. This, I am convinced, is a profound mistake. The Reconstruction of Theology is fundamental. It can therefore scarcely be a popular question, like Church Unity or Christian Democracy, but it actually underlies them both. People may suppose that Church Unity is a purely practical problem, but they are wrong. Even the most Conservative of theologians is modifying the rigour of the dogmatic theology of the past, and can only sincerely support any form of unity other than that of the Church of Rome, by such modification. Those who protest against Reconstruction are none the less, though unconsciously, reconstructing theo-

logy. This truth shows the confusion of mind which exists in reference to the whole question. What do we mean by Reconstruction of Theology? Evidently some mean one thing and some another. And clear views are needed if discussion is to lead anywhere and to anything. Here for example is a statement of the need that comes from the preface of that notable book "Foundations": "The world is calling for religion, but it cannot accept a religion if its theology is out of harmony with science, philosophy and scholarship. Religion if it is to dominate life must satisfy both the head and the heart, a thing which neither obscurantism nor rationalism can do. At such a time it seems most necessary that those who believe that Christianity is no mere picturesque survival of a romantic past, but a real religion with a real message for the present and the future, should set themselves to a careful re-examination, and if need be restatement, of the foundations of their belief in the light of knowledge and thought of the day."

For the sake of those who view with alarm such a programme as in these words of Canon Streeter's is revealed, it must be emphasized that the words "Reconstruction" and "Restatement" are to be taken at their face value. However alarming the utterances of some modernists may be, they mean precisely what they say—viz., that it is no new Gospel they proclaim, but a restatement of the old Gospel, just as it has been restated more than once in the past. To give one example—the whole movement of theology to the end of the fifth century was an endeavour to set forth the Gospel in terms satisfying to the Greek mind. But the mind of the modern world is very different from the speculative mind of the Greek, just as the speculative mind of the Greek was very different from the practical mind of the Hebrew, and we have as much right to express Christianity in terms of our time and temper as the Greek had in terms of his. And the Greek way, however vital it was to them, is no longer vital to us. A Synod may discuss the Athanasian Creed for days, but it is not a vital question in the world at large. Men do not think in these terms, and are not at all likely ever to do so any more. And that is why, in spite of all Sunday Schools, Confirmation classes and sermons, it is revealed to us that the soldier (i.e., the vast mass of men and women) knows virtually nothing of the old dogmatic forms of Christianity. They are indeed, when made the supreme and final test of a Christian, in danger of becoming a hindrance rather than a help to the Church. These remarks, however, are not to be interpreted as an assault on doctrine *per se*. We look for a restatement of Christian doctrine, although it is doubtful whether doctrine will ever again be made the prime test of Christianity.

To discuss this question further is obviously impossible within the limits of a letter. But the subject must not be evaded. That revival of religion for which we long, and whose absence we deplore, is closely related to this subject, and it is worth the while of all to ask the question whether those who oppose or discourage Reconstruction, are not hindering that very revival of religion, whose absence they ascribe to materialism. It may be due to obscurantism.

In the sphere of both theory and practice the most pressing problem is that of the **League of Nations**. Abroad a considerable literature has grown up round this subject. It is akin in a measure to the problem of democracy, but is far more closely allied to that of internationalism. No one can fail

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to see that Christianity as a Catholic religion has much to say on this topic. But shall we say it? Or shall we leave it to Mr. H. G. Wells and Mr. Dickenson and Professor Gilbert Murray and Viscount Grey and Mr. Bryce to lead the way and the Christian Church submissively to follow. One hopes it will follow, but one would rather it should lead. But so far no clear voice of individual Churchman or of any organized Church has been heard. It seems to me that if there is one subject upon which the Church ought to be able to speak clearly and unitedly it is this subject of a League of Nations. For Christianity in one of its most important aspects is Internationalism. "In Christ Jesus there is neither Greek nor Jew, barbarian, Scythian, bond or free."

To conclude this long letter with a practical suggestion, I would urge that these topics be taken up in Deanery meetings and similar conferences of the clergy, that they form the subjects of courses of sermons, and be brought before our Diocesan Synods where that is feasible. The literature of these subjects could be studied and so, and probably so only, shall we be prepared for the new era which is so rapidly coming upon us. Let us beware of mere frothy generalities and unctuous platitudes and strive after clear ideas, which shall truly form a theology for the times. But this can only be won by hard and earnest study and exchange of thought. With such preparation and an earnest seeking for the guidance of the Holy Spirit, the Church would be ready for action at the next General Synod.

Herbert Symonds,  
Christ Church Cathedral, Montreal.  
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## Church News

### Preferments, Appointments and Inductions.

**Rigby**, Rev. Canon Oswald, M.A., LL.D., formerly Assistant Curate of St. Bartholomew's (with title of Vicar), Toronto, has been appointed Rector of St. Mark's, Port Hope.

**Pilcher**, Rev. Charles Venn, M.A., B.D., has been appointed locum tenens to St. Stephen's Church, Toronto.

**Emerson**, Rev. Charles Ernest, Curate of St. Stephen's Church, Toronto, to be Missionary to the parish of Belmont and Havelock.

**Vaughan**, Rev. Lewis Bufton, L.Th., Rector of St. Barnabas', Toronto, to be Rector of St. Mark's Church, West Toronto Junction.

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### Thanksgiving at Kitchener.

Harvest Festival services were the heartiest and most enthusiastic held in the parish for many years. The Rev. J. B. Fotheringham, M.A., Rector of Grace Church, Brantford, was the special preacher for the day. His sermons were very greatly enjoyed by the large congregations that attended both services. At the evening service the Rector, choir and congregation of St. Saviour's Church, Waterloo, attended St. John's and added much to the interest of the service. On Monday evening following, the social service committee of the parish held a harvest home social in the Sunday School rooms, which was attended by

several hundred members. Rev. H. M. Langford is the Rector of Kitchener.

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### Presentation to Rev. W. J. Southam.

The Rev. W. J. Southam, who preached his farewell sermons at All Saints', Toronto, on Michaelmas Day, prior to his leaving Toronto to take up his new work at Winnipeg, was, on September 30th, at a meeting which was held in the schoolhouse, presented with an address and a purse of \$500 by the members of the congregation. Mrs. Southam was presented with a bouquet of flowers. Mr. Southam has been for the past ten years the Rector of All Saints', Toronto, he having been appointed to succeed the late Rev. Canon Baldwin, who was the first Rector of the parish. Mr. Southam left for his new sphere of work as Rector of Holy Trinity, Winnipeg, on October 1st.



**MR. GORDON C. BANKS,**  
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### Christ Church, Woodbridge.

This church held special Harvest Festival services on Sunday, September 22nd, the Rector officiating at Morning Prayer. The Rev. R. MacNamara, of St. John's Church, West Toronto, preached in the evening on the subject, "Our splendid heritage." Credit for the beautiful and lavish decoration of the church is due to the ladies and Mr. R. Willis, of Pine Grove.

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### Deanery of East York.

A united choral service was held October 1st, at All Saints' Church, Whitby. The choir, with visiting clergy, numbered a hundred voices, and the church was crowded with visitors from Oshawa, Uxbridge, Birchcliff and other points intermediate, as well as with a large congregation from Whitby. The Rev. Canon F. G. Plummer conducted the service and preached from the text: "Thy will be done on earth, as it is in heaven." The music included an anthem by Stainer, "What are these?" the organist being Mr. E. Odell. Almost all the clergy from the Deanery were present, and the Rural Dean, Rev. A. Durnford, spoke a few words of thanks in the school-house at the close to the members of visiting choirs and to Canon Plummer, as well as to Rev. R. W. Allen, Rector of All Saints' Church, Whitby. An excellent supper was kindly provided by the ladies of the church. It is hoped that such services as these will be held frequently.

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### The Bishop of Moosonee's Trip to the North.

News has been received by Mrs. Anderson at Cochrane of the safe arrival of the Bishop of Moosonee and the Rev. Dr. Peck in Baffin's Land. After touching at Port Burwell, where a short stay was made, a large field of exceptionally heavy ice was encountered and for a distance of 270 miles S.S. "Nascopie" had to battle her way amidst great difficulties. S.S. "Discovery," which had left St. Johns some days before the "Nascopie," was passed at a distance of about 15 miles in the direction of Resolution Island, labouring under similar conditions. Lake Harbor was reached on August 5th, and there the Bishop and Dr. Peck landed to work among the Eskimos until picked up by S.S. "Nascopie," on her return journey from James Bay. It is expected that the Bishop and his companion will arrive in Montreal about the third week in October.

