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This Week

The Christian Year ———

"Spectator" ———

Sermon ———
Very Rev. J. P. D. Llwyd

The Value of the S. S.
Commission ———
Rev. R. A. Hiltz

The Bible Lesson ———
Rev. Dr. Howard

Next Week

Visit of Missionaries to the Blonde
Eskimos, by Mr. Girling ———

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Personal & General

Dr. Eden, Bishop of Wakefield, England, was sixty-three years of age on September 9th. He has been a Bishop for twenty-five years.

The Rev. Canon McMillan, of Lethbridge, Alberta, is at present in Eastern Canada. He has been compelled through ill-health to give up his parochial duties temporarily.

Captain the Rev. A. P. Shatford, of Montreal, who has been serving in France as a Chaplain for the past 18 months is returning to Canada, as is also Captain the Rev. W. H. Harris, of Red Deer.

Another grandson of the Rev. Canon Broughall, of Toronto, has lost his life at the front in the person of Lieut. Maurice Machell, son of Dr. Machell, of Toronto. Dr. Machell has two more sons at the front.

Captain the Rev. C. K. Masters, formerly of Warton, is at present serving at the front as Chaplain to the 38th Batt., 9th Brigade, in succession to Captain the Rev. C. E. Jeakins, now returned to Canada.

In a recent casualty list the name of Private Robert H. McKnight appears as having been wounded. Private McKnight was for 22 years a member of the choir of Holy Trinity, Toronto. He belongs to the 83rd Battalion.

The Rev. W. E. Norton, D.D., for many years Superintendent of the Baptist Home Mission Board, died in Toronto on Wednesday, September 20th. A man of deep earnestness and sane judgment, he won the confidence and respect of all who knew him.

Dr. Cooper, the Bishop of Armidale, N.S.W., has died after a year's illness. He was consecrated in 1895 as Bishop-Suffragan of Ballarat, and six years later he became the Diocesan of the united Dioceses of Grafton and Armidale.

Capt. the Rev. F. Brydges, who went overseas with the 123rd Battalion, has been appointed Chaplain of the Moore Park Barracks Hospital, Shornecliffe. A week or two ago he preached by request in St. Margaret's, Westminster, and after the service a great many Canadians waited to greet him.

News has been received in Toronto of the safe arrival in Japan of the Rev. Percy Powles and Mrs. Powles, who have gone to that country to work under the M.S.C.C. They left Toronto on August 24th. Mr. Powles is a graduate of the Diocesan Theological College and McGill University, Montreal.

Another clergyman has been awarded the V.C.—namely, the Rev. William Robert Addison, Chaplain, who early lived in a Canadian lumber camp. He carried a wounded man and assisted several others to cover. By his splendid example of utter disregard of danger he encouraged the stretcher-bearers to go forward under a heavy fire.

Lieut. H. E. Moore, son of the Rev. R. J. Moore, Rector of St. George's, Toronto, is reported to have been slightly wounded in the late offensive on the western front. He went overseas with the 81st Battalion. Prior to the outbreak of the war he was an undergraduate at Trinity College, Toronto. He is 19 years old.

The Very Rev. Maurice Day, Dean of Waterford, died lately after a brief illness at Court Macsherry, County Cork, where he had been spending a holiday. The late Dean came of a family with an ecclesiastical tradition. His father was the Right Rev. Maurice F. Day, former Bishop of Cashel, who is still affectionately remembered. He was also cousin of the present Bishop of Clogher.

Lieut. Maurice Machell, who was killed recently in action, was a graduate of Trinity University, Toronto, and at the outbreak of the war he was taking a post-graduate course in Divinity at the General Theological College in New York. The late Lieut. Machell was a son of Dr. Machell, of Toronto, and a grandson of Canon Broughall, late Rector of St. Stephen's, Toronto.

Her Highness Princess Victoria of Schleswig-Holstein, President of the Ladies' Auxiliary Committee of the Y.M.C.A., recently announced the receipt of a most generous gift of £1,000 from Major General His Highness the Maharajah Scindia of Gwalior, G.C.S.I., G.C.V.O., A.D.C., etc., for use of the British and Indian troops on active service—a portion of which is to be devoted to the troops in Mesopotamia.

The Rev. W. E. Taylor, Ph.D., who was compelled to return to Canada last spring owing to his wife's ill-health, has decided to continue his connection with the Foreign department of the International Y.M.C.A. He will not return to China, though, but will work in the United States and Canada. It was hoped that he would take up the work of Secretary of the Anglican Laymen's Missionary Movement, which he was considering favourably, and it was only recently at a conference with Dr. Mott and other Y.M.C.A. leaders that he decided definitely to stay with the latter organization.

Dr. Yeatman-Biggs, the Bishop of Worcester, who arrived last week at New York from England, in speaking about the British army at the front, in an interview said: "Ninety per cent. of the army now fighting in France are members of the Church of England. At the last ordination I accepted only two applicants, they being unfit for military service. No men fit for service in the army are applying for ordination, and none would be accepted if they did apply. They are to a man for their country in need." The Bishop has a son at the front. He is one of the delegates appointed by the Archbishop of Canterbury to represent the Church in England at the forthcoming General Convention of the Protestant Episcopal Church, which is to be held at St. Louis.

The fiftieth year of the Bishop Strachan School has opened auspiciously. The entries have filled the School nearly to its capacity and all departments are marked by activity. The Junior School numbers ninety-four, of whom thirty-six are under eight years of age. It is accommodated in spacious and attractive quarters under the headship of Miss Rosseter, late head of the Third Division of the Ladies' College, Cheltenham. The Rhythmic Movement of M. Jacques Delage forms part of the physical training there. The Domestic Science Department, the Matriculation side, and other departments of the School are busy, too. Last year's Matriculation results numbered five honours certificates, nine full pass certificates, six certificates for eight papers or more, making a total of twenty successes.

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Canadian Churchman

Toronto, October 5th, 1916

The Christian Year

The 17th Sunday After Trinity, Oct. 15.

"I, therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called." And what precisely is this vocation? The Apostle has laboured in the inspired periods of this Epistle to enable his Ephesian converts to catch some gleams of its immeasurable glory. This "high calling of God in Christ Jesus" is no divine afterthought, no casually thrown off invitation, but a Divine Purpose moulding the slow development of the ages. "Before the foundation of the world" God proposed "in the dispensation of the fulness of times" to "gather together in one all things in Christ." And so the Apostle paints the picture of this marvellous catholic society, drawn from Jew and Gentile alike, redeemed from sin, emerged by the indwelling of the Holy Spirit; raised by Him even while their mortal bodies still dwell on earth, to "sit together in heavenly places in Christ Jesus"—a society, bound together by the bonds of love, living a Divine life below, and looking forward to that eternal inheritance of unimaginable glory, reserved for those whose life is now "hid with Christ in God."

"Walk worthy of the vocation wherewith ye are called"—this vocation, the consummation of a past, the earnest of a future, eternity; this vocation, with its treasures of life and light and love and holiness; this vocation to a satisfying human brotherhood through the wealth of a divine sonship in Christ Jesus, made possible by His Death, actualized by His Spirit! Of such a vocation, how should men "walk worthy"? By heights of meditative rapture? By gorgeous ceremonial? By leaving this sordid world for some purer cloister? by ecclesiastical "esprit de corps"?

Mark the Apostolic answer—"With all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace." How startling a transition from vistas of transcendent glory to lowly duties of humble self-abnegation! And yet how profoundly in accord with the real nature of things. Love is the bond that binds together this wondrous society, the crown of the aeonian purpose of God. Love is the law of gravitation in the spiritual world. To sin against love is to disturb the balance of the most vital forces. To keep the unity of the spirit in the bond of love is the supreme duty of all members of the "called" community.

"The unity of the spirit"—if men had been obedient to that command, the unity of the spirit would have prevented diversity of competing organization. If once we recover this unity of the spirit, the path towards unity of organization will at least be simplified. But "unity of the spirit" is the prime essential. Possessing that supreme necessity we may hope to begin, in some measure, to walk worthy of the vocation wherewith we are called, because we shall be working for the realization of the Divine Purpose—that they all may be one.

May God make us each sincerely penitent for our particular share in promoting and continuing "our unhappy divisions"—national, ecclesiastical, personal!

Editorial Notes

The Bible Lesson.

Some time ago we received requests to arrange, if possible, to have the material dealing with the Bible Lesson appear a week earlier. In some parts of the Dominion it is not possible to deliver the Churchman before the Sunday following the day of publication and this has naturally interfered very greatly with the usefulness of the lesson material. We had hoped to adjust matters during the summer, but could not seem to find a favourable opportunity for doing so without breaking the continuity of the lessons. However, Children's Day gives us the opportunity we have been waiting for. Hereafter the lesson will appear a week earlier and will be in the hands of the majority of our readers a full week before the Sunday on which it is to be used in our Sunday Schools. We are certain that this change will be much appreciated by Sunday School workers and it will in no wise mar the usefulness of the lesson for those others who in their homes wish to follow the lesson week by week.

* * * * *

Children's Day.

We direct the attention of our readers to the article in this issue by the Secretary of the Sunday School Commission. There is no more important work being done by the Church to-day than that among its children and young people, and there is no work that is making greater strides forward. The Church of England has not always been in the front rank in Sunday School work and much of the ground that it lost in this country in years gone by was due to neglect in this direction. During recent years steady improvement has taken place and the formation of the Sunday School Commission was the natural result of the growing interest in, and greater value placed upon, the proper training of the younger generation of Church members. The tireless energy of the General Secretary of the Commission has taken him into every part of the Dominion except the far northern dioceses, and hundreds of parishes have been given a new vision of the work and first-hand information on the best methods to be employed. In addition to this, courses of study have been arranged for both scholars and teachers and regular examinations have been held from year to year. In this way the work is being systematized and teachers are being better fitted for their work. Child life is always of inestimable value, but at no time in the history of the world was this more true than to-day. Boys must be equipped to fill the places of those who are falling at the front, and their religious training is the most important part of that equipment. It underlies and permeates every other part of it. The Sunday School Commission is striving to assist the clergy in doing this work, and it deserves the whole-hearted support of Church members, both on its record in the past and on account of the greater work ahead. Children's Day gives to all a special opportunity to help and we trust it will be taken advantage of to a greater extent this year than ever before.

* * * * *

The Price of Victory.

Some of the recent casualty lists have made us realize as never before the price we are

paying for victory. The long lists of young men about to enter the ministry or professional or business life, or who had already done so, who have gone never to return, makes one almost tremble for the future. Many of them were the very pick of our young manhood, leaders among their fellows, destined to play a great part in the development of this young country. They have been taken and in many cases a generation must pass before their places can be filled. It is little wonder that the question presses in on one at times. "Is it worth it?" We believe it is, and it is this belief that reconciles us to the loss. It should, however, do much more than that. It should make us put forth every effort in our power to preserve that for which they are giving their lives. It places on the men who are here at home a double responsibility. Those who are free and able to enlist but who have shirked their duty cannot be expected to do much here at home beyond what they think is to their own selfish advantage. But there is a generation of boys rapidly approaching manhood who ought to be prepared for the future and made to realize the tremendous responsibility resting upon them. We do not want a repetition of this horrible carnage and there is only one way to avoid it. If we value the sacrifice that is being made by the present generation of young Canadian manhood we shall exert ourselves as never before in bringing home to the boys of to-day the truths of the Gospel of Christ, not merely in their bearing on the world to come but as the great fundamentals on which the happiness and the peace of this world must rest.

* * * * *

The National Mission.

During the months of October and November the Church in England will hold its great National Mission. Preparations have been in progress for several months past and the leaders in the Church have spared neither time nor effort in ensuring its success. It was doubtless inevitable that certain things should occur to mar the harmony of these preparations as there are always those whose range of vision is so limited and their grasp of the things of vital importance so feeble that they cannot avoid being carried off at a tangent by some comparatively insignificant issue. The discussion regarding the place of women in the Mission has, we must confess, appeared somewhat childish. We have too much respect for and confidence in the vast majority of Churchwomen to think for one minute that they have any desire to usurp the special duties of the clergy. Apart from this and the efforts made by a few here and there to turn the Mission into party channels, the work has progressed with wonderful unanimity. We admire the power of leadership shown by the Archbishops and the majority of the bishops, and we feel certain that God will abundantly bless the efforts put forth. While the Church in Canada has done little to follow in this respect the example of the Mother Church, still there is no reason why the individual clergy should not urge the members of the Church to remember the Mission daily in their prayers. In addition to this, we trust that the Mission will be remembered by special prayers at the regular Sunday services throughout the Dominion.