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### St. James', Hamilton, Men's Association.

The annual meeting of the St. James' Church Men's Association, which was held on October 1st in the new club room, in the basement of the church, the honorary president, Rev. E. Marshall Hawkins, presided over the meeting. It was decided to open the season with a supper, on Thursday, October 10, to which men friends and convalescent soldiers will be invited. A very good time is predicted for the members during the coming year.

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### Canadian Churches as War Memorials.

Scottish Churchmen are associated with English Churchmen in promoting the building of churches in Canada as war memorials. This is being done through the agency of the Archbishops' Western Canada Fund, which was started by the two English Archbishops in 1910, and will come to a close in 1920. Over £7,400 has been received and granted for sites, 145 sites have been purchased, 23 purchases are not yet completed, and 81 churches have been built.

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### Returned Soldiers' Chaplain.

The Rev. E. Lang, formerly of the Edmonton Mission, has been appointed to special work among the returned soldiers in the city of Edmonton. The Bishop has this work very much at heart, and it is hoped that Mr. Lang, who is now convalescing in England after being wounded at the front, will soon be able to undertake the organization of this very important work.

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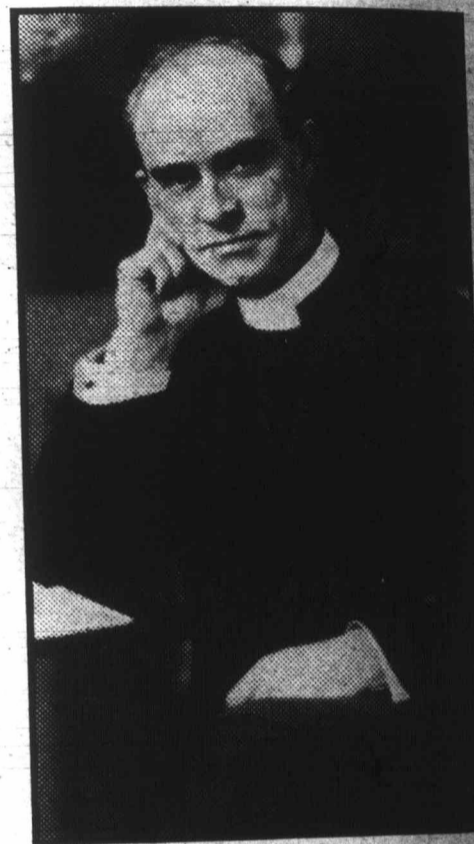
### Volunteers for Work Overseas.

Rev. Canon W. F. FitzGerald, M.A., Rector of St. Paul's Church, Kingston, and Chaplain to the Bishop of Ontario, will act as honorary transport Chaplain, and in all probability will visit the C.E.F. in France. Because of the scarcity of clergy, the needs of the diocese, and the importance of his work at St. Paul's, the Bishop only granted him a short leave of absence. Until his return Rev. J. W. Jones, clerical secretary of the Synod, has been given full charge of St. Paul's Church. Since the outbreak of the war Canon FitzGerald has been acting as honorary Chaplain to some of the troops quartered in Kingston. Canon FitzGerald undertakes the work overseas without remuneration, and is himself paying for the clerical supply at St. Paul's. Twelve nephews of Canon and Mrs. FitzGerald are serving in the British army. Canon FitzGerald carries with him testimonials from the Bishops of Montreal and Kingston and from Brig.-Gen. Hemming.

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### Archdeacon Perry's Appointment.

By a resolution of the recent Synod of the diocese of Niagara, Archdeacon Perry was appointed to visit the different parts of the diocese with the object of helping both clergy and laity in matters spiritual and temporal. Under the direction of the Bishop, he is endeavouring to bring before the Church the new responsibilities and privileges of this reconstruction period. His duties are therefore many-sided. He is preaching on Sundays,



**Archdeacon Perry, M.A.**

visiting some of the leading laity during the week; inquiring into the needs of each parish and urging all to deeper living and greater giving. He is also visiting each of the Rural Deanery meetings, thus endeavouring to find out the methods by which the parochial machinery is being operated. During the months of October and November he hopes to be in the northern part of the diocese.

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### Presentation to Canon Rigby.

Rev. Canon Rigby, D.D., who for the past four years has been the Vicar of St. Bartholomew's, on Dundas St. East, Toronto, on relinquishing that position to take up clerical work in Port Hope, was, on the evening of October 1st, presented with an address, a purse of gold and other valuable souvenirs by members of the congregation and the members of the parochial branch of the W.A. Canon Rigby, after expressing warm appreciation for the honours conferred upon himself, made a kindly reference to the veteran Rector, Rev. G. I. Taylor, who for 40 years has directed the affairs of the parish, but who was unable, owing to advancing years, to be present; also to Mr. Canniff, who for about the same period, has been superintendent of the Sunday School.

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### Corner-Stone of New Parish Hall Laid.

The corner-stone of the new parish hall of St. Jude's, Brantford, was well and truly laid on Saturday, September 28th, by the Grand Master of the Masonic Order in Canada, W. H. Ward-rop, K.C. The members of the Masonic Order paraded in full regalia to

the service. come to the read by the the Rector, & behalf of the Church, pres with a silver the good wish The Grand building which should become would radiate and moral au be the result. Rev. G. A. W

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The Rev. M.A., has Canon of All succession 1 Howcroft. T is one of the case, having tor of Fort Mr. Ingram bent of St. ton, and was ing two pror he was appoi parish, Edm of Rev. Car Johnson's a decidedly po diocese.

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Harvest T held in St. ber 27th, at Rev. P. N. the Rev. C were the pr gave splen mons which choir of St. vested and dering their ciently and On Sund Rev. Dr. V Huron Coll preacher in ber 27th, a the erection tor of that t of London, kindly agre kindly reme welcomed.

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the service. An address of wel-  
come to the Grand Master was  
read by the Rev. E. C. Jeakins,  
the Rector, after which he then, on  
behalf of the members of St. Jude's  
Church, presented the Grand Master  
with a silver trowel, engraved with  
the good wishes of the people for him.  
The Grand Master hoped that the  
building which had been thus begun  
should become the centre from which  
would radiate a great moral influence  
and moral activity everlasting would  
be the result. Following the address,  
Rev. G. A. Woodside offered prayer.

Edmonton Notes.

The Rev. R. T. Ingram-Johnson,  
M.A., has been appointed honorary  
Canon of All Saints' Pro-Cathedral in  
succession to the Ven. Archdeacon  
Howcroft. The newly appointed Canon  
is one of the senior men of the dio-  
cese, having been for some years Rec-  
tor of Fort Saskatchewan. In 1913  
Mr. Ingram-Johnson became incum-  
bent of St. Luke's Church, Edmon-  
ton, and was instrumental in organiz-  
ing two promising missions. In 1917  
he was appointed Rector of St. Faith's  
parish, Edmonton, on the resignation  
of Rev. Canon Boyd. Mr. Ingram-  
Johnson's appointment will prove a  
decidedly popular one throughout the  
diocese.

The opening meeting of the seas-  
on's work of the Anglican Sunday  
School Association took the form of a  
service held in All Saints' Pro-Cathe-  
dral on September 10th. The service  
was read by the Rector, the Rev.  
Pierce Golding, and the special  
preacher was the Rev. H. Alderwood,  
secretary of the Diocesan Sunday  
School Association.

St. James', Hespeler.

Harvest Thanksgiving services were  
held in St. James' Church on Septem-  
ber 27th, and on Sunday, 29th. The  
Rev. P. N. Harding, of Waterloo, and  
the Rev. C. F. Walling, of Fergus,  
were the preachers. Both clergymen  
gave splendid and appropriate ser-  
mons which were highly valued. The  
choir of St. James' has been recently  
vested and acquitted itself well, ren-  
dering their part of the service effi-  
ciently and reverently.

On Sunday, the 13th October, the  
Rev. Dr. Waller, D.D., Principal of  
Huron College, London, is to be the  
preacher in this church, and on Octo-  
ber 27th, at the 25th anniversary of  
the erection of the church. The Rec-  
tor of that time, the Rev. J. Edmonds,  
of London, now superannuated, has  
kindly agreed to officiate. He is very  
kindly remembered and will be warmly  
welcomed.

Canadian Chaplain Service.

The story of the social work of the  
Chaplain Service Department begins  
with an effort made in the summer of  
1915 to entertain the troops of the  
First Canadian Division. A troupe  
was formed by the 3rd Canadian Field  
Ambulance under the direction of  
their Chaplain, Captain A. H. Mc-  
Greer, and concerts were given regu-  
larly to the soldiers. The success of  
this effort was so marked that when  
the Canadian Corps was formed in the  
autumn of 1915, a request was made  
by General Wood, D.A. and Q.M.G.,  
for the Chaplain Service to undertake  
the corps entertainment work. A  
large building was secured for a the-  
atre and another for a Soldiers' In-  
stitute. This was the first effort made  
by the Canadian Army to entertain  
troops. Concerts were given every  
evening for which a charge of 2½d.  
for men and 1 franc for officers was  
made. Free entertainment was pro-  
vided in the afternoon to various bat-  
talions who were paraded for the pur-  
pose. Concert parties were also sent  
out in the area and frequently there  
were four, in order to provide equip-

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bility, because it is always accessible and is constantly  
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to its care, without such interruptions as death, absence, de-  
falcation, sickness or neglect. Corporate executorship costs  
no more, sometimes less, than individual executorship. Read  
our booklet, "Making Your Will," sent by mail on request.

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ment for this work a sum of \$3,500  
was borrowed from the government.  
Within nine months this sum was re-  
turned and a sufficient balance was  
left to carry on the work. During the  
time, from November 15th to April,  
1916, 70,000 troops had been entertain-  
ed by the Chaplain Service. Then  
there came requests from the other di-  
visions to provide recreation and en-  
tertainment for their men, so the work  
was enlarged. The Boy Scouts of  
Canada provided our department with  
a tent which served our purpose for 18  
months, being used as a church, a  
canteen, a concert hall and shelter for  
the men. In order to get a fair under-  
standing of the scope and character  
of our work it would be necessary to  
divide it under different heads.

1. Cinemas. During the past two  
years we have had cinemas operating  
in the various divisions to the number  
of four. At first our films were secur-  
ed from the various firms in England,  
many of them being provided free,  
whilst for others we paid a rental, but  
during the past year our supplies have  
been drawn from the Expeditionary  
Force Canteen at a regular charge.  
Free entertainments are given in our  
cinemas for battalions on request.  
Our evening shows are charged for at  
the rate mentioned above. Usually  
two shows are given in each cinema  
every night and the places are crowd-  
ed out. Often a band is provided by  
some unit near the cinema or a pianist  
furnishes the music. No entertain-  
ments are given on Sunday, but our  
tents and huts are used for Divine  
services all through the day.

2. Canteens. Our canteens have  
grown greatly and we have had as  
many as 14 operating throughout the  
corps. Our supplies are all obtained  
from the Expeditionary Force Canteen  
and are sold at the rate fixed by the  
army. The E.F.C. allows us a dis-  
count of 5 per cent. on purchases, so  
that we are enabled to make that per-  
centage in our sales to the troops.  
Financial statement is attached to this  
report which will give full particulars  
as to the operation of these canteens.  
We have been careful to so arrange  
them that the largest number of men  
possible will be reached. Our depart-  
ment has no establishment for either  
men or transport, but the various units  
have been very generous in loaning  
us men who were unfit for front line  
duty. Usually we have 60 men em-  
ployed in this work. The Mechanical  
Transport has also been very liberal  
in supplying us with lorries for haul-  
ing supplies from the E.F.C. to our  
various canteens.

Attached to each canteen there is a  
recreation room where tables are  
provided for games and writing. Free  
coffee is also distributed, and a small  
library provided for the use of the  
men.

3. Coffee stalls. Our coffee stall  
work has probably been one of the most  
helpful sides of our work. These are  
situated as close to the front lines as  
military regulations permit. In some  
instances we have been able to carry  
hot coffee to the patrols and the men  
in the trenches. During an action,  
besides the coffee which is always free,  
we undertake to supply the fighting

### RACHELLE COPELAND Violin Teacher and Soloist

Studios—Toronto Conservatory of Music  
and the Forsyth Academy of Music, Ham-  
ilton. Studied for three years with the  
renowned Russian Master, Leopold Auer.

men and the wounded with free bis-  
cuits, chocolate and cigarettes.  
4. Sports. We have been able to ar-  
range a great number of games for  
the different battalions and to provide  
them with much equipment of all  
kinds. A list of our supplies is also  
included in this report. The individ-  
ual Chaplains are always able to draw  
from the headquarters store whatever  
they need for the men of their units.  
We are only crippled in this work by  
our inadequate funds.

On Dominion Day, 1917, which was  
the 50th anniversary of Federation, we  
arranged a field day at Corps Head-  
quarters, when contesting teams from  
the various divisions entered the  
sports, and the finals were pulled off  
in the presence of 5,000 soldiers.  
Prizes were provided by our depart-  
ment for the winners of the various  
events. This was the first attempt of  
a field day in the Canadian Corps.

It might be well to specify certain  
incidents in our work during the major  
operations in which the Canadian  
Corps was concerned.

Somme. During the Battle of the  
Somme, we instituted the coffee stall  
work. Our department was the first  
to establish these stalls immediately  
behind the front line. Thousands of  
men were served during the whole en-  
gagement. Often units arrived late at  
night, when the men were lined up  
and served with hot drinks and food,  
as well as being provided with shelter  
for the night. We were the only unit  
at the Somme providing a cinema show  
for the troops within the shelled area.  
Our big tent, purchased in Paris for  
this work, was able to hold 1,000 men  
and often we were obliged to give  
three shows a day in order to meet the  
needs. At one period we gave over  
one side of this large tent to the Field  
Ambulance and many wounded men  
were cared for. As there was little in  
the way of shelter on the Somme  
battlefield, we were able, more than  
once, to shelter a battalion of men  
from the inclement weather.

Vimy. During the fight for Vimy  
Ridge, we did the largest business in  
our history and served from our bene-  
fit stores a very large body of men.  
Our Boy Scouts tent suffered griev-  
ously during this engagement, having  
been punctured several times, and on  
one occasion torn asunder by a mine  
explosion. Two of our coffee stalls  
were crumpled and we were obliged  
to move our cinema twice owing to  
heavy shell fire.

Hill 70. During the Battle of Hill  
70 our forward coffee stalls did very  
splendid work. We were unfortunate  
in having one man killed and two seri-  
ously wounded during this engage-  
ment. Canteens were pushed forward  
at this time in order to meet the needs  
of the men who were engaged in  
battle.

Passchendaele. At Passchendaele,  
we organized our work in conjunction  
with the Canadian Red Cross Society.  
This enabled us to have a coffee stall  
situated very close to the advanced  
dressing stations. The Red Cross So-  
ciety helped us greatly in providing  
transport and in furnishing supplies  
that we were unable to obtain, and  
we were also able to be of service to  
the Red Cross in the use of our coffee  
stalls and staff. Again, we were the  
only unit providing a cinema show  
within the shelled area during Pass-  
chendaele. We had secured a build-  
ing without a roof, inside of which we  
set up our big tent and thus were able  
to carry on our nightly shows with a  
camouflage cinema. The supplies

### AMERICA DAY

In the Church of England in Toronto, Sermons by  
Prominent Preachers of the Anglican Communion  
in the United States, in the following churches.

- 11 A.M.  
All Saints'  
Christ Church, Deer  
Park  
Church of the Re-  
deemer  
Holy Trinity  
St. Aidan's  
St. Alban's Cathedral  
St. Augustine's  
St. Chad's  
St. Clement's, Eglinton  
St. Clement's, Toronto  
St. David's  
St. George's  
St. Michaels and All  
Angels  
St. Paul's  
St. Peter's  
St. Philip's  
St. Simon's  
St. Stephen's  
St. Thomas'