* * *

"If you are in Christ, you are in the one under whose feet the devil is."—Meyer.

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Thoughts for the Thoughtful

To love for the sake of loving is almost the characteristic of an angel.—Lamartine.

* * * * *

Men and women are like ostriches—they try to forget sins. A sin that is merely forgotten is an unforgiven sin.

* * * * *

Ideals are like stars. You will not touch them with your hands, but like the sailor, you choose them as your guides, and reach your destiny.

* * * * *

A great saint was once asked, "How can I live the highest life?" and he answered, "My child, go and live the lower life, and God will teach you the higher."

* * * * *

We never know's wot's hidden in each other's hearts; and if we had glass winders there, we'd need to keep the shutters up, some on us.—Martin Chuzzlewit.

* * * * *

Exactly in the degree in which you can find creatures greater than yourself to look up to, in that degree are you ennobled yourself, and in that degree happy.—Ruskin.

* * * * *

Most of the grand truths of God have to be learned by trouble; they must be burned into use by the hot iron of affliction, otherwise we shall not truly receive them.—Spurgeon.

* * * * *

Every inmost aspiration is God's angel undefiled—
And in every "Oh, my Father," slumbers deep
A "Here my child."—Tholuck.

* * * * *

God so loveth us that He would make all things channels to us, and messengers of His love. Still thyself, thy own cares, thy own thoughts for Him and He will speak to thy heart.—E. B. Pusey.

* * * * *

The true Christain does not deny the blackness of the night, but he endures it with serenity, knowing that the sun will shine again. Heaviness may endure for a night, but joy cometh in the morning.

* * * * *

The goal of human history is the redemption of the world. If the field of Christ and the field of the Church is the world, so the field of every man with the love of God in his heart is the world.—J. Campbell White.

* * * * *

To love those who hate us, to cheerfully serve those who revile us, to give to those who can give us nothing in return—this is following in the footsteps of our Lord. It is the extension of the Kingdom of Heaven, the manifestation of Christ to the world. It is what we ought to be about every day that we live.

* * * * *

Lord Jesus Christ, our wisdom and our rest,
Who wisely dost reveal and wisely hide,
Grant us such grace in wisdom to abide
According to thy will whose will is best;
Contented with thine uttermost behest,
Too sweet for envy and too high for pride,
All simple-souled, dove-hearted and dove-eyed,
Soft-voiced and satisfied in humble nest.
—Christina Rossetti.

Spectator

Comment on Matters of Interest from Week to Week.

In a most interesting and satisfactory interview with the Bishop of Ottawa not long ago we learned of his zeal and the zeal of the House of Bishops in meeting the situation set forth in these columns regarding chaplains. Important instructions are about to be issued that may in some measure meet the situation for a time at least. In our judgment, however, the only way to approach this subject is to approach it in a big way and in a spirit of aiding the government to settle and settle rightly a very important and a somewhat difficult question. The mere question of the organization of Anglican chaplains is not what the government of a country like Canada has to consider. Any Church that desires to have its own problems solved must try to help the government to solve all the problems of the Churches with like equity. The Anglican Church a few years ago had an Indian school problem that involved many of the difficulties of the chaplain problem. It was a public question affecting various ecclesiastical communions and gave rise to the co-operation of several Protestant bodies in the maintenance of adequate Boarding Schools for the Indian population of Western Canada. The matter was taken up in a statesmanlike way by the late Hon. Sam. Blake, who had a voluminous correspondence with the Department of the Interior, and after many vicissitudes the question was eventually settled in what is said to be a most satisfactory manner. Today the Government of Canada will be no less ready to do justice to the question of the organization of the spiritual care of the soldiers if approached in a reasonable spirit and with a policy that points the way to the desired end. There can be no question, the time to act is at once. It may require many delays but in the end the thing will be accomplished. There is still a large part of the 500,000 men promised by Canada to be sent overseas. When these have gone more will follow and continue to follow until this wretched war is brought to a successful issue. The need of adjusting the matter at an early date is manifest and the organization which is good in time of war will be just as useful in the days of peace when soldiers will have to be prepared in greater numbers than in past to meet the needs of our country's defence.

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The latest explanation of the large enlistment of Anglicans given by those who occupy a humiliating position in the rear is hardly creditable to the intelligence of the public. It is the audacious assertion privately circulated that a system of Anglican fraud has been perpetrated on the public. It would appear that Anglican influence around the recruiting centres of Canada has been so powerful, so busy and so contemptible that every recruit who didn't promptly assert that he belonged to some other Church was at once set down as an Anglican. It is even suggested that men are helped to name their ecclesiastical affiliation by a judicious mention of the Anglican Church at the critical moment. All such rubbish, it need hardly be asserted, is gratuitous falsehood. It isn't in the Anglican make up to do such preposterous things, and if any public statement, such as is indicated, is made, prompt measures ought to be taken to compel the production of the evidence. No such easy going slanderous

explanation will remove the stain of failure in national duty by a communion that has an extraordinary number of its leading clergy firmly established as recruiting officers of high rank. The door is open to-day to these gentlemen to produce results from among the people who look to them for spiritual guidance. So far as Spectator knows, they are the only official recruiters of an ecclesiastical character, that are appealing to the public, and yet it is easier for them to recruit men of other communions than from their own. The position is such that the people of Canada should know these things. The little courtesies of address which are desirable in times of peace can hardly justify the covering over of a great national and ecclesiastical failure. The blood of fellow-communicants is too precious to be shed, without protest, for those who can and ought to defend themselves. "Fear God and honour the King," is a precept that has rung in the ears of Anglicans from time immemorial, and if they fear not God after the manner of some they certainly are honouring the King in these days of tribulation with their brave young lives. A Canadian Bishop summarized the situation tersely when someone sneeringly remarked that half of the Anglican soldiers were merely nominal Anglicans. "Better nominal Anglicans at the front," was the quick retort, "than active ———s safely at home."

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Evidence multiplies that the Germans are unable to continue their role of supermen in adversity. They bear all the symptoms of men of earthly mould and not the best type of clay at that. Their diligent assertion of contempt for the British seems to be evaporating in the presence of British devices of war and British initiative that are driving these lords of the earth back before them. And then for such a contemptible foe it is extraordinary what a place they occupy in the minds of these god-like beings of German birth. Nothing else matters if they are beaten, nothing can compensate if they are not cast down. Isn't it wonderful that men so high should pour out so much of their divinely bestowed personality on creatures so unworthy and so unable to do any real harm in the world! Is it possible that the German egotism of colossal dimensions, German childishness, to say nothing of German brutality, will one day be recognized in terms of true civilization and culture. Surely the generations to come will have many a laugh over the weird and silly claims of a people to be masters of the world, and how the people they were to rule held them back until they prepared the implements that were needed to destroy them. Will it not amuse the generation that shall survive this war to recall the German doctrine of strength and stoicism, the exaltation of blood and iron in the treatment of an enemy and their wail of horror when their own doctrine is applied to themselves? Not only is Germany to be beaten and tamed in arms and commerce, but her philosophy of life has to be made the laughing stock of the world.

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It is never too late to make a thing right that has been wrong, though that wrong were a thousand years old.

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If one sign surer than any other be chosen to mark the progress of the Divine life, it is when sanctity prevails even in the minutest points of character, and in ordinary ways. The least look, the faintest expression, the casual act, may tell more of the secret power of Jesus in the soul, than world-famed acts of self-devotion.—T. T. Carter.

THE LAW OF THE SEED

A Sermon by the Very Rev. JOHN LLWYD, D.D., D.C.L.,
Dean of Nova Scotia.

That which thou sowest, is not quickened, except it die. And that which thou sowest, thou sowest not the body that shall be but bare grain, it may be of wheat, or of some other grain.—1 Cor. xv.: 36-37.

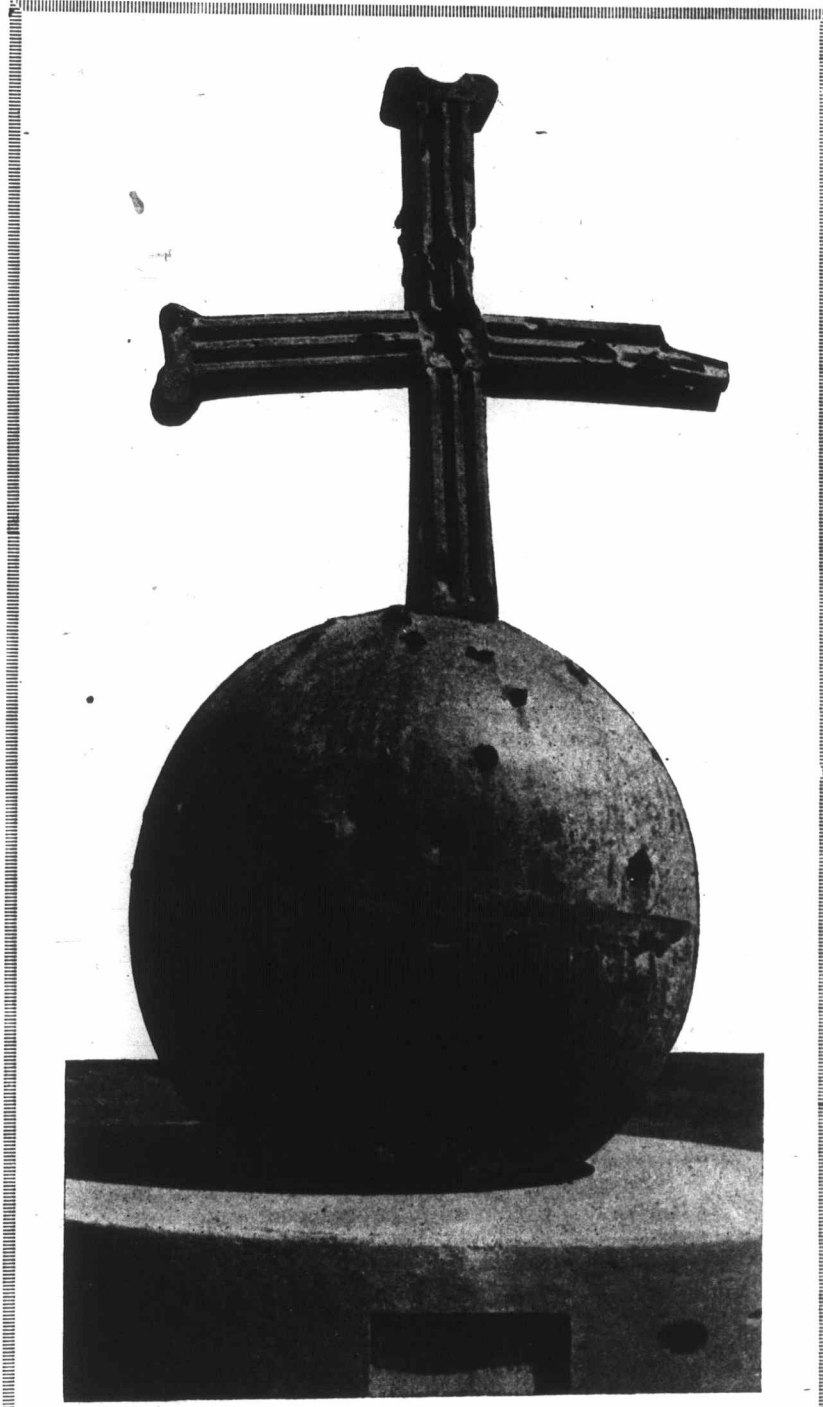
It is not to be wondered at that St. Paul should speak of the seed as bare grain. Nothing could be more unpromising in appearance. There is no beauty about it to make it desirable if we except a certain fineness of oval outline and delicate brownness of tint. It is just a little, tiny seed. It does not suggest anything beyond itself. Without the help of imagination, it will not prophesy of the immeasurable possibilities asleep within nor of the waving harvests yet to be. But now, let us take this unpretentious brown grain and place it in its proper environment. Let us lay it in the rich soil and surround it with the moisture and warmth and darkness of the earth. Mysterious forces begin to play upon it, and equally mysterious movements begin to manifest themselves within it. Voices from the great world of nature send forth their secret invitations, saying, "Come forth, imprisoned spark and join the fellowship of life around you." And soon the response is visible. The brown covering bursts asunder and a slender rootlet pushes forth into the mould, and then a sprout from the upper side begins to feel upward after the light, working its way through the layers of soil until at length it peeps above as a tiny sword of green. The old husk decays and dies, yet even in its decomposition it has furnished just the nutriment requisite for the growth of the new young plant which is its child. The whole process is an illustration of that grand principle which underlies the text we are studying, the principle of the triumph of the forces that help the world to live over the forces that help it to die—the wonderful law of the arrival of life through death.