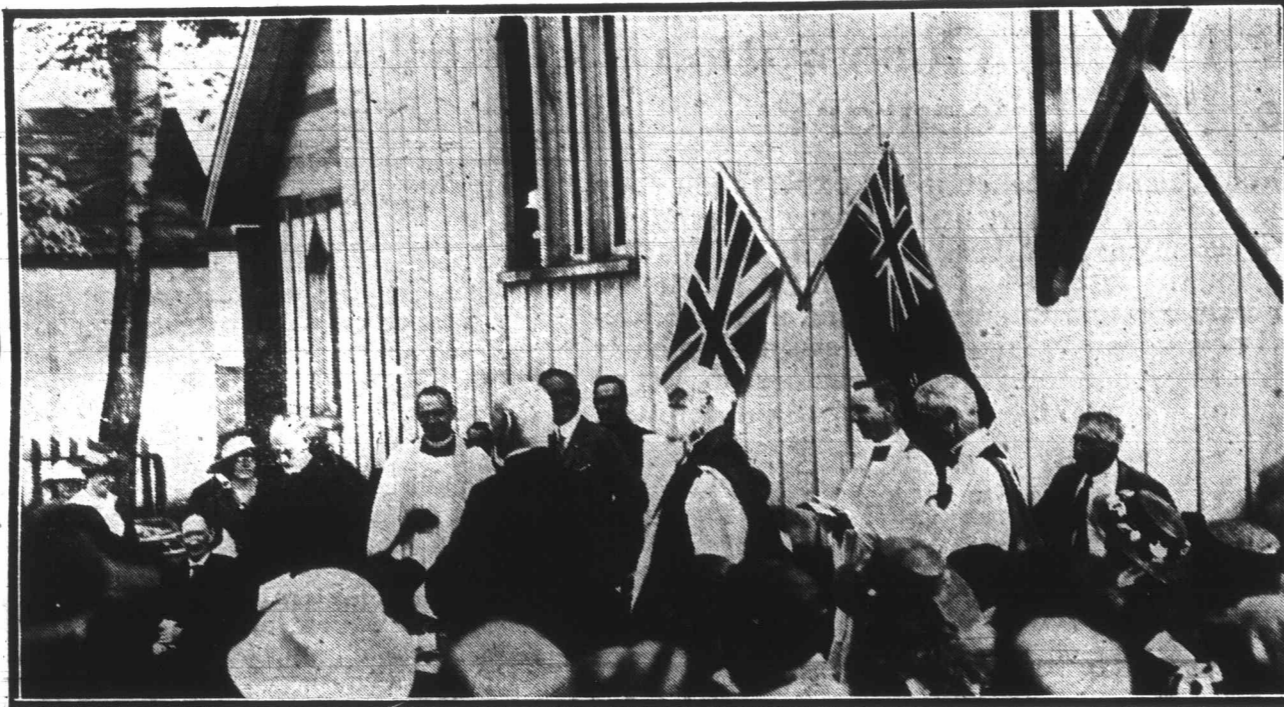


- 7 P.M.  
Church of the Epiph-  
any  
Church of the Re-  
deemer  
Grace Church  
Holy Trinity  
St. Anne's  
St. Barnabas' (Chester)  
St. Cyprian's  
St. Edmund's  
St. James' Cathedral  
St. John's, Norway  
St. Mark's, Parkdale  
St. Mary Magdalene  
St. Mary the Virgin  
St. Matthias'  
St. Matthew's  
St. Monica's  
St. Paul's  
St. Simon's  
Trinity Church, King  
St. E.

A Day of International Fellowship, Thanksgiving  
and Prayer.

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**The Laying of the Corner-Stone September 14th, 1918, of the Church at Port Credit, which is to be reconstructed.**

were all supplied to the troops without charge.

At the request of the Corps Commander an Officers Club was established at Headquarters in January, 1918. The superintendency was taken over by our department. We purchased the full equipment, loaning out 20,000 francs for the purpose. This was supplemented by the Y.M.C.A. grant of 5,000 francs. The club has met a long-felt need. Officers from the line are enabled now to visit the corps, be provided with a comfortable bed, bath and good meals. Although the club has only been running for three months, we have been able to pay back all the original loan and still have a tidy balance. Upwards of 100 officers are entertained at this club every day. It has drawn the officers of the various battalions and divisions closer together and strengthened the *esprit de corps* of the Canadian Forces.

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#### Thanksgiving Service at St. Paul's Church, Halifax.

On September 20th, there was held in St. Paul's Church, Halifax, a service of special interest, and one which will take its place among the many notable services held therein since the war began. It was a service of praise and thanksgiving in public recognition of the glorious victories of the British arms in Palestine under Gen. Allenby. There was present in the church a vast congregation and one widely representative. Among those occupying pews were his Honor the Lieut.-Governor, the Chief Justice, his Worship the Mayor, Consuls and citizens of every walk of life. The military forces of the empire were represented by a large detachment of troops, who were preceded to the church by the Garrison Regiment band, which also played on St. Paul's Hill. There were also present many naval officers and a large body of marines from a ship in port. Ven. Archdeacon Armitage preached the thanksgiving sermon from the text, Zech 8: 13. The significance of the great victory he characterized as both military and Christian, and the advent of freedom to the Holy Land he nobly and eloquently described as the breaking of the dawn of a new world.

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#### Sunday School Commission.

##### Scholar Examinations.

The annual examinations on the regular course of Bible and Prayer Book lessons and memory work for 1917-18, authorized by the S.S.C. of the General Synod, will be conducted under the direction of the Commission, wherever there are candidates, on Saturday, November 30th, 1918. Incumbents of parishes or superintendents of Sunday Schools should make application for the question papers

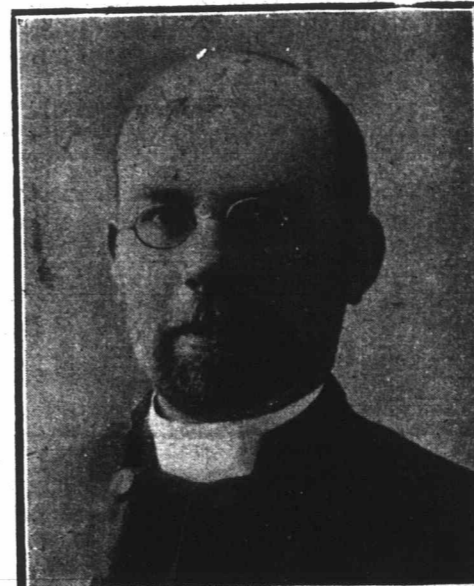
not later than November 4th, to the Sunday School secretary of their diocese stating the number of copies of each paper, Junior, Middle and Senior, they will require. Two examination papers will be set in each grade, one on the Scripture lessons and Scripture memory work, and one on the Prayer Book lessons and Prayer Book memory work. Candidates are required to pass in both Scripture and Prayer Book papers in order to receive the certificate of the Commission. In connection with these examinations **three silver medals** are open for general competition—viz.: 1. For the pupil, in any part of the Dominion, taking the highest standing in the examinations of the Junior grade. (Offered by Grace Church, Toronto.) 2. For the pupil in any part of the Dominion taking the highest standing in the examinations of the Middle Grade. (Offered by a gentleman of the diocese of Rupert's Land and known as the Rupert's Land Medal.) 3. For the pupil in any part of the Dominion taking the highest standing in the examinations of the Senior Grade. (Offered by St. Alban's Cathedral Sunday School, Toronto.) At the conclusion of the examinations, the written papers should be forwarded at once to your Diocesan Sunday School Secretary. R. A. Hiltz, General Secretary.

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#### The New Secretary of the Social Service Council.

Rev. Canon C. W. Vernon, of Halifax, N.S., who has just been appointed the first General Secretary of the Social Service Council of the Church of England in Canada, was educated at the Hastings Grammar School, England, and at King's College, Windsor, N.S., where he won the Stevenson scholarship, the McCawley Classical scholarship and the McCawley Hebrew and other prizes. He took his B.A. with first-class honours in theology in 1896. In 1899 he proceeded to the M.A., and in 1901 took his B.D. by the Provincial Synod examinations. He was ordained deacon in 1896 and priest in Advent of the same year by Bishop Courtney, of Nova Scotia. After serving for two years as classical master at King's College School, Windsor, N.S., he was elected Rector of North Sydney, Cape Breton. Since 1906 he has been editor of "Church Work," the well known and old-established Church paper of the Maritime Provinces. While in Cape Breton he was at various times secretary of the Sydney Deanery, organizing secretary of two successful conferences of the Archdeaconry of Cape Breton, president of the North Sydney Y.M.C.A., president of the Cape Breton Church Sunday School Association, and did much literary and newspaper work, publishing in 1902 "Cape Breton at the Beginning of the Twentieth Century," a large historical and descrip-

tive work, now the standard book on Cape Breton. In 1907 he came to Halifax to take up the work of secretary of the Church of England Institute at a time when it had almost been decided that the institute must be abandoned. In 1908 he was one of the delegates of the diocese of Nova Scotia at the Pan-Anglican Congress. In 1910 he was the general organizing secretary of the Bicentenary Celebration and Canadian Church Congress at Halifax, and published "Bicentenary Sketches and Early Days of the Church in Nova Scotia." In 1911 he organized the campaign which resulted in the paying off of the quarter-of-a-century, old mortgage on the Church of England Institute. In 1912 he was the executive secretary of the Men's Missionary Convention. In 1916 he was the organizing secretary of the campaign which resulted in the paying off of the mortgage on All Saints' Cathedral, Hal-