Let us remember, then, that the seed is a parable—a revelation of heavenly and eternal truths—a Divine disclosure to men of the principles and processes by which human life advances towards its true perfection. Let us apply its exquisite teaching to the facts and powers of the world in which we live.

First, then, the seed may be a Thought. Perhaps it is one of those novel and original conceptions which are sparks struck from the mind of genius and which sweep the world with their power. Perhaps it is just the little bit of practical homespun wisdom which represents all of some working man's philosophy of life. Perhaps it is some unexpected idea arising in our own minds and compelling us to reckon with it, starting forth to check us on the very threshold of sin, or springing up unbidden to urge us to new acts of endurance and sacrifice. All of us know these mysterious inward promptings. They remind us of Goethe's beautiful words, "Good thoughts come to us like free children of God crying, 'Here we are.'" But whatever their source and character, whether it is the thought of human freedom burning in the heart of some Lincoln, or the idea of spiritual emancipation flaming from the lips of some Dante, or the motto or proverb into which some unknown thinker has condensed the essence of his experience, or only one of those loving sayings whose atmosphere of trust and hopefulness gives a sweeter flavour to the life of our own fireside, one and all are subject to the same great law of the seed. They go forth into the world to do their work, but their perfect expression and therefore their perfect influence fail of realization: until something about them has died. The envelope of personal limitation which surrounds them at their birth in our consciousness, the husk of prejudice or narrowness or imperfect sympathy which lies

around their essential truth, everything which interferes with their full and complete applicability to the broad life of mankind must perish and in perishing set free their real and imperishable influence.

History shows us that this has been the process of development for all ideas of power, and



This cross and globe stood, in the days of the Indian Mutiny, on the dome of St. James' Church, inside the Cashmere Gate, at Delhi. The Mutineers considered it an omen of ill-success for their cause and endeavoured "to shoot it off." When the Mutiny was suppressed, the cross and globe were removed from the dome and placed near the entrance of the Church.

the same law holds of that grandest thought which comprehends all lower thoughts within itself, the thought of God. Watch its progress through the centuries! How striking has been its persistence amidst the shocks of social and religious change! And how each successive change has purified it. Compare the relatively poor and narrow interpretations of Deity and of the Divine activities held by a handful of Semitic tribes at the beginning, with the full-orbed beauty and grandeur of the God revealed in the Incarnate Christ. Each step in the growth of the idea has been a death and a life—a dying of the anthropomorphism and of the old local conception of the Father's presence, and a springing into pure celestial clearness of the knowledge of the universal Spirit of Love. It is the law of the seed, the law of life through death.

Or, secondly, our seed may have become a Cause. The thought, whatever it was, may have advanced a stage in its realization of itself. It may have taken a firm grip upon a group of men whose minds furnish a congenial soil, and may now be taking its place among the active forces of the world. From a mere concept in the thinker's brain it has become a demand for civic reform, or for protection against divorce, or for organized compassion for men's suffering helpers among the brute creation, or it is some apostle's or evangelist's trumpet voice calling the spirit in man to moral resurrection. There is never an age which lacks its causes, nor have those causes ever lacked, God be thanked for it, stout hearts and souls straight and true to rally to the flag and to give forth the response of devotion even unto blood and death. See, however, how these human movements reach fulfilment in obedience to the seed's law. See how rarely is the thing man wins as the result of his striving the thing he set out to win. The disciples of Jesus expect a universal Jewish empire, and they get instead a universal Christian church. The material and selfish cause is exchanged for a spiritual one. The apostle of the simple life pleads for a more simple structure of society, and his prayer is answered by a more complex social order than ever, but with a simpler spirit at the heart of it. The socialist thunders against wealth, and is confounded to witness millionaires sprouting on every bough of the great human tree, until he grasps the fact that a new social conscience has also been born. Is it not so always? The immediate cause for whose triumph men pray and hope proves a failure, but the spirit of that cause succeeds in some unlooked for progress. The husk dies, the young plant flourishes, runs its course, gives birth to others, and so completes the eternal cycle of advance. It is once more an illustration of the victory of Life through death.

Or let us take a step farther and suppose the seed represents a Man. The thought has expanded into a cause, the cause has found its home in the centre of some consecrated soul. Here again the method of the seed's development finds abundant illustration. It has accompanied the growth even of the individual's physical being. From the child to the man is simply the measure of progress from animal to intellect and spirit. The child is a bundle of animal instincts and tendencies whose spiritual potencies emerge only through the death or sacrifice of those self-same physical instincts which form their basis. A mother's chief joy lies in watching the little plant of mind bursting asunder the wrappings of appetite and drawing up into itself the energy acquired by mastery of the body's life. At full growth still higher faculties start forth as flowers upon their stem, the religious powers, the powers of trust and reverence and hope and worship, the blossoms of manly character, all of which obey the seed's law that the growth of the higher is from subjugation of the lower. And when in some effervescent hour, the Man and the Cause come together—the deep of the world's need calling unto the deep of his sympathy and ability—how wonderful is the manifestation of the same truth. The influence of a man is in the ratio of his self-sacrifice. Through the death of personal and selfish aims he rises to his throne. A Gladstone, born in the lap of aristocracy, to serve the people as their leader and tribune, must turn his back upon old friendships and associations, however keen the pang. Here is Saul of Tarsus, the man, fronting Christianity, the cause. Through what agonies of renunciation, through what trampling down of affection, through what accepted solitudes of spirit, was the mighty decision reached whose execution shook an empire and made it Christian.

Does not our truth also help to clear away some difficulties preventing men from the acceptance of belief in Christ? Religion is so often presented as a thing of origin external to its recipient, something outside the man himself and to be worn like an exotic flower. Men must accept Christ as a force from without. Or the emphasis is placed upon forms and ceremonial, all of them outward things. Such a conception has a side of truth. The body must worship as

(Continued on page 636.)

NEW BOOKS

The Faith of the Cross.

By the Rt. Rev. Philip M. Rhinelander, D.D.,
Bishop of Pennsylvania. Longmans, Green
& Co., New York. (143 pp.; 60 cents.)

Bishop Rhinelander is convinced of the centrality of the Cross. Five years ago he was content to leave the Cross where Modern Theology puts it—in the background, to minimize, or even disregard the Cross in urging Christ's claim for Lordship. In this book he gives what the New Testament has led him to see about the Secret, the Vision, the Way, the Death, the Victory and the Fellowship of the Cross. He writes with the force and zest of the teller of a new-found truth. He says: "The path which I have trodden has been so surely a way of light for my own feet that I dare to hope it may prove so to others." The Bishop takes his stand on the absolute necessity of atonement on account of the indisputable fact of sin. He finds no consolation in the humanitarian theories about Christ. Sinners who are convinced of their own helplessness require something more than a good example. He thinks that the men who represent Christ as simply an ethical teacher are not as fair to him as "the elders and the scribes," who, at least, took Him to be something more than a mere teacher. Jesus was fundamentally dogmatic in his teachings. He offered Himself as Saviour to a sinful and dying world. The substitutionary element in Christ's word could be more clearly stated than it is in this book, but the absolute insistence on the necessity of our Lord's death is refreshingly true to Scripture. The chapters were first given as the Bishop Paddock Lectures in the General Theological Seminary, New York. It is good that such a book has been published for such a small price.

The Whole Armour of God.

By John Henry Jowett, M.A., D.D., Fifth Ave.
Presbyterian Church, New York. Fleming
H. Revell, Upper Canada Tract Society,
Toronto. (265 pp.; \$1.25 net.)

Throughout this entire volume—Dr. Jowett's latest—the military metaphor runs. From the title you would expect sermons on the Girdle of Truth, the Breastplate, and the other weapons of Ephesians 6: 14, and they are there. But their treatment is so luminous that they are like new-found friends. Dr. Jowett has added sermons on the Invisible Antagonisms, the Invisible Commander, the Soldier's Fire, the Soldier's Prayer, Victory over the Beast, More than Conquerors—making fifteen in all. Dr. Jowett is so well known for the excellence of his pulpit discourse the world over, that it is only necessary to say that these sermons are among his best. "The Soldier's Use of Prayer," "Watch Ye," and "More than Conquerors," are particularly good. We wish that every preacher might have Dr. Jowett's gift of clothing the message of the Word in such simple and graceful language, for it constitutes in itself an appeal to better things. His loyalty to Holy Scripture is a thing all could take note of with advantage. He preaches a full-orbed gospel, not a limp and lame message of barren morality or shallow optimism. His illustrations are nearly all taken from the Scriptures and religious subjects. One of his recent hearers remarked on the flood of light Dr. Jowett was always casting on passages of Scripture other than his text, just by his allusions. The volume will be found highly suggestive for sermons in war-times which for the relief of the hearers are not to be war sermons.

The International Standard Bible Encyclopædia.

The Howard Severance Co., Chicago. (3,541 pp.)

To those who are anxious to secure an up-to-date, well-edited and well-arranged Bible Encyclopædia along conservative lines, we do not hesitate to recommend the above. The name of general and consulting editor, the Rev. Professor Orr, of the United Free Church of Scotland, is sufficient guarantee of the conservative character of the teaching. Apart from this it is a storehouse of information for Bible students of every school of thought. The general arrangement of the material makes it most valuable as a book of reference and the numerous illustrations and maps are of a very high order. It would well repay each of our Sunday Schools to place a set on its library shelves for the use of its teachers and older scholars.

Letter from Fort McPherson

St. Matthew's Mission,
Fort McPherson, N.W.T.

June 30th, 1916.

Dear Friends,—The great war continues, and though our forces are not large, God enables us to fight on. Such is the state of affairs in this farthest north.

It may be remembered that when we returned to our work two years ago, three new men enlisted for the Eskimo work, but owing to difficulties of transport, the motor boat, provided by the kindness of many friends, could not be got through that year. Last July, we were gladdened by her arrival, and at once preparations were begun to launch an attack on the new front. We had to take the boat to Herschel Island for food and fuel supplies, and there got in touch with the Canadian Arctic Expedition, one section of which is operating in the very region where we desire to begin work.

In August, the Rev. H. Girling, with Messrs. Merrett and Hoare for efficient partners, with the little "Atkoon" well fitted and supplied, began the eastward voyage, with high hopes. We heard of their passing Baillie Islands soon after, going well. The base selected for their work is so remote from all present settlements that no word has since reached us of their welfare or activities. Eastward of Cape Bathurst is a wide, uninhabited tract, deserted by the Eskimos several generations ago, which renders communication difficult. They hoped to begin their work at Cockburn Point, on the main shore opposite Victoria Land, where there is a good harbour. It is also the edge of the habitat of several sub-tribes, but recently discovered.

What is known of them shows them to be of uncertain temper, and prudence demands further acquaintance before penetrating too far into their midst. It is hoped, and expected, that a number of our Christian Eskimos from near here, will migrate thither, and by establishing confidence, will assist in evangelizing their own people.

Provisionally Mr. Girling who has already spent one year among the Eskimos, has considerable language ability, and we hope he may early win the confidence of the strangers. His colleagues, though having less facility in language, are real workers and true helpers. As there are reported to be from 1,200 to 2,000 raw natives in that region, we trust a work of grace may soon begin among them.