REV. CANON C. W. VERNON.

fax, and its consecration on All Saints' Day of that year. In 1917 he was the organizing secretary of the Diocesan Mission Board, and took a leading part in the establishment of the Archbishop's Fund for the increase of the stipends of the clergy in the aided missions of the diocese. In March last he obtained a year's leave of absence to take up, at the request of the Archbishop of Nova Scotia and the Board of Governors of King's College, the work of organizing secretary and managing director of the King's College Advance Movement to raise \$125,000 to pay off the overdrafts of \$45,000 of the College and to provide additional endowment. Of this amount \$81,000 has already been subscribed. He has been an examining Chaplain to the Archbishop of Nova Scotia since 1908, and in 1913 was appointed an honorary canon of All Saints' Cathedral. Last May the Board of Governors of King's College appointed him a Fellow and Professor of the College. For the past four years he has been priest-in-charge of the Mission of Emmanuel Church in

the parish of Christ Church, Dartmouth. At the time of the celebration of the 100th anniversary of Christ Church, Dartmouth, last year, he wrote at the request of the Rector and vestry a 200-page history of the parish. Canon Vernon is vice-president of the Nova Scotia Boy Scouts Council and also a member of the Dominion Boy Scouts Council.

He has always taken an active interest in Social Service work. He has been convener and secretary since its formation of the Social Service Commission of the diocese of Nova Scotia, the first to be formed in the Church of England in Canada. He succeeded Archbishop Worrell as president of the Social Service Council of Nova Scotia in 1912, and has occupied that office ever since. In 1917 he took an active part in the Prohibition Movement in Nova Scotia, and was elected president of the Nova Scotia Temperance Alliance, which organization has this year been amalgamated with the Nova Scotia Social Service Council, with Rev. Dr. Grant as its General Secretary.

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#### The Bishop of Birmingham at Montreal.

A stirring appeal to the Canadian people to do their part to carry on the war to the end with increased strength and energy, was delivered by the Right Rev. H. R. Wakefield, Bishop of Birmingham, speaking at the Canadian Club, on October 3rd, Montreal. His Lordship, who wore the khaki uniform of a British army Chaplain, declared that this war was more God's war than any crusade ever fought, and that it had to be carried through. He spoke of the league of nations and of the impossibility of admitting Germany into it until she had gone through a long period of education. The Bishop said it was not a good thing for a Bishop to come to Canada as a kind of swashbuckler, to trumpet forth his desire that people should keep on fighting, unless he had good reason for it. But he truly believed this was God's war, more than any crusade undertaken long centuries ago. To some it seemed an absolute contradiction of the Divine intention that there should be war between nations. But national wrongdoing was worse than individual wrongdoing and therefore in a Christian state it must be rebuked and punished. Earth could not be regulated on the assumption that everybody was going to co-operate in the purpose of the Almighty, for "we are an imperfect world and we must labour to defeat the intentions of the unworthy and bring nearer to God the mind of the mass of the people of all nations." War could be educative and reformative, and also punitive, and they should not leave out the punitive. As one who had received part of his early education in Germany he declared that the most cruel thing they could do to Prussia to-day would be to let her off too easily. If they do so, and weakened at the critical moment, then they would never make of that country what they would like it eventually to be. His Lordship gave reasons which justified war, emphasizing that although it was horrible it not only became justifiable under certain circumstances, but a duty, and they could not possibly let their hands weaken now that success was crowning their efforts. As to the league of nations, his Lordship said: "We have a league of nations, and we have got to keep that going, and then no other league of nations will dare disturb the world's peace." In time, no doubt, but he could not help thinking it would be a long time, they might train and educate their foe to be worthy to enter into such a league of nations. "But don't hurry. Do not run away with the idea that if you do away with the Kaiser and one or two of the militarist party, you have got a beautiful, A"

Church, Dartmouth, of the celebration of the anniversary of Christ, last year, he was of the Rector and the history of the parish. He is president of the Rector and the Rector's Council and the Dominion Boy

He has been an active in- ce work. He has been secretary since its inception. He is president of the Rector and the Rector's Council and the Dominion Boy

**Birmingham at real.**

to the Canadian art to carry on the increased strength delivered by the Wakefield, Bishop making at the Cana- ber 3rd, Montreal. wore the khaki uni- rmy Chaplain, der was more God's le ever fought, and rried through. He of nations and of of admitting Ger- il she had gone riod of education. t was not a good to come to Canada uckler, to trumpet hat people should nless he had good he truly believed ur, more than any n long centuries eemed an absolute e Divine intention be war between tional wrongdoing individual wrong- re. in a Christian buked and punish- ot be regulated on at everybody was e in the purpose of "we are an imper- must labour to des- of the unworthy o God the mind of ple of all nations." ative and reforma- mitive, and they ut the punitive. As ceived part of his Germany he de- st cruel thing they ia to-day would be easily. If they do at the critical mo- ould never make of they would like it His Lordship gave ified war, emphasiz- it was horrible it ustifiable under cer- s, but a duty, and sibly let their hands success was crown- As to the league of hip said: "We have s, and we have got and then no other will dare disturb In time, no doubt, hp thinking it would ey might train and o be worthy to enter e of nations. "But not run away with u do away with the two of the militarist for a beautiful, At



**Cleans Bath Tubs**

with Half the Rubs



copper bottom, perfect residuum of the German people. You have not. You will have to re-educate the German before the German can be admitted to that league of nations, and don't be in a hurry."

**A Tribute to the Late Mrs. Fessenden, Hamilton.**

The Board of Control of the City of Hamilton has decided to ask the City Council to pass the following resolution at its next meeting in honour of Mrs. Fessenden, the widow of Rev. E. J. Fessenden: "Resolved: That the Council of the Corporation of the city of Hamilton place on record an expression of the loss the city has sustained by the death of the late Mrs. Clementine Fessenden, a good woman, greatly beloved and respected by all classes of this community; one whose love for her country was a noble example of true patriotism and an inspiration to the childhood of the British Empire. As the founder of Empire Day, her memory will be perpetuated and cherished throughout Great Britain and her dominions. The council feels that by her death the city has suffered the loss of a true woman whose sterling qualities of character and devoted loyalty to the country of her birth remain an example worthy of emulation by the people of this community."

The large part she took in the life of the community was indicated by the pall-bearers who represented Christ Church Cathedral, the Press, the Historical Society, the City Corporation and the Board of Education. Mrs. Fessenden was an active worker in the Cathedral.

**Haysville Notes.**

The Wilmet Branch of the W.A. presented life memberships in the Diocesan W.A. to Mrs. Henry Walker, Haysville, and Mrs. W. R. Plum, New Hamburg.

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Rev. W. T. Cluff, Rector of St. James Church, Stratford, preached at the Harvest Thanksgiving service in St. George's Church, New Hamburg, October 4th.

**Good Progress Being Made.**

Excellent progress is being made on the new Sunday School Building of St. Barnabas', Toronto, and it is expected that the building will be completed before the winter sets in.

The first meeting of the parochial missionary society was held on October 7th, when reports of the Summer School were dealt with. The Rev. M. Field gave a lecture on his work at the school in Carcross, Yukon Territory.

**Three Weeks of Harvest Thanksgiving**

The Harvest Thanksgiving services for the united parish of Florence, Anghrim and Inwood, Rev. P. H. Streeter, Rector, were held on the last three Sundays in September, respectively. The churches were tastefully decorated and the attendances very large. The subjects of the Rector's sermons were "The Withered Fig Tree" and the "Rich Fool. The collections amounted to over \$225.

**Men's Social Club at St. Chad's, Toronto.**

The Men's Social Club of St. Chad's, Toronto, is being reorganized by the new Rector, Rev. A. J. Reid. Meetings are to be held weekly throughout the winter. The Earls Court Boy Scouts attended the morning service at this church on October 6th. An office room and a new clergyman's vestry is being added to this church for the use of the Rector.