But God, having so far provided the instruments, wants an intercessor, upon whose faithful work, in releasing the power of the Holy Spirit, will depend the measure of success attending our venture. I shall be glad to hear of one or more home-keeping Christians who will take up this project for regular and continuous intercession. May it not be as in Israel long ago when God "wondered that there was no intercessor." Last year also we had the addition of another worker, Rev. E. Hester, one time associated with Mr. Stewart, of Ungava. As he was already used to Eskimo work, he has taken hold at once, and I have given over to him the care and visiting of all the Eskimos in the Delta and for 300 miles along the coast. During the present twelvemonth he will have travelled about 2,200 miles, the greater part of it on foot, and he has visited nearly every family in his whole district, some of them two or three times. As there are about 130 families an idea is given of the scattered nature of our population.

Mr. Hester's work is "the edifying of the body" rather than primary evangelization, though there remain a few still unbaptized. The baptisms of the past year number about 50, most of whom were children. The education of children must be left to parents, and in most cases it is not neglected. It consists mostly of reading and writing. The Eskimos generally are as prosperous as usual, the war not having greatly affected fur prices here. The first slump soon recovered, and competition among buyers is keener than before.

Bishop Stringer has now given orders for the erection of a church at Herschel Island, which belongs to Yukon diocese. This we hope to have in use before winter. Though there is quite a congregation there, they have no regular meeting place. They are hoping for a resident minister. Our own work, except a six-weeks' visit to the coast last summer, has been confined to

(Continued on page 643.)

The Church Abroad

In the last century authorities say that 204,000 Jews have accepted Christ by public confession in Holy Baptism.—The Spirit of Missions.

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A Chinese who states that he is "not a church member," bought 5,000 copies of the New Testament to give away. He states that it is his intention to put a copy in every school in the whole of China and into the hands of every teacher and official.

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"With all the brilliancy of the Japanese character, it has not the stability of the Chinese character; there has unquestionably been a large amount of backsliding, and still more of drifting away, not from Christianity, but from organized Church life."

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Dr. K. C. Chatterjee who died on May 31st last in India was converted to Christianity under the teaching of Dr. Alexander Duff. Forty-eight years of his life was spent in the Punjab. He was a delegate to the Missionary Conference at Edinburgh in 1910.

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A famous missionary sailing boat, the "Morning Star," on Lake Tanganyika, Africa, has been destroyed by the Germans. This vessel in 1883 was carried in pieces from Zanzibar to Lake Tanganyika, and proved a most effective agency in reaching the people.

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In 1886 there were 18,000 Russian Jews who migrated to America and two years later 33,000 landed in New York, while at the present time it is estimated that there are 3,500,000 in this country, with 1,500,000 in New York City alone.—The Spirit of Missions.

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Of the American Protestant Communions at work in Japan the largest body is the Federation of Presbyterian Churches with a membership of 21,400 in 1912; then come the Congregational, with a membership of 18,600 in 1912, and the Methodist with a membership of 13,000 in 1912.

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The Russo-Greek Church "is almost the work of one great man, the late Archbishop Nicolai, who laboured fifty years until his death in 1912. He never had more than two or three fellow-Russians with him; but he was singularly successful in training Japanese priests and evangelists."

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In Egypt at the time of the census in 1907 there were 10,269,445 Mohammedans, 706,322 Copts, and 311,592 of other religions or confessions. There are some 285 Christian missionaries at work among these, one of whom, Miss Harris, is a missionary of the Canadian Church working under the Church Missionary Society.

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Mr. Uchimura Kanzo, the author of a book called "Why I Became a Christian," has said, "There are thousands and thousands of Christians in Japan who have had nothing to do with missionaries. . . . Christianity is slowly but steadily taking the place of Confucianism as the family religion of Japan. . . . This form of Christianity is neither Orthodox nor Unitarian."

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The Moravians were the first Protestants to declare that the evangelization of the heathen was obligatory upon the Church. Missions have been the life of the Moravian Church, and it has saved its life by losing it. It has 47,000 members in its home churches and more in its foreign Missions, the communicants being 32,000 and 36,000 respectively—an unparalleled record. It has one American or European missionary to every 87 of its home communicants.—The Spirit of Missions.

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Christian Missions have created a great system of Christian schools and colleges having a present enrollment of over a million and a half pupils; they have introduced modern medicine, surgery and sanitation into the darkest quarters of the globe by means of six hundred and seventy-five hospitals and six hundred and ninety-three dispensaries; they have translated the entire Bible or portions of the Scriptures into five hundred languages and dialects, distributing last year alone over nine million copies.—The Spirit of Missions.

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The Value of the Sunday School Commission to the Work of the Parish Sunday School

REV. R. A. HILTZ.

THE question is sometimes asked, "Does the local parish Sunday School receive any real help from the work of the Sunday School Commission?" "Does the Commission give the parish school any adequate return for the support which it asks?" In other words, "Of what value is the Sunday School Commission to my school?" This is a very important question, and one which calls for a definite answer. Upon the answer, in fact, depends in large measure the justification of the Commission's existence. Before stating definitely the ways in which the Commission's work helps the work of the parish school it will be well to examine the reasons why the question is asked and why some feel that the Commission is not benefitting their schools. It would seem that there are two chief reasons:—

1. **A wrong conception of the Commission's work.**—It seems to be forgotten that the work of the Commission is not that of going into a parish and taking over the superintendency of the local Sunday School, changing its inefficiency into efficiency, solving all its problems and doing its work. The local work must be done by local workers. The Commission's task is rather to act as counsellor and guide, as the consulting physician or engineer, as the giver of inspiration and advice. If the Commission does this and puts expert opinion in the way of the Sunday Schools of our Church in the Dominion it has done its own and its proper work.

2. **A failure to realize that any movement which benefits the work of the Church at large is a direct benefit to every part of the Church.**—We must not, in our enthusiasm for our own special task, forget that we are part of a great whole—that we belong to something much bigger than ourselves, and that our life and interests are bound up with other lives and interests. It is just because of this that that which works for the benefit of the whole carries with it its benefit to each of the respective parts. Whatever, then, the Sunday School Commission may have done in the way of arousing the Church to a deeper sense of her responsibility in the matter of religious education, and in inspiring and helping the Church to discharge that responsibility means that the Commission has touched the very life of the Church in all its parts. If these things are remembered the facts which follow will carry all the greater weight.

The Sunday School Commission, then, helps the work of the parish Sunday School in the following ways:—

1. THROUGH ITS SYSTEM OF ORGANIZATION.

(1) **The Organization of the Commission.**—According to the Canon of the General Synod, under which the Sunday School Commission works, each diocese elects at each regular meeting of its Synod four representatives on the Commission, viz., two clergymen and two laymen. But who compose our Diocesan Synods? Are they not made up of representatives from the parishes? Thus by far the greater number of the members of the Commission are really elected by the parishes through their accredited delegates, and in this way, it may be claimed, the parishes are represented on the Commission. **Thus the Sunday School Commission is your Commission, meeting to discuss your needs and your problems, and endeavouring to find a way of meeting them.** At any time, through your diocesan representatives, you can bring any matter of interest to the Sunday School work of your Church directly to the notice of the Commission.

(2) **The Organization of Diocesan and Deanery Sunday School Associations.**—According to the plan of working, as outlined by the Commission and approved by the General Synod, each diocese is expected to organize its Sunday School work by means of a Diocesan Sunday School Association or a special Synod Committee, and each deanery or similar group of parishes is supposed to do the same in harmony with the Diocesan Association or with the work of the Synod Committee.

Now, the Deanery Association is composed of all the clergy and Sunday School teachers and

officers from the parishes which form the deanery, and it has the privilege of appointing representatives upon the Diocesan Association where such exists. Where the Sunday School work of the diocese is carried on by means of a Synod Committee and not by a Diocesan Association provision is usually made to make this Synod Committee representative of all the deaneries, so that the work of the deanery and diocese may be properly related.

The importance of the Deanery Association cannot be over-emphasized, for in it is to be found one of the most important links in the chain, which enables the work which the Sunday School Commission is doing to be of value to the individual school. One of the very best ways of bringing the help, which the Commission offers, directly to the local school, is for each Rural Deanery to organize such an association in accordance with the plan outlined in the Suggested Constitution for Deanery Associations. By means of this plan of organization the Commission is able to get into direct touch with the local schools, working through the Diocesan Association and its branches. It is a noteworthy fact that those dioceses and deaneries which have so organized and whose annual convention or conference is an established feature of the work are to-day reaping the benefit, while those which are not yet organized or which have taken only the first steps towards it are usually the ones which wonder why their Sunday School work is so inefficient and why the Sunday School Commission does not do more for them.

2. THROUGH ITS LITERATURE.

One of the best ways of promoting any work is through the printed page, and here the Sunday School Commission comes very effectively to the help of the parish school.

A few years ago it was impossible for the Sunday Schools of the Church of England in Canada to obtain information from their own Church concerning any of the great departments of organized Sunday School work. Now all this has been changed, and there is hardly a department of Sunday School activity for which literature has not been provided, giving the best and latest methods for the conduct of the work. Does any school wish information about the Font Roll, the Home Department, Teacher Training Work, the Missionary Department, the Adult Bible Class Department, etc.? All that is necessary is to apply to the Sunday School Commission and the information is at once forthcoming. Does your school wish to put before the Rector, the Superintendent, the Secretary or the Librarian the best hints for the conduct of their special work in relation to the Sunday School? Then the Sunday School Commission can supply the information. Do you wish to encourage the habit of daily Bible reading and of definite daily prayer on the part of the scholars of your school? You can secure the necessary literature from the Commission. Moreover, the Courses of Lessons which are being used in about 75 per cent. or 80 per cent. of our Sunday Schools are prepared by the Sunday School Commission.

It is to the Commission, too, that the Sunday Schools of our Church owe the possession to-day of a Sunday School magazine, for, while the S.P.C.K. has found it necessary to discontinue publishing "Our Empire," the Commission has been able to arrange for its continued publication incorporated with the Junior and Senior Institute Leaflets and with the "Child's Own" and the "Young Soldier and Crusader." Thus the Commission has saved this publication to the Canadian Church. These papers, coming each week into your school, should be a continued reminder of what the school owes to the Sunday School Commission.

Besides this, the Commission publishes monthly the "Commission Bulletin," which is incorporated with the "Teacher's Assistant," and the "Church Sunday School Lesson Helps," and which keeps all who are subscribers to either of these magazines acquainted with the best methods of Sunday School work and with the advances that are being made in this department within our own Church.

3. THROUGH ITS WORK IN BEHALF OF TEACHER TRAINING.

It is generally admitted that the efficiency of a Sunday School is no greater than the efficiency of its teaching staff. Realizing this, the Sunday School Commission has been doing much to increase this efficiency. Two chief methods have been adopted with this end in view, viz.:—

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PARISH TALES No. 3

The Martian

By the Rev. H. A. WEST, Christ Church, St. Catharines.

THERE must have been an accident; I have seen so many of the people hurrying towards the station," said the Rev. William Olboy one summer evening as he laid aside his paper and walked to the window.

"I wonder what the matter can be," replied his wife. "Here comes one of the choir boys; ask him."

"Hello, Tommy! Has there been an accident?" called out the Rector, beckoning the lad to him.

"No, sir, but one of those Martians who were passing through the village left the train for a few minutes and it went off without him," the boy answered. "We're all going down to the station to see him." And with these words he hurried on.

"One of those Martians! What does he mean?" asked Mrs. Olboy.

"Why, my dear, it must be one of the party of distinguished visitors from the planet Mars who have recently arrived in Toronto in their great airship and are now touring the country. I must certainly go to the station myself and have a look at the gentleman."

Saying this, Mr. Olboy put on his hat and coat and left the house. A few minutes later he arrived at the depot to find a small crowd of villagers gathered about a tall, dark stranger. He was talking excitedly to the station master, who was evidently too awestruck to answer him.

"Can I be of any service?" inquired the clergyman, stepping forward. The stranger turned with a look of relief.

"Why, yes," he said. "I have missed the train, I think you call it, and do not know how I am to rejoin my party."

"Oh, that need not worry you," said Mr. Olboy. "There is another train in two hours. Will you not be my guest while you are waiting? The rectory is quite near."