**Men Wanted For British Honduras**

IN a recent letter the Bishop of British Honduras says: "We are just at the mouth of the Mississippi River, approaching New Orleans, on my way home to Belize. By the time I get there I shall have travelled in two months about 5,500 miles by sea and land, confirmed about 350 candidates (150 in the Canal Zone for the American Church and 200 in the rest of Panama and Costa Rica), the large majority of the candidates being adults. One day in Costa Rica I held four confirmations at places many miles apart (confirming 62 candidates from 14 to 70 years old), and travelling 125 miles by railway and motor car in rather less than 12 hours. After I have been home for a few weeks, looking after matters near home, I shall have to make another trip via New Orleans, in order to go to Nicaragua, and I may revisit Costa Rica, if I can get communication between Greytown (Nic.) and Limon (Costa Rica)."

The Bishop is in sore need of men. In addition to his other needs he requires a man for Port Limon, Costa Rica. There are splendid prospects for the right man and a large work to be done. Port Limon is really the most important parochial charge in the south. The place is tropical, but very healthy, and is within six hours by rail of San José up in the mountains, where there is a most delightful climate, like English spring. The rectory is a good one, though needing repairs, which will be done at once, and the stipend will begin at \$1,200 (gold), and the living is not as expensive as Belize. Any priest in Canada who may be attracted by this work and feel it a call may communicate with the Canadian Commissary, the Ven. Archdeacon Ingles, 408 Brunswick Ave., Toronto.

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MADE IN GERMANY

(Continued from page 649.)

tian oppressors. "O, Moslems, thou who art smitten with heaviness and art on the verge of sacrificing your goods, gather around the Imperial throne and bow the knee to God, embrace ye the feet of the Calif's throne and know that the State is now at war with Russia, England and France, and that these peoples, all of them, are the enemies of Islam." Dreadful word! There is not a missionary living who would dare to say as long as he was sane and sober: "I am the enemy of Islam." It would cost him his life. No more than you would take a page of Mohammed's Bible, and tear it on the street. The people would rise and say: "Religion, religion, God is great," and the end would not be hard to guess. And Germany's programme called on the Moslem world to declare war on the whole Christian world officially. This programme was sent in more than twelve languages, by post, because there was a censorship. We can thank God there is a censorship in Egypt. Can you conceive any programme that was more dastardly? In Egypt, where the government is more than fair to the Mohammedans, where all were content and growing wealthy, to that country came that programme, where ten and a half million Moslems, 95 per cent. of them illiterate, would have turned loose upon the remnant of the Coptic Church and the little handfuls of the English and Americans. The whole Nile valley would have run with blood if Germany's programme had been carried out. Our work in Egypt has gone on throughout the whole of this war without any hindrance. If you ask me why the Holy War failed I can only say, it failed because God overruled. Of course there were the men who came from New Zealand and Australia. Thank God for them. There was not loyalty everywhere but disloyalty never dared to show so much as an uplifted finger throughout the war. What was true of Egypt was true of Algeria and more marvellous still, was true of Morocco. Has it ever occurred to you what Morocco was like before the war? That missionaries spoke of Morocco as the darkest corner of the Moslem world? One of the greatest tributes to French rule is that within half a year she could so control Morocco that they are fighting in the western trenches with the French against the Germans. They fight side by side with the Allies. They work for the Red Cross relief. They ignored the call of fanaticism. They heard the call to fight. It shows the absolute breaking up of Mohammedan unity, of Pan-Islam face to face with the greater issue of democratic order against autocracy, of righteousness over against intrigue. Thank God the peo-

ple in India could see the difference. Had there been a real Holy War I think nothing could have held back any part of the Moslem world. But this was not the Holy War. It had been made in Germany. There was one place where the Holy War was carried out. I know that I am saying something that is very strong tonight. Many Christians would not at first believe that statement that there are three reasons why the missions in the East have come to the conclusion that Germany is responsible for the Armenian massacres. Why did the programme of a Holy War fail except within the bounds of the Turkish Empire? There is only one answer, the Mohammedans even in Turkey would not have stooped to carry it out had they not been under direction. Another answer is the testimony of neutral witnesses. You have it in that book by Viscount Bryce on the Armenian massacres. You have it in the witness of the missionaries from Persia, Mesopotamia, Turkey and Palestine. I was present at a committee meeting of the Armenian and Servian Relief in New York when they determined to raise money for the orphans and widows. I spoke to a number of those men with whom I could not correspond for three years because of the censor and I asked: "Is it your clear conviction that Germany was responsible for those things you have recounted to us, for the doing to death by sword and famine?" and one and all they said: "We are convinced." In the book, "Two War Years in Constantinople," the author leaves not a scintilla of doubt that Germany's programme was to remove the Armenians, that the Kaiser had taken his lesson from Abdul Hammed who said the only solution to the Armenian question was to remove the Armenians. The proof of this is found also in the testimony of the Armenians themselves. When the refugees in that sad encampment just outside Port Said have been fed and clothed, they tell their stories of their journey across the desert. When I was a boy I was given Fox's Book of Martyrs to read, but you can put that in the grate and read to your children the story of the Armenian Church. She is the most glorious because she has given the greatest number of martyrs. What of the result of this war in the Near East. Germany's programme was a Holy War. "Deutschland uber alles,"—Germany over everything, even over Turkey, as long as Turkey obeyed Germany's behest. God's programme is not in those terms. You will find in the Old Book, "He shall reign from sea to sea and from Egypt to the ends of the earth. In that day there shall be a highway from Egypt to Assyria." What a wonder-



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when Headaches threaten*

ful programme we have in the Old Book. It looks like an editorial from the "Globe" or "Times," it is so up-to-date. That programme is being carried out. There are three things we can see clearly even now, and the war is not over; first, vast areas once closed to the Gospel message are wide open; secondly, new highways constructed because of the war are used as arteries between East and West for civilization and missions; and thirdly, there is a new spirit in the hearts of the Mohammedans. The new area begins at Abyssinia. In 1912, if a company of people from Toronto had said: "We feel called of God to begin a mission in Abyssinia," they would have been told the time was not ripe. Today it is open. That great land is being opened to Christian missions, and Mesopotamia, where I spent many years of my life always face to face with the dead wall of Turkish possession, where every book was examined in the Custom House, Mesopotamia is a new province, we hope, in the British Empire. An entirely new area has been opened for Christian education and missions. "Uplifted are the gates of brass, the Cross is in the field." The Moslems know it and know it so deeply that the very last thing we must do is to speak to them as if we were triumphant. They are cut to the heart. They have felt their Empire crumbling and now it is for us to go to them with the ministry of love and kindness, of the long-suffering of Jesus Christ. When you preach to prisoners you do not tell them they are in jail. When you speak to the Turks and Arabians and Egyptians, you do not tell them they are conquered. They know that. We must proclaim to them liberty and life through Jesus Christ, and unless all the promises of God's word are scraps of paper, we may expect to see a great

harvest in that country. There is an appeal for 175 new workers to go as soon as peace is declared, to proclaim that peace which has no end, and which brings to the human breast that peace through the blood of Jesus Christ. The missionaries feel that the hour has now come to proclaim Christ tactfully, lovingly to every Mohammedan heart. I met a couple of Mohammedans in the train. One was a merchant, a worldly man, and I said to him, "What do you think about this war?" and he answered, "What do I care, what do we care whether the keys of the Kabala are in the pocket of the Kaiser or King George." Then I turned to the man whose sympathies were with mine, and asked him what he thought and he replied, "God is ploughing, ploughing, ploughing." The wisdom of the East spoke in that word. God is driving his ploughshare through human prejudices and selfishness, through our lives and their lives. And I said: "How about the sowing," and he said, "God knows best." God knows best and He is waiting here to-night calling some of us to go and sow in the fields that so long have lain fallow, to sow His seed, the word of truth. Not Deutschland, but God should have the supremacy in the East.

Prepare for Victory Loan—Save!

### BISHOP STRINGER HONOURED.

(Continued from page 650.)

showed the same devotion to God's Truth which the Christian Eskimo showed.

The Principal, in his annual statement, paid tribute to the memory of two students whose deaths have been reported since the last Convocation—Cadet Claude Elliott, Lieut. A. W. Hyder. In all probability Lieut. A. E. Barrett, who has been reported missing for some weeks, must be counted as lost.

The roll of the College is 28 students this year including three returned men—Lieut. C. C. Harcourt, J. W. Bell and E. L. Wasson, who has been a prisoner in Germany. Rev. H. W. K. Mowll, a former teacher of Church History, is serving as a Chaplain in France.