"I should be delighted," said the man from Mars, thanking him. "But if you will allow me, I should like to take a walk through your town, for everything is so new and strange to me."

"Why, certainly," replied Mr. Olboy, delighted with the opportunity of a conversation with this strange visitor. And the two men left the station together, leaving the crowd behind with open mouths and staring eyes.

For some time they walked slowly along, Mr. Olboy describing to his companion the life and customs of the village, and, too, asking many questions regarding the Martian's own country. Presently, coming to a large frame building, the clergyman stopped, and pointing to it said:—

"This is my church."

"Church—church," answered the Martian. "I do not understand. What is that?"

"A church is a temple, a place where we worship our God," came the reply.

"Oh, yes; I comprehend you." And the Martian looked at the building with interest. "But I am quite amazed that so great a people as you of the earth have so poor a Deity."

"What do you mean?" inquired the puzzled Rector. "Our Deity is not poor, but great, wonderful, eternal, omnipotent."

The Martian looked surprised. "I should not have thought so, judging from His temple. Why, then, is it so neglected—fences down, lawns uncut and filled with weeds, the place unpainted, and altogether so dilapidated-looking. I judged your God could not be very great or very well revered."

"I am afraid there is a great deal of truth in your criticism," said Mr. Olboy. "The people are careless and have let the church get into a bad state. But you cannot judge our Deity by this place."

His companion made no reply to this, but, pointing to a beautiful stone dwelling next to the church, asked:—

"What god is that church built for?"

"That," answered the clergyman, hastily, "is not a church at all, but the home of one of our wardens."

"Warden, warden"—the Martian repeated the name. "He is much more important and greater than your God, I see."

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A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week.)

CHAPTER XXV.

Martha's Lovers.

DAVID was not dead, nor even dangerously hurt, but he came back to life without the arm which had been shattered by the grinding logs.

The "Stella" took the Bishop down to Port Victor and brought Mrs. Lane and Marjory up to Indian Bay to look after the two boys. The staff of the hospital vied with one another in their efforts to make the visitors welcome, regardless of their own comfort. In spite of the shadow of Graham's terrible death and David's accident, a deep peace seemed to surround the little family.

Gilbert, in an agony of remorse for his share in David's maimed life, could not do enough to show his sorrow and love for his brother. Never had the tie between them been so strong, and it was broken only by death. During the weeks at the hospital, Marjory insisted on testing her newly-acquired knowledge of cookery, and produced many hitherto unheard of delicacies for the hospital staff. As she confessed, a good many of them looked and tasted quite different from the specimens they had made at the school of cookery, but hunger is a good sauce, and the household were not critical.

One of the nurses produced an old box of water-colours, and Mrs. Lane left on the walls of the hospital several lovely sketches of the cove as a souvenir of her stay. The gratitude of the two boys took another form. Some time after they returned to Port Victor a plate was placed on the wall of the ward above the bed which Gilbert had occupied. On it were these words:—

"IN THANKFUL REMEMBRANCE OF
GOD'S MERCIES, THIS BED IS ENDOWED
BY TWO BROTHERS."

They returned to Otter Lake when all the fruit-trees were drifts of snowy blossom. Gilbert was impatient to begin work again; he felt as if he must in some tangible way show his repentance, and make amends to David for the terrible injury for which he felt responsible. His long stay at Indian Bay had entirely restored him to health; he looked and was a well-grown, vigorous young man.

But David still showed evident traces of the shock he had undergone. He felt he was destined to be a very useless member of society. He struggled for Gilbert's sake to conceal as far as possible the dread of the dreary future which seemed to lie before him, but his mother was keenly aware of it, and the home-coming seemed to emphasize it.

They received a very warm welcome from Claude and Sandy, now established in the log-house. Jack and the other men of the farm had heard, of course, the story of David's gallant act and treated him with a new-born respect which was very grateful to the sensitive boy.

But what pen can describe the ecstasy of Martha when once again "the family" were safe at Otter Lake? Only when she saw David's empty sleeve pinned across his coat did she forget herself, and throwing her arms round his neck, she went and wailed like an eastern mourner. However, she was soon recalled to duty by her desire to exhibit the magnificent feast

which she had prepared to celebrate their return. Claude was, of course, invited, and Jack, but the latter preferred to join Sandy and Martha in the kitchen.

Marjory's eyes filled with tears as she saw "Uncle Jim's" favourite arm-chair standing empty by the hearth. She had loved the old man, and had been deeply touched by his thoughtfulness for her future. Thanks to him, the whole family were relieved from financial anxiety. After tea, Claude and Gilbert and Marjory walked over to the little churchyard where Colonel James lay. After his active life, the old soldier slept beneath a beautiful maple tree, just where the ground rose so that snow-crowned Mount Philip was dimly visible in the distance.

"We did not put up a stone; we thought we would wait till you came back," said Claude.

"I think I should just like a cross with his name, and the last words he said, 'In peace,'" replied Marjory, "though it seems a curious epitaph for a soldier who had fought in so many campaigns."

She stood with her hand slipped through Gilbert's arm, her face sad and tender with thoughts of the dead, and yet happy, for she felt once more at one with her beloved twin brother.

To Claude she had never appeared so attractive. It seemed to him almost impossible that he could wait nearly two years before he told her of his love. But Marjory was not yet eighteen, and he had to keep his promise to her mother; and Claude Lonsdale was not the man to break his word.

Meanwhile, at the farm, Mrs. Lane was being called upon to settle a knotty point which might have puzzled a very Solomon.

Martha had followed her upstairs as soon as supper was over, ostensibly to help her unpack, but really to ask her mistress's advice on no less a subject than a choice of suitors. Mrs. Lane herself unconsciously paved the way by presenting Martha with a pretty skirt and silk blouse which she had bought for her in Port Victor. Martha was unfeignedly delighted, for, despite her forty odd years, and her very homely face, nothing pleased her more than a little finery. She concluded her thanks by the startling remark:—

"And I guess it will do to be married in."

"Why, Martha," said Mrs. Lane, "I had no idea you were even engaged."

"No, ma'am, I never hold with engagements. Keep free as long as you can, and when you've got to wear a ring, wear a wedding-ring—that's my idea."

"But whom are you going to marry, Martha?"

"Well, ma'am, that's just the question, and I thought I'd ask you which of them you liked best. I'd like to oblige you if I could."

"Oh, but Martha, this is a thing you must please yourself in. Indeed, I could not take the responsibility of choosing a husband for you. But who are the two?"

"They're both very respectable, and either one could keep me comfortable if I took him. Sometimes I wish I could have them in turns, it's so difficult to make up my mind which is the best. Sandy's a Scotsman, and, so to speak, less of a foreigner than a Canadian, but then he smokes. Jack's a Canadian, and he chews, but then he gets better money. Smoking and chewing is both dirty habits, but they're in men's nature, and it's no good trying to go against nature. So I thought if you'd give me the word, ma'am, I'd choose the one you said."

"But don't you like one better than the other, Martha? Do you think that

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THE LAW OF THE SEED.

(Continued from page 633.)

well as the soul. We must "put on Christ," if He is to dwell within us. But where the view is exaggerated, as it sometimes is, is not the result the creation in men's minds of the impression that Christian believing and living are not the natural action of the soul, but something different, alien and apart? Our parable of the seed is the other side of this half-truth. It speaks of religion as the evolution of the soul's real self—a plant folded and hidden within an unpromising envelope, but developing none the less as the fruit of forces inherent in the seed itself, a real showing forth of the presence of an indwelling God, a copy in each of us of the Incarnation of the Divine within the human, a revelation—to quote the beautiful words of St. Paul—"a revelation of the Son of God in me." Our appeal to the world's young manhood rings with the confidence of those who know the ground has been prepared for them beforehand in the very structure of human nature itself. Instead of the cry, "Accept something you do not now possess," we may plead, "Be yourself to the fullest and you will be most Christian. Unfold and set free those noble talents hitherto imprisoned within your complex self. It is the sin, the evil thing within you that is the foreign thing—the enterprise of manhood and redemption is simply the enterprise of releasing into liberty the Christ who lies bound and fettered there." Such a call stirs the blood like the bugle blast of command to a regiment to charge.

Or, with reverence let us suggest, our seed may be a Christ. No longer only the individual man, but the Supreme, the Representative Man of all is before us. In Him the principle finds perfect utterance and perfect example. The Greek seekers for truth stand before Him as in the 12th chapter of St. John, and silently interrogate Him upon the true philosophy of life. At a flash, He precipitates in speech the essence of their ancient religious mysteries when He utters the words, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." How these sentences must have flooded with light the mysteries of Eleusis which formed the soul of Hellenic faith, and whose pivot was the transformations of nature in the process of growth. The same thought breathes in the last sacred rites of His love. As He breaks the bread and bestows the wine, He sees therein Himself dying for the world's life. Never did the star of holy cause sink into blacker extinction to all appearance than in the Lord's crucifixion. Never did a human death plunge fairer hopes into more irretrievable ruin. And never did that dying star rise again into more noble and illustrious splendour than on the third day when the rocky lids of earth burst asunder and the Lord of life went forth unvanquished to His sovereignty over the hearts of men. Once more it was the operation of the universal law, the law of life through death.

Or perhaps the seed may be a Church; a Christ again, but a Christ at work among men. In the corporate as in the single experience the law still holds. The cruciform shape stamped by architectural custom upon our church fabrics, points to the very condition of all spiritual success. The Laodicean parish may be rich and increased in goods, but to no purpose unless its wealth is held under obedience to the sacrificial ideal. Life and love must go forth from the house of God in blessing for the world. On the Church's heart must

Progress of the War

September 26th. — Tuesday — British and French advance a mile along a ten-mile front and capture the villages of Les Boeufs, Morval and Rancourt. Russians win a victory in the Dobrudja. Roumanians continue to push forward in Transylvania.

September 27th. — Wednesday — Both Combles and Thiepval are taken with a large supply of munitions of war and provisions.

September 28th. — Thursday — The German Bulgar armies driven back in the Dobrudja. The British took almost 5,000 prisoners on Monday and Tuesday of this week.

September 29th. — Friday — The British capture most of the Schwaben redoubt 500 yards north of Thiepval.

September 30th. — Saturday — The British capture a point 500 yards south-west of Le Sars, and push on towards Bapaume.

October 2nd. — Monday — Russians resume their drive on Lemberg. Roumanians suffer defeat in Transylvania. British push on towards Bapaume. Servians continue to drive back Bulgarians towards Monastir.

lie day and night the great necessities of humanity—time and convenience must be devoted as offerings—intercessions must besiege the Eternal Compassion—help must pass in myriad forms of angel service from land to land. The penalty of failure here is the recoil of failure upon the Church's own heart in the shape of selfishness and pride. She risks her own spiritual life unless she leads the army of those who scatter and yet increase.

And see, last of all, how gloriously the seed's law lights up our conception of the Church's great reward. The old ideas of heaven were all external to the Christian's own personality. In symbols borrowed from temporal hopes and ambitions the spiritual city blazed before the imagination adorned with gold and jewels passing the wildest dreams of material wealth. Grand as are such emblems, they sink into mere allurements to religious self-interest unless there is added to them the teaching of our text. They are bare grain after all unless there emerges from them the thought of a larger and a fuller life. Before the Life Eternal can flash out its beauty in a perfect world, it must have been realized in Divine character. How kindling is that second existence, how inspiring is its charm, when it is seen as a new and higher development of the powers of life resident within us now. How easy is death's passage, how natural death's approach, how undreaded its mysterious exit, when seen as the man's new birth into fuller understanding and manifestation of himself. Heaven then becomes indeed our Father's home—its many mansions in veritable reality the soul's dearest hope and expectation, when we know that every natural power finds there its proper sphere and its grandest stimulus. Then that which the grave swallows up is known but as a robe folded around us for a time; a house for the temporary habitation of a redeemed and regenerated spirit; a body whose death sets free the spiritual body; an instrument of jars and discords to be laid aside and forgotten in the harmony of a more perfect instrument; in the bliss of wearing our body which is from heaven.

The Churchwoman

Toronto.—St. James' Cathedral.—Mothers' Union.—The annual service of the Mothers' Union will be held on Tuesday, October 11th, at 3 p.m. in this Cathedral. An address will be given by Rev. F. Graham Orchard, of Trinity College School, Port Hope. The subject taken will be "The Building of Character."

Hamilton.—St. James'.—The members of the Women's Club of this church gave a silver patriotic tea in the schoolroom on the 22nd ult., in aid of field comforts for the soldiers at the front. Nearly 60 ladies were present. Mrs. Hawkins, president of the field comforts fund, was present, and delivered a most interesting address on the work, showing specimens of the socks knitted for Christmas gifts for the soldiers. At the close of the meeting wool was left with the club to knit for the Field Comforts Association. A silver collection, amounting to \$14.10, was sent to the treasurer of the Field Comforts Association, to be spent in gifts for the Christmas parcels to be forwarded to the front in October. Mrs. Waters, president of the club, had charge of the meeting.

Church News

Preferments and Appointments.

Spencer, Rev. Cecil, B.A., Curate of St. Alban's Cathedral, to be Incumbent of the Mission of Stanhope.

NOVA SCOTIA.

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

Halifax.—All Saints' Cathedral.—Obituary.—The Rev. Reginald Heber Bullock, an honorary Canon of this Cathedral, passed away in this city on the 26th ult. Dr. Bullock was a son of the late Very Rev. William Bullock, the first Dean of Nova Scotia, and the author of the well-known hymn, "We Love the Place, O God." He was born at Trinity, Newfoundland, on December 13th, 1828, and was educated at King's College, Windsor, at which he matriculated in 1846, and from which he graduated in 1850. In 1855 he received the degree of M.A., and in 1879 the honorary degree of D.C.L. was conferred upon him by the University. Ordained Deacon in 1852 and Priest in 1853 by the late Bishop Binney, he served for a few years in the ministry of the Church in Nova Scotia. In 1861 he was appointed a Chaplain to the forces, and as such served at Aldershot, York, Bermuda, Winchester, Colchester, Shoeburyness, Dover and Woolwich. From 1883 to 1887 he was senior Chaplain of the forces in Malta, and afterwards for a short time senior Chaplain at Aldershot. In 1888 he was appointed an honorary Chaplain to Queen Victoria. After his return to Nova Scotia he was appointed commissary in Canada to Bishop Corfe of Corea, a position which he held from 1900 to 1905. In 1905 he was appointed an honorary Canon of St. Luke's Pro-Cathedral by the present Bishop of the diocese. He was deeply interested in the building of All Saints' Cathedral in which so long as his health permitted him to do so, he loved to worship. Both Dean Llwyd and Archdeacon Armitage paid warm tributes of regard and esteem to the memory of the deceased clergyman. Dr. Bullock was widely known as a man of wonderful memory and of considerable scholarship, a priest of deep devotion to God, untiring in his loving work for others, and full of sympathy with those to whom he min-

istered. He is survived by one brother, and by two unmarried sisters. The late Canon Bullock was the Nestor of the Nova Scotia clergy.

St. Paul's Hall.—The service on the evening of the 24th ult. was of special interest, it being the occasion of the first use of a splendid addition to the furniture of the Hall. During the previous week a handsome new prayer-desk had been installed, the gift of Mr. John Snow, who for many years has taken a deep interest in the work of the mission. Ven. Archdeacon Armitage, who was present, on behalf of the Mission, accepted the desk, thanking the donor for his thoughtfulness on this as well as on former occasions. Mr. Snow feelingly responded and told of his long connection with the Mission, and stated that the work of the Mission had been trebled under the present Rector of St. Paul's.

Obituary.—Miss A. M. Crichton, who was for very many years a member of the congregation of this church, died last week. Archdeacon Armitage officiated at the funeral, assisted by the Rev. Arthur Crichton, a nephew of the deceased, who resides in Connecticut.

QUEBEC.

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

Quebec.—Trinity Church.—The Rev. Dr. Hallam was visiting Quebec recently in the interest of Wycliffe College, Toronto, and preached in Trinity Church both morning and evening on the 24th ult.

Cookshire.—The Rev. H. W. K. Mowll, of Toronto, preached in St. Peter's Church on Sunday, September 17th.

Cookshire Deanery.—The regular session of the Cookshire Deanery was held in Marbleton on the 20th and 21st of September, the following members being present:—Rev. Rural Dean Roy, Revs. J. J. Roy, J. M. Bradshaw, F. G. Le Gallais, I. A. MacDonald, P. R. Roy, N. R. Ward and A. T. Love. The opening service was the Thanksgiving on Wednesday evening, at which Rev. P. R. Roy was the special preacher. After the service the Guild served the annual chicken-pie supper in the Parish Hall. On Thursday (St. Matthew's Day), there was a celebration of the Holy Communion at 8 o'clock; and, after matins at 9.45, the rest of the morning was devoted to the reading and discussion of a paper by Rev. J. J. Roy on "Methods of Bible Study." At the afternoon session Dr. Banfill, of East Angus, gave a very instructive address on subjects relating to social and moral reform. In the evening the clergy went to Bishop's Crossing for the formal re-opening of the church which has lately been moved from Dudswell Corner to the village. The Rural Dean officiated at the re-dedication ceremony. Then followed the Thanksgiving service, Rev. I. A. MacDonald preaching the sermon. After service a chicken-pie supper was served in the town-hall. The weather was all that could be desired, and large congregations were present both evenings. Thus concluded a very pleasant, and we trust, profitable, session of the Deanery.

OTTAWA.

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

Ottawa.—St. Matthew's.—Harvest Thanksgiving services were held in this church on the 24th ult. The preacher at both services was the Right Rev. Dr. Mills, the Bishop of Ontario. At the celebrations of the Holy Communion in the morning there were nearly 300 communicants, and the festival was one of the most

successful and impressive in the history of the church.

Cornwall.—Church of the Good Shepherd.—At an informal tea which was given in the Parish Hall on the 25th ult., to the Rev. R. H. Archer and Mrs. Archer, a large number of the members of the congregation were present. During the evening the retiring Rector and his wife were presented with an address and a purse of money, the address being read by Mrs. A. Horton. On the previous Sunday afternoon, after the close of the Sunday School, the children assembled in the school room, and Miss Doris Hewitson presented Mrs. Archer with a pretty gold pin. An address was read by Miss Lorna McMillan, expressing their regret at Mrs. Archer's departure, and the loss they would sustain in losing both a friend and teacher. Mr. Archer, in a few brief remarks, thanked the children and congregation for their kindly remembrance of them, and for the interest they had always taken in helping with the church work. The Rev. R. H. Archer and Mrs. Archer will in future reside in Ottawa.

ONTARIO.

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

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

Kingston.—St. George's Cathedral.—On Sunday morning last the Bishop of Kingston ordained the following gentlemen to the diaconate in this Cathedral, namely; Messrs. W. J. Gratton and P. C. Watson. The former comes from London, England, and the latter is a graduate of Wycliffe College, Toronto.

St. Luke's.—Harvest Thanksgiving services were held in this church on the 24th ult. The Rev. J. de Pencier Wright, B.D., Rector of Lyn, was the preacher at both services. The offertory amounted to \$109, this being the largest special collection ever made in this church.

Maitland.—The semi-annual Chapter meeting of the Deanery of Grenville was held at Maitland on Wednesday, 27th September. The clergy of the Deanery were hospitably entertained by Rev. S. B. G. Wright and his parishioners. The opening service in the beautiful old church (St. James') was well attended and much enjoyed

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by all. An appropriate and thoughtful sermon, written by Rev. G. H. P. Grout, M.A., Rector of Catskill, New York, who was prevented by illness from being present, was delivered by Rev. Rural Dean Patton, M.A. After the evening service a social evening was spent, at which the clergy were the guests of the congregation. The Holy Communion was celebrated on Wednesday at 7.30, and well attended. Reports from all the parishes represented were of a most encouraging nature. The visiting clergy were delighted with the unsurpassed hospitality extended, and the beautiful condition of the old church now over 90 years of age, and in perfect preservation, speaking volumes for the loving care of the present Rector and his loyal congregation. On the invitation of the Rev. T. F. Dowdell, it was agreed to hold the next meeting in Merrickville.

Ameliasburgh.—The Rev. C. J. Young, B.A., who has been temporarily in charge of this parish since last Easter, took the services at the three churches, St. John's, Carrying Place; St. Alban's, Roblins Mills; and Trinity, Coneseon, on Sunday last, September 24th, for the last time, the Bishop of Kingston having appointed the Rev. T. A. Poston, of Marysburgh, to the permanent incumbency. There were good congregations at each service, and at the close Mr. Young expressed his appreciation of the hospitality, and assistance extended to him during his tenure of the parish. During this time he baptized five children, and twelve persons were confirmed by the Bishop of Kingston.

TORONTO.

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

William Day Reeve, D.D., Assistant.

Toronto.—St. Alban's Cathedral.—The Bishop preached in this Cathedral on Sunday morning last from St. Mark 6: 30 and in the course of his sermon he dwelt at some length on several leading features of the work accomplished at the recent meeting of the Provincial Synod, mentioning specially the formation of a Committee to deal with Social Service, the question of making the boundaries of the ecclesiastical Province co-terminus with those of the Civil Province, and the Revised Book of Common Prayer, permission to use which in the diocese the Bishop said he would grant in November next.

Preaching in this Cathedral on Sunday evening, the 17th ult., the Bishop of Toronto made the following reference to the coming into force of the Prohibition Act: "As I had not an opportunity this morning, I wish to say on this historic day in regard to the new and untried epoch upon which we have entered as a Province that I thank God for the patriotism, the pluck of workers and the spirit of self-sacrifice on the part of all, which have made it possible to try out a general abstinence measure during the war and the period of reconstruction immediately thereafter. If the drink evil is, as we believe it is, the most fruitful cause of crime, disease and poverty, then this action by the Government must result in the lessening of this trio of evils, and the consequent betterment of the community life. I venture to predict that the evils complained of in the past, as the product of the drink habit, will be reduced most appreciably by abolishing the sources of temptation and supply; and the gratifying results of the war measure shall be the desire to continue conditions under which we shall enjoy the betterment expected by this act. Let us all do our part to help those who are striving to discover a satisfactory substitute for the saloon, which shall help to make permanent the new conditions which

life and the things of life than ever before. In the course of his remarks the preacher declared that the many things which he had seen and experienced during his stay in France, there remained uppermost one impression—that concerning the great retreat from Mons and the battle of the Marne, when the enemy was turned back when it seemed as though nothing could save Paris. Capt. Jeakins spoke of a high staff officer in the French army, who had been present at both of these scenes, and who, though not a deeply religious man, had said to him, "No material or earthly cause can ever account for the stopping of the German hordes and the hurling of them back." To-day, the question was rife everywhere throughout France, how had the foe been turned back? Without belittling the efforts of the allied armies at that point, it was a feat far beyond their strength, Capt. Jeakins expressed his unshakeable opinion that it was by the direct will of God Himself. "If indeed we accept the miracle told of in this gospel, whereby Elisha was aided by the heavenly hosts against the beleaguering armies, then why not accept it in the case of modern Britain, and in the present instance?"

St. John's.—At the close of an administration of the Sacrament of Holy Baptism on the evening of the 27th ult., a gathering of the parishioners took place in the schoolhouse for the purpose of saying farewell to the late Rector of the parish, the Rev. C. W. Saunders. During the evening a farewell address was read to him, and he was presented with a purse of money, both of which Mr. Saunders suitably acknowledged. The Rev. Captain McKegney was present, also the Revs. H. C. Light and T. F. Whalen, both of whom expressed their regret at his departure.

Clandeboye.—St. James'.—Harvest Thanksgiving services were held in St. James' Church, Clandeboye, on Sunday, 17th ult., when the Rev. W. F. Brownlee, Rector of St. John's Church, St. Thomas, and formerly of St. James', Clandeboye, was the special preacher. The church was beautifully decorated with grain, fruit, flowers and vegetables for the occasion. The Rev. Mr. Brownlee preached most interesting and eloquent sermons on the duty of Thanksgiving. At the evening service the church was crowded, and every available chair had to be used. The thank-offering, which will go towards installing a new furnace, was over ninety dollars. The Committee on St. James' Cemetery last year spent five hundred and sixty dollars on the renovation of the cemetery. This year they expect to spend the same amount, and when finished it will be one of the nicest cemeteries in Middlesex.