Professor T. H. Cotton, who is leaving the College to be Rector of St. Aidan's, Toronto, was presented with a gold watch and an illuminated address which spoke in glowing terms of the work and influence of his twelve years' service in the College. Dr. Cotton will be able to give a course of lectures in his former subject this session. There will be no member of the faculty living in the College building because the Dean's house has been rented during the war to Y.W.C.A. as a Hostess-House for the Royal Flying Corps which is quartered in part of Wycliffe College. Rev. Rural Dean James read the opening prayers at the Convocation.

Prepare for Victory Loan—Save!

### WOMAN'S AUXILIARY TRIENNIAL MEETING, WINNIPEG, 1918.

(Continued from page 651.)

On Thursday afternoon the estimates for the year 1918-19 were placed before the Triennial by Miss Edith Carter, Dominion treasurer, as follows: For Canadian dioceses: Algoma, \$3,778; Athabasca, \$6,013; Caledonia, \$1,924; Calgary, \$8,190; Cariboo, \$3,689; Columbia, \$2,417; Kewatin, \$955; Kootenay, \$450; Mackenzie River, \$5,480; Moosonee, \$4,829; Qu'Appelle, \$4,304; Saskatchewan, \$9,981; Yukon, \$4,572; and for work among the Orientals in Canada, \$4,380. For foreign work the estimates are: \$16,248 for Honan, China; \$15,762 for Mid-Japan; and \$11,300 for Kangra, India. There is also the \$25,000 pledge to the Indian and Eskimo Endowment Fund; as well as \$5,950 for educational work; \$25,797 for Dorcas work in Canada, and \$2,630 for other Dorcas work. The total estimates for all purposes are \$145,734, as against \$104,211 for last year.

The following officers were appointed: Dominion president, Mrs. Patterson Hall, Westmount, Quebec; honorary president, Mrs. Tilton, Ottawa; vice-president for Manitoba and the North West, Mrs. E. K. Matheson, Battleford; vice-president for Maritime Provinces, Mrs. G. F. Smith, Fredericton; vice-president for British Columbia, Mrs. dePencier. Mrs. J. Donaldson was elected treasurer in place of Miss Carter, who would not stand for re-election again. Miss Carter has held office of treasurer for 17 years. Miss Waud and Miss Bogert were returned as recording and corresponding secretaries, respectively. Miss Halson was re-elected Dorcas secretary; Mrs. Willoughby Cummings, D.C.L., "Leaflet" editor; and Miss Minty, secretary-treasurer of the literature department. The new office of Girls' and candidates' secretary will be filled by Miss Metcalfe.

Mr. G. B. Nicholson, M.P., gave a graphic description of missionary work among the Indians who live in the watershed of Hudson's and James' Bays. It is proposed to erect a hospital at the mouth of the Albany River in memory of Bishop Vincent—to be called the Vincent Memorial Hospital. A most interesting address on Oriental work in Canada was delivered by the Rev. N. L. Ward, of Vancouver.

A conference of Churchwomen was held in the evening. The Rev. H. P. Barrett, Winnipeg, presided. Addresses were given: "The service of God in the care of youth—Tend My Lambs," by Mrs. Cuttle, Toronto; "The Service of God in the Church's Work—Thoroughly furnished unto all good works," by Miss Newnham, Saskatchewan; "The Service of God in the Common Task—Not slothful in Business," by Miss E. A. Jones, Winnipeg; and "The Service of God in self-consecration—Your Reasonable Service," by Rev. E. A. Anderson, Brandon.

A business session was held on Friday, September 27th, when the following resolution was passed: "Owing to the difficulty of obtaining accurate information regarding the Bible Women and the children in schools and homes in the foreign field, the supporters be asked wherever possible to pay into a fund, instead of supporting individual women and children."

Votes of thanks and appreciation for all hospitality and kindness received during the Triennial meeting were passed; also special votes of thanks to Mrs. E. K. Matheson for presiding, and to the clergy and others who had contributed helpful addresses. The meeting closed with prayer after the National Anthem had been sung. In the afternoon a number of the delegates had an enjoyable trip to Dynevor Hospital, near Selkirk. This hospital is maintained by Rupert's Land W.A.

### Boys and Girls

#### THE DREAM ANGEL.

The days when I've been good  
I'm glad to go to bed,  
Because I know an angel stands  
Above my head.  
And then my dreams are glad,  
And happily I roam  
With dear dream children in the fields  
Of their dream home.  
But after naughty days,  
My kindly angel stands  
Above my bed with drooping wings  
And empty hands.  
And then my sleep is sad,  
And all the night time long  
I have no happy dreams, because  
My day was wrong.

—Selected.

#### THE MIGRATORY SENSE.

The migration of birds, unlike the migration of human beings, is a very mysterious thing. Flying, as most of the song-birds do, by night, coming and going in great flocks, and changing their locality for no one reason, but for many, the problem of these "tidal waves" in bird life is wholly fascinating. Mr. D. Lange, in the "Atlantic Monthly," in discussing some phases of it, speaks as follows concerning the birds' sense of direction:—

How do birds find their way? There is no doubt that they are often guided by sight along coasts, lakes, rivers and valleys, which are plainly visible for a great distance from the height at which birds travel.

In other cases, old birds which have been over the route lead the way, and the young birds follow their calls and their leadership.

What wonderful stories these winged travellers could tell if they could talk to us! What fascinating teachers of geography they would make for our children! It has, however, been shown lately beyond all reasonable doubt that in addition to keen sight, acute hearing, individual experience and race instinct, birds possess what must seem to us a kind of sixth sense, the sense of orientation.

The Harriman Alaska Expedition found flocks of murres, which are sea-birds, flying straight for their home on a lonely rock island thirty miles away, through a fog so thick that everything a hundred yards off was absolutely hidden from view. What human brain could guide a ship thirty miles through a dense fog without a compass?

Still more conclusive demonstration of this sense of direction in birds has recently been furnished by Prof. John B. Watson. He caught and marked fifteen sooty terns and noddies on the Dry Tortugas, in the Gulf of Mexico, and took them out to sea. Some of the birds were carried as far as Cape Hatteras, eight hundred and fifty miles north of the Tortugas, before they were set free.

The sooty terns and noddies are southern birds, which seldom range farther north than the southern coast of Florida, and it is not likely that any of those experimented on had ever been farther north; but none the less, thirteen out of fifteen found their way back to the Tortugas Islands.

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Waterloo-Ontario

**Girls**

**ANGEL.**

been good bed, angel stands

are glad, m children in the fields me.

lays, stands drooping wings

is sad, time long eams, because g.

—Selected.

**DRY SENSE.**

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**The Jolly Animals' Club**  
By LILIAN LEVERIDGE

XIII.

**The Trial in the Cave.**

IN spite of the cloud that had overshadowed the Merry Forest, there was a large meeting of the Jolly Animals' Club. Every firefly lantern was trimmed and glowing brightly; every bird voice was in tune; and every member of the Club waiting quietly in his place. They were unusually quiet, but for all that, they were also unusually excited. "It's funny how my hair stands up on end," whispered Rennie Red Fox to his neighbour. "I have a queer feeling that something interesting is going to happen."

"That's just the way I feel," answered Quilly-Coat, the porcupine. And they were right, for something interesting did happen, as you shall presently see.

The meeting began with the usual bird chorus. Then Professor Owl made a speech—or rather he began to, but it came to a sudden end.

"My dear friends and brothers," he began. "I am afraid that for the first time the Jolly Animals' Club is not in a jolly mood. How can we feel jolly when we are all mourning the death of our dear young friend, our gifted poet, our sweet musician—Dearie, the Canary Bird?"

Just here there was a slight disturbance at the door, and the Professor stopped to ask what was the matter.

Fleet-foot, who was door-keeper, answered excitedly. "Snooper, the sparrow, and Swooper, the night-hawk, are here, and they say they know all about what happened to Dearie, but they won't tell a word unless they may come in and stay."

Now Snooper was not by any means a favourite with the birds; and as for the night-hawk, all the Butterfly

family, as well as many other little folks, were afraid of him. His fog horn, which he was so fond of blowing, kept them awake at nights, and his big, wide-open mouth frightened them. So until now both had failed to get into the Cave.

But it didn't take the Professor long to decide the case. "Of course they may come in," he said. "Anyone who brings such important news, be it good or bad, will be given a welcome in the Club. Show them in."

They came in, and at once there were cries of "Platform! platform!" The Professor was wise enough to know that nobody wanted to hear any more of his speech just then, so he called the new-comers to the front and asked them to tell all they knew.