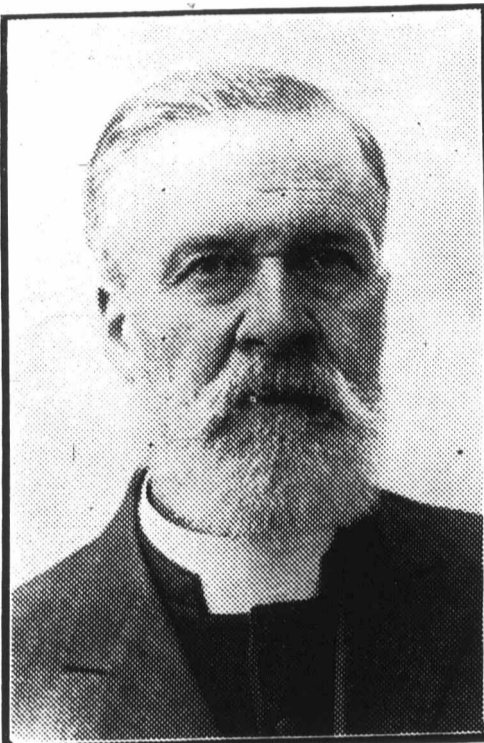
Lucan.—Holy Trinity.—Harvest Thanksgiving services were held in this church on Sunday, 24th ult. The Rector preached at both services. The church never looked so beautiful, as the ladies spared no pains in decorating it in a most artistic manner with flowers, fruit and grain. The thank-offering was liberal, considering the many calls the congregation has had on account of the war.

Sarnia.—St. John's.—A mission will be held in St. John's Church by Canon Howitt, of Hamilton, commencing October 8th. The Harvest Thanksgiving services, conducted by Rev. J. H. Horton, of Kingsville, on September 24th, were very successful and enjoyable. Ninety-three from this congregation are serving their King and country, including the Lady Superintendent of the Sarnia General Hospital, Nursing Sister Dulmage. Of this number three have given their lives. The Rector's son who nearly a year ago was a victim of shell shock, is serving now as paymaster, and has lately been gazetted Captain.

RUPERT'S LAND.

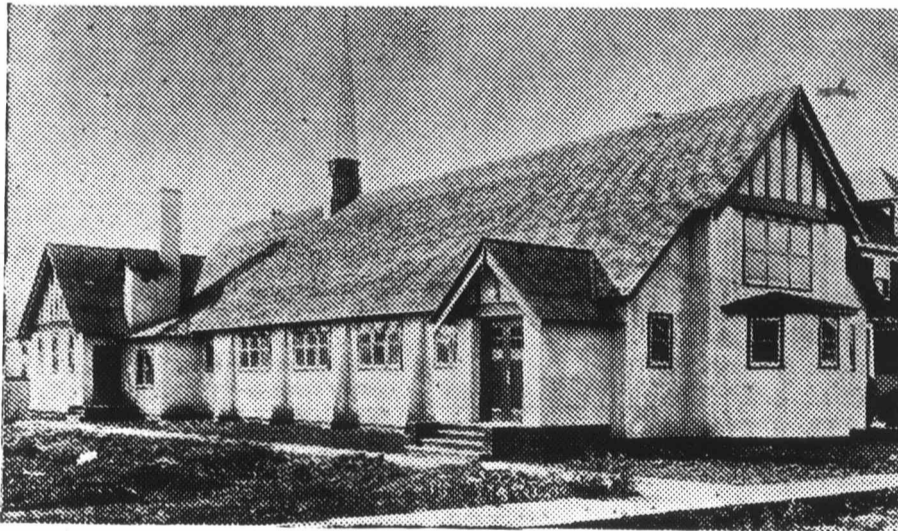
Samuel P. Matheson, D.D., D.C.L.,
Archbishop and Primate,
Winnipeg, Man.

Crescentwood.—St. George's.—This new church building on Grosvenor Ave. and Wilton St., in Fort Rouge, Winnipeg, is a pleasing example of what may be effected by judicious and intelligent use of comparatively inexpensive materials. The main problem confronting the parish of St. George's, was the erection of a building which would serve their present



Rev. J. J. Roy, Rector of St. George's Church, Winnipeg.

needs, and which could be converted into a suitable parish hall, when a larger and more permanent building became necessary. The building committee is to be congratulated on the achievement of such satisfactory results. Although the design of the exterior follows no special classification, it is sufficiently ecclesiastical to sug-



New St. George's Church, Winnipeg.

gest present and future uses. The exterior is finished in rough cast plaster, with shingle roof left natural. The dividing line between the chancel and the nave is suggested on the exterior by a suitable spire. The interior is finished with plastered walls and wood ceiling, with structural roof trusses left exposed, and finished in the natural colours. In addition to accommodation for clergy and congregation, provision has been made for a commodious parish room, kitchen, etc. The windows are glazed with leaded Cathedral glass. At some future date it is hoped that an appropriate bell will be hung in the belfry. The district around the church, known till recently as "No Man's Land," was some time ago handed over to St. George's, as an additional sphere of labour. The new parish is in that part of the residential neighbourhood of Winnipeg which is akin to the Rose-

dale district in Toronto. While the down-town district which surrounds the old St. George's Church is likely to justify the existence of a church for many years to come, yet this move, a new church in a district previously without a church, is the first indication of what is likely to be the transference of the Mother Church. The down-town church will in all probability become the Mission of the St. George's parish now formed in Crescentwood. The clergy of the two districts have a huge responsibility, and realize the task before them to be no light one. The new church was opened September 17th for public worship. Large congregations assembled both morning and evening. The Very Rev. Dean Coombes preached at the morning service, and gave an encouraging message, basing his remarks on, "Come with us, and we will do thee good," Numbers 10: 29. At the evening service the Rector preached from Isa. 61: 1-2 and St. Luke 4: 16-19. He spoke of the types of congregation which would assemble at the new church; the message that would be proclaimed; and the preachers' responsibility in proclaiming the simple Gospel. Only those who know Winnipeg and her peculiar Church problems, can realize to the fullest the nature of the work which lies ahead for St. George's. On the outskirts of the city to the south, till recently, St. Matthias' Mission has been conducted with continued success by St. Matthew's Church. The men of the Brotherhood of St. Andrew have Sunday by Sunday held services at the Mission. Now, the Mission gives way to the new church, and throws in its lot with St. George's. The children of the Sunday School presented the new church with two very handsome flower vases for the Communion table. These children will now form a very healthy nucleus of the new Sunday School. All church organizations will be conducted as usual, and as far as possible each organization will have one base. The W.A., the Junior W.A., the Ladies' Aid, the Brotherhood of St. Andrew, the Young

People's Society of Christian Endeavour and the Scouts, will all find activity in the new district. It is earnestly hoped that by God's help the new church and her workers will be an uplift and blessing to the entire community, to the church life of Winnipeg, and also the Church throughout the land.

Oak Lake.—A meeting of St. Alban's Parish Guild, of which Mrs. George Dean is president and Mrs. Shirley is secretary, was held at the rectory. A large number of the ladies of the parish had assembled, it being the occasion of a presentation to Mrs. Shirley who is shortly severing her connection with the parish and leaving for East Kildonan. The presentation on behalf of the ladies of the parish was made by Mrs. Andrew, who, in a few well-chosen words, expressed appreciation of Mrs. Shirley's sterling qualities and regret at her

departure from our midst to which Mr. Shirley replied in feeling terms. The young ladies of the parish assisted Mrs. Shirley in serving tea. The presentation was in the form of a handsome leather suit case, with brass plate bearing Mrs. Shirley's initials.

Winnipeg.—Since he returned from the Provincial Synod the Archbishop has held Confirmations at Christ Church, Selkirk, and at Bethany, Miniota, Two Creeks, Cartwright and Neilin. He also visited Clanwilliam and consecrated the church at that point and spent a Sunday at Camp Hughes. He will visit the following places for purposes of Confirmation and the consecration of churches before he leaves for the autumn meetings of the Board of Management in Montreal, viz.: St. Anne's, Kildonan, Russell, Harroby, Swan River and Durban.

St. Matthew's.—A special service of intercession was held at this church last Wednesday. The attendance was most gratifying. The address was given by Rev. W. B. Heaney, of St. Luke's. The honour roll was read, and consisted of 528 names.

Glenboro.—The Rev. C. H. Bristoll has resigned this parish.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop,
Vancouver, B.C.

Vancouver.—St. Margaret's.—The wardens and the members of the building committee of this church have let the contract for the new edifice which will be erected on the site of the old building recently destroyed by fire. The plans call for a wooden frame structure with excavated concrete basement 26 x 44 feet. One unit only will be rushed to completion this Fall, and it is hoped that the building, including the chancel, will be completed next summer.

TESTAMENTS FOR THE SOLDIERS

We are so thankful for the large number of Christian soldiers who are seeking to win their comrades for the Lord Jesus. Here is a letter from one:—

"I am writing to enquire whether you can send me a supply of Testaments and Gospels for distribution amongst the men out here. At the present time we are at a very large Convalescent Camp where there are some hundreds of men with very little to occupy them, and we have never before had such an opportunity for Christian work. Men often welcome a service, or read a Gospel here to help pass the time away, and we have been able to get into conversation with many of them. We are constantly asked for Testaments as men lose them in the trenches, or they are often left behind with their kit. If you can send me a grant they will be carefully placed out."

Needless to say the Mission was delighted to supply such a worker with a large grant, and we are sure that our friends will continue in prayer that God may bless and use His own Word even more than He has done hitherto, although it is most remarkable how many men have been brought to a knowledge of the Saviour by reading the Scriptures, without any human aid.

"Bis dat qui cito dat," "He gives twice who gives quickly," is the old motto, and is very applicable to-day for the work amongst the soldiers.

The Editor will be delighted to receive any gifts, or they may be sent to the Chairman, the Rev. Preb. H. W. Webb-Peploe, M.A., or to the Secretary, Francis C. Brading, Esq., at 15, The Strand, London, W.C.

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Correspondence

THE FRENCH AND THE WAR

Sir,—Isn't "Spectator" a little too hard on our French-Canadian fellow-citizens? The official statistics are, I am led to believe, misleading. Many thousands of French-Canadians have enlisted in other provinces, and, I may ask, what measures have been taken to reach them? I think his condemnation is a little hasty.

Fair Play.

THE PRAYER BOOK AND PRESENT-DAY CONDITIONS.

Sir,—I read with much interest in your last issue the article by the Rev. J. Edmonds on the Prayer Book. From the writer's point of view he makes out a strong case for a liturgical service as compared with the services common in other Protestant Churches, but, after all, we have to judge of the value of the Prayer Book like we judge most other things, namely, the results.

I often think our Church authorities lay too much stress on the set form of services. Students from our theological colleges, especially those recently out from the Old Country, seem to imagine that the services in this country should not deviate a hair's breadth from what they have been used to on the other side, forgetting that this is a young country and conditions are totally different, especially in country districts. I can well understand the services in the cities being fair copies of the parent Church, but in a province like Manitoba, where in nearly every rural district there are members of the English Church, Presbyterians, Methodists, Baptists, and frequently Lutherans and Greek Church, I cannot understand why our young ordained men should have it so drilled into them that they imagine that every worshipper should be able to follow the services of our Prayer Book in about six different places in the book, and then in the sermon dwell all the time on the fact that there is really only one Church, and that the Church of England. This kind of thing, to my own knowledge, is quite common, and has the effect of driving people away from the services.

I wonder if our old friends, Bishops Cranmer, Latimer and Ridley, could come on the scene some Sunday in the country what they would say. I imagine they would express great surprise that the Church had not moved with the times. They would say: What means these large bodies of other worshippers, quite as large, with just as fine church buildings, financially as well off, ministers just as well educated; in fact, in every sense the equal, if not superior to, the Church of England? What do you English Church people mean by using a service drawn up for a small population on an island three thousand miles away three hundred years ago, where conditions, educationally, financially, in fact, in every sense, were totally different? Why, you are as bad, if not worse, than the Jews in the early Christian Church trying to make the new Church an exclusive Jewish Christian Church. The fact is, our Church authorities are too conservative altogether. They are afraid of their shadows, and think

too much of dignity and all that kind of thing. Just imagine Church authorities introducing in the Revised Prayer Book such terms as "Your Lordship." There is no such thing as a Lord, I am thankful to say, in our Church, whatever the silly custom is of sticking to an Old Country fad. Outsiders laugh at such twaddle. It is on a par with the Bishop's leggings and apron. These are a standing joke in the press, especially where the legs are slim ones. Let us get rid of so much nonsense and accept facts as they are and act accordingly.