Swooper spoke first. "Mr. Professor and all the Jolly Animals," he began. "Yesterday as I was sailing lazily up in the sky I saw Dearie. His manner puzzled me, for he seemed to be moving slowly along in the stiffest way, so unlike his usual wavy flight, and without moving his wings a bit. I came down closer and was surprised to see that he was sitting on a girl's hat. 'Come away quick!' I whistled, but he didn't stir. I swooped down as near as I could get, and then I understood it all. It was our little friend all right, and yet it wasn't; for there was not a drop of warm blood in his body, and his loving little heart was gone. There was only his skin and feathers, stuffed with wool, and in his head, instead of eyes, were two glass beads."

At this dreadful news a sound of weeping and wailing came from every part of the Cave, and there was a flutter of tiny handkerchiefs. Even the Professor, who didn't usually carry a handkerchief, had to borrow one. He blew his nose hard and muttered something about having caught cold from sitting in a draught.

"I watched," the night-hawk went on, "until all that was left of Dearie disappeared in a place they call a church. That's all I know, and Snooper will tell you the rest."

The sparrow then made his bow and began: "What I saw happened a week ago. I was in an elm tree by the winding river when Tom and Nan (that's a boy and girl I know) passed just below. The boy had a gun. Suddenly the girl said, 'See that canary in the tree there, Tom! How pretty it would look on my new hat! I wish you'd shoot it, and I'll get it stuffed.' The boy lifted his gun, but just then Dearie (for of course it was he) began to sing. 'I hate to shoot him,' the boy said. 'He seems such a gay little beggar.' But the girl said, 'Nonsense! Don't be silly, Tom. There's lots more.' He shot then, and Dearie fell. You may be sure I didn't stop to see any more, but got away as quickly as I could."

"But I have something more to tell. I know where Nan is at this minute. She's camping with her sister and her father, who's deaf as a door post, near Lake Lonesome, and if there are two animals big enough and brave enough to carry her I'll gladly show them the way. Wouldn't it be a good idea to bring her here at once, and let the Jolly Animals punish her as she deserves? I'm sorry Tom isn't within our reach, but she's the worst anyway, and it is mostly her fault."

Instantly there was wild excitement in the Cave. Everybody wanted the girl to be punished; and of those who offered to bring her, the Professor chose Puck, the monkey, and Mrs. Black Bear. In a minute they were off.

Nan was dreaming comfortably in the moonlight, when she awoke with a start to see the grinning face of a monkey bending over her. She tried to scream, but was too frightened to get out a sound.

Puck put his mouth close to her ear and whispered, "You better be quiet. If you say a word I'll stuff my hand

in your mouth. Here, Mrs. Bear, you carry her head and I'll take her heels."

When fair, little blue-eyed Nan felt herself lifted in those ugly, hairy arms and carried away into the dark woods she would have gone clean crazy with fright if she hadn't believed she was dreaming.

In a few minutes they came to the Cave. At first Nan's eyes were dazzled by the firefly lanterns, but when she saw the angry animals crowding around her, growling and snarling, and the air full of birds and bats swooping down almost into her eyes, she called out loudly. "Oh, what a horrible dream! Pinch me, somebody, and wake me up quick!"

No sooner said than done! Dr. Crow, Rennie Red Fox, and half a dozen more, pinched her on the spot. She fairly yelled with the pain of it, but alas! didn't wake up. At last Professor Owl brought them to order and made them stand back, while he put her through a short but very terrifying trial.

"Do you wear a stuffed canary bird on your hat?" he asked.

Nan whispered a frightened "Yes."

"Speak up!" he hooted, "so that everybody can hear you, or you'll get pinched again."

"Yes," she answered a little louder. "You asked Tom to shoot it for you, didn't you?"

Her answer was greeted with half a hundred cries of "Shame! Shame! Shame!"

"Then you are the real cause of the death of Dearie, our sweet singer and poet. Answer me now. Are you guilty or not guilty?"

Nan hung her head and could scarcely speak, but her pale lips framed the word "Guilty!"

The Professor then turned to the audience. "You have heard the prisoner confess the crime. The next thing is to pass sentence upon her. What shall be done to Nan? I am ready for any suggestions, but don't all speak at once."

In a moment a big hen hawk swooped down from her perch and screamed shrilly. "Let me punish her. I'll skin her with my sharp beak and claws, just as Dearie was skinned."

"Oh! Don't!" cried Nan in terror. "Very good," said Professor Owl calmly. "Who else has something to suggest?"

"I'll stuff her," Mrs. Bear offered. "There's lots of nice wool on the bulrushes by the pond."

"I'll boil her hard heart and see if I can make it tender," said Quilly-Coat.

"I'll pick out her eyes," said Dr. Crow, "and put big green glass beads in her head instead. I know where to find some."

"Don't! Don't! Don't!" cried poor Nan, covering her eyes with trembling hands.

"Very good, very good indeed!" said Professor Owl calmly. "Anything else?"

"Oh, please—let me—go home!" cried Nan, sobbing wildly. "And I won't—do it—any more."

Professor Owl, who really was not so hard-hearted as he pretended to be, called for silence. Then he told Nan all about Dearie—his cosy little home and his love for his mother; his cheery nature; his sweet little songs; and how all the Merry Forest were in mourning for his death.

"Oh, I didn't know. I didn't think!" said Nan, crying softly now. "If you'll only let me go home I'll make a pretty grave for Dearie by the River, and plant flowers on it. And I'll never, never, never wear a dead bird on my hat any more. Oh! I'll be so good. Please forgive me!"

"My dear friends and brothers," said Professor Owl, turning to the audience. "Here is a chance for us, one and all, to exercise the spirit of our Club. I leave it to you. Shall we forgive Nan and let her go home?"



"Yes, yes!" they answered all together—with one exception. Puck wanted to have her ducked in the Winding River first, but nobody would listen to him, and Mrs. Black Bear carried Nan safely back to her little camp bed.

Next morning when she told her father and sister about her adventure they just laughed at her and said she had been dreaming. She wasn't quite sure herself whether it had been a dream or not, but she kept her promise to the Professor. Dearie now rests beneath the flowers, and Nan refuses to wear so much as a feather in her hat.

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## "I'm a Christian, Sir!"

Incident in a Chinese Camp.

By Rev. J. Miller Graham.

I was endeavouring to arrange a united weekly service for the Chinese Christians in my area in France. But this meant that I had to see no fewer than four commanding officers of the Labour Battalion, in order to secure for the men permission to leave their own compounds. I had received the cordial consent of three of them, but when I approached the fourth I was confronted by a somewhat different attitude.

"I don't think there are any Christians in this camp," said the C.O.

"Oh, yes, sir," I remarked, "I know of a few. But perhaps you have not looked for them as I have."

A young lieutenant standing by, who was appealed to on the point, replied with some heat that "he had no sympathy with Christianity; that, indeed, he was antagonistic to it."

"That, sir," I said, "is not the point. All I ask is that Chinese who are Christians be allowed to attend the weekly service I am arranging for them. You will, I trust, allow to others the liberty you seem to claim for yourself in such matters."

Addressing the lieutenant, the C.O. said:—

"Go with Mr. Miller Graham, and find out if there are any Christians in the camp. Ask the interpreter; if anyone knows, he will."

(Saluting) "Yes, sir."

So off we set in our search, the two of us.

He called for the Chinese interpreter. "Have we any Christians in camp, Mr. Wang?"

Clicking his heels and saluting, he said, with a radiant smile: "I'm a Christian, Sir!"

If the lieutenant had been struck a blow in the face he could not have shown greater astonishment. He was completely taken aback. I did not myself know at the time that the interpreter was a Christian. It seemed like Providence taking the situation in hand, and, through the mouth of this Chinese Christian, administering to that officer a rebuke for his attitude to Christianity.

To cover his confusion, I inquired of the interpreter in Chinese how many Christians there were in the camp, and he informed me he knew of seven besides himself, but that there might be more.

"Why," said the lieutenant (rather crestfallen), as we walked back to the C.O., "that's the best man we have. We couldn't get on without him. He runs the camp."

"You will generally find that the case with the Chinese Christians," I remarked.

The following Sunday, seven Christians, carrying their Bibles and hymn-books, headed by the interpreter (who had learned his English in a mission-school), turned up at our service from that camp. Some forty of us all told sat down at the Lord's Table to Holy Communion.

A week later the C.O. himself asked me to form an officers' class in his camp for the study of Chinese—an invitation I was delighted to accept. On the lesson-night each week I have a standing invitation to dine at the officers' mess.—Record of U.F. Ch. of Scotland.

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