The English Church, with her prestige, her wealth, her learning, her record of missionary enterprise and endless good works, should be in the van, but she lags behind just because her rulers think too much of the past and do not grasp conditions as they are in this twentieth century.

John R. Dutton.

Gilbert Plains, Man., Sept. 21st, 1916.

"SPECTATOR" AND THE FRENCH-CANADIANS.

Sir,—"Spectator," in your issue of September 14th, 1916, attacks the French-Canadians. Permit me to point out to him that they are no more to be blamed than the Irish. The person to blame is the Bishop of Rome, or rather those Protestants who truckle to him. About two hundred years ago God gave England complete deliverance from Pope and Popery, blessed her army and navy with victories, raised her to the front rank of world-power. The Pope's emissaries worked, and the Church that should have withstood him failed in her duty, and the Reform Bill was passed. Since that, steadily everything wanted has been obtained until now the Bishop of Rome virtually rules, both in Church and State, and the few Protestants who see this are punished if they attempt to speak. It will be a very great surprise to me if the Pope is not represented at the coming peace conference when the war ends. If Cromwell had been on the throne would the coronation oath have been changed? Would there be an ambassador at the Vatican? Would dishonest men perform mass in Protestant churches? Mrs. McCann's children would not have been touched, or if taken, have been returned in a hurry. Let "Spectator" get at the root and leave the poor, misguided branches alone.

Capel B. St. George. Tramore, Renfrew County, Ont., Sept. 24th, 1916.

ACKNOWLEDGMENT.

Moosonee Appeal.

Previously acknowledged	\$657.50
Mr. W. T. H. Boyd, Toronto	10.00
I.H.N., Oakville, Ont.	15.00
Mrs. Taylor, St. Catharines, Ont.	25.00
Dr. Young, Trinity College, Toronto	15.00
Mrs. Thos. Wilcockson, Port Perry, Ont.	\$ 1.00
Mrs. John Nicholls, Port Perry, Ont.	50
Friend, Port Perry, Ont.	1.50
	\$725.50

Scripture Gift Mission.

I.H.N., Oakville, Ont.	\$ 10.00
L. Emily Forster, Montreal.	4.00
Deaf-Mute Mission, Toronto.	5.34
Miss Allchin	1.00
Mrs. Lukes	5.00
Mrs. Clements, Rodney, Ont.	2.00
	\$ 27.34

THE VALUE OF THE SUNDAY SCHOOL COMMISSION.

(Continued from page 635.)

(1) The Establishment of Definite Courses of Study in Teacher Training.—Two such courses are now available—a First Standard Course and an Advanced Course. A syllabus for each of these courses has been issued and examinations are conducted annually, the candidates writing in their own parishes under the direction of their respective Rectors. Certificates and diplomas are issued to those who attain the required standing.

(2) The Conducting of Summer Schools of Training.—This is another most effective method for raising the standard of the Sunday School work in the local school. Every year two or more schools are held in the Provinces of Ontario and Quebec and one in the Maritime Provinces under the management of the Commission and the M.S.C.C., while in the West several schools are held under local management, but with the co-operation and recognition of the Commission. These schools are open to all teachers and officers and to any who are interested in Sunday School or missionary work. Definite courses of instruction are provided and a splendid opportunity afforded for the discussion of the problems of the Sunday School. In these two ways the Commission has brought to the local school the chance to make its work count for so much more by showing the way to make the teachers more capable. There is not a Sunday School in any part of Canada which cannot avail itself of one or both of these provisions.

4. THROUGH ITS WORK IN OUR THEOLOGICAL COLLEGES.

Perhaps there is no way in which the value of the Sunday School Commission to the parish Sunday School can be shown more clearly than by pointing to its work in connection with the training of our theological students. When it is remembered that the clergyman is the head of the parish, and that the heart and soul of the parish organization is the man at the head of it, it will not require very much thought to deduce the fact that "every obligation to train the child which rests upon the parish rests first of all upon its pastor." It is at once self-evident, therefore, that the only practical channel through which to remedy the inefficiency of any part of the parochial machinery is through the more efficient training of those who are to be the leaders. And the theological college is the place to make provision for that training. It was because the Commission realized this that it endeavoured to do two things:—

(1) To get the Bishops of the Church to require all candidates for Holy Orders to pass an examination in the Art and Science of Teaching and Sunday School Management and Method.

(2) To get our theological colleges to make provision for the teaching of these subjects as a part of the regular Course in Practical Theology. Both these things have been accomplished. The Bishops now require this of their ordination candidates, and every one of our theological colleges has made some provision for this work. The General Secretary of the Commission lectures regularly at six of the ten colleges and provision is made locally for the other four.

And what does this mean? Just this: that the future Rectors of our city and country parishes are being instructed in the best and most effective methods of carrying on parish Sunday School work. Thus the Commission is doing by this means a work from which the local school can-

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not fail to reap the greatest benefit. If the Commission had done nothing else, this alone would more than justify its existence.

5. THROUGH ITS ANNUAL EXAMINATIONS FOR SCHOLARS.

The Commission has been mindful not only of the teacher, but also of the scholar, and has been endeavouring, with no small degree of success, to raise the standard of work done by the pupils in our Sunday Schools. With a view to encouraging more regular and systematic study, as well as with a desire to make the work done tell for the best results, a system of annual examinations on the regular course of study for the main school has been established. These examinations are conducted each Advent, the scholars writing in their own schools under the direction of

their own clergyman or superintendent. Certificates are awarded to successful candidates. Any school in any part of the Dominion may obtain the papers at the proper time on application.

6. THROUGH ITS LANTERN SLIDE EXCHANGE.

The Lantern Slide Exchange is one of the latest provisions made by the Commission for benefiting the local parish school. Realizing that the use of the lantern in Sunday School and other parish work is becoming more and more general, and also that many parishes which would like to use it could not afford the continual expense involved in purchasing or renting slides, the Commission has established a Slide Exchange whereby, on the payment of an initial entrance fee and a small annual membership

fee, it is possible to obtain the use of a large number of slides without any rental charges. The growth in the membership of this Exchange has fully justified the move, and parishes, both east and west, are to-day thanking the Commission for making it possible for them to use this very effective way of instructing their young people.

7. THROUGH THE FIELD WORK OF THE GENERAL SECRETARY.

While, by reason of the extent of the field, it is not possible for the General Secretary to visit every parish, yet through deanery meetings and conventions, he is able to get into close touch with a large number of the parishes in various parts of the Dominion. In addition to this the chairman of the Commission and the General Secretary visit as regularly as possible the chief centres of the various dioceses.

As soon as funds permit, the Commission plans to put an Assistant Secretary into each Ecclesiastical Province and thus make possible the visiting of many more places, a policy which has the sanction of the General Synod of our Church.

8. THROUGH ITS HEADQUARTERS OFFICE.

In the city of Toronto the Sunday School Commission has its head office. This office has now become a bureau of information to which any parish, school or individual may go for advice and help along Sunday School lines, and thus bring to bear directly upon the problems of the local school all the information available. This of itself makes the work of such value that it cannot be overestimated.

Do not these facts satisfactorily answer the question raised at the beginning of this leaflet? No one, who will weigh carefully just what these various lines of work really mean, not only to the Church at large, but to each local school, can fail to recognize that the Sunday School Commission has been doing a very necessary and helpful piece of work. **All that is required is for the local church and school to take advantage of the opportunities placed within their reach. It is evident that no organization or movement can compel a school or parish to adopt better methods, but by setting before them higher ideals and by showing them how these ideals may be reached the Sunday School Commission has endeavoured to lead the local school on to better things.**

For the reasons implied in these facts the Commission feels that it has a just and reasonable claim not only on the dioceses and the deaneries, but directly upon the parishes and the schools, and, indeed, upon all who are individually interested in the work of building up that institution, which means so much in the future development of the Church's work.

Much more could be done if only the Church would provide adequately for the needs of the work. At least twice the amount of money now being raised is required to meet the present demands. Here is an opportunity for the men and women of our parishes to make an investment which will bring in larger dividends than any other investment of the Church, and to show by their support that they value that institution which offers the finest opportunity the Church can have to mould the lives of those who are to be the leaders in the world's activities of the future, to help to shape the policy which shall govern such activities, and to build up the work of the Kingdom of God in a way that will stand the test of time and of eternity.

THE MARTIAN.

(Continued from page 635.)

Mr. Olboy was horrified. "Good gracious, no! He is only a man, as I am; one of the servants and worshippers of the God of us all."

"Indeed! But why, then, is his home so much more beautiful? Behold the well-kept lawns, the flowers, the neat fences, the well-painted and attractive building," exclaimed the stranger. "In Mars our temples are our most beautiful buildings."

"Well," replied Mr. Olboy after a moment's silence, "it is quite natural that every man will devote his time and money to making his own home comfortable and beautiful, while the church is everybody's business. Shortage of money is the real reason the church is in such poor condition. Besides, a beautiful building is not necessary to true worship."

"No, not necessary," said his companion, shaking his head, "but it is a sign of the love, enthusiasm and devotion of the worshippers. It seems to me both inconsistent and selfish that a man should spend all his time and wealth on beautifying his own home and neglecting that of his Deity, especially as, with so many sharing, it would be an easy matter to keep the church both beautiful and attractive. You would have me believe that your God comes first, claims first place in His people's affections. This neglect of His temple while they care for their own dwelling-places does not bear witness to its being the case."

Mr. Olboy felt that his visitor had spoken the truth, and, rather wishing to turn the conversation into other channels, invited him to see the interior of the building. For a few moments after entering both men stood silent. Then the Martian turned to the Rector and said:—

"Your church is far more attractive inside than I would have thought from the exterior. But are you not using the building at present?"

"Why, yes; every Sunday. What makes you ask me that?" came the reply.

"Because I noticed—you will pardon me for mentioning it—that it seems very dusty and untidy," said the Martian.

Mr. Olboy turned red. That is the fault of the sexton, but it is swept and dusted every Saturday."

"Why on Saturday?" questioned his companion.

"So that it may be clean and ready for the people on the Sunday."

"Is your God here on Sunday, too?" again asked the Martian.

"Our God is always here," said Mr. Olboy, wondering at the strange questions.

"Always here! And yet you only clean it on Saturday for his people. Is he not as important as His worshippers?" answered the Martian in surprise. "It seems strange to me that you should think more of cleaning it for your people than for your God. If he is always here, why do you not always keep it swept, dusted and clean?"

The Rector laughed aloud. "I am afraid," he said, "that we never think of it in that way. So long as it is ready for the congregation we are satisfied."

The Martian asked no further question, yet seemed to be greatly perplexed. Mr. Olboy began to show him through the church and to explain the various articles of furniture. After they had spent some time in looking about and comparing their respective religions the two men left the building and resumed their walk. For a time they walked down the main street of the village, the Martian gazing with interest at the stores and places of business. Presently he stopped in front of a brightly-lighted picture theatre, and asked:—

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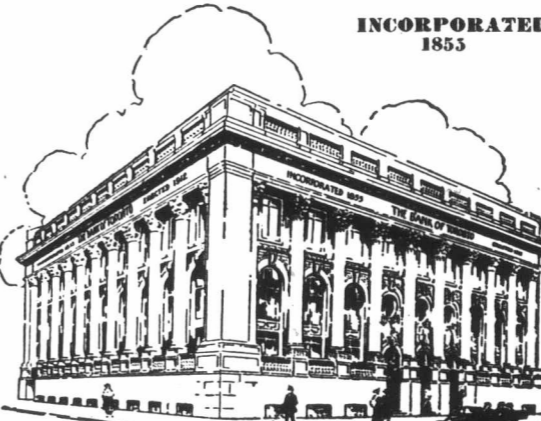
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