

Canadian Churchman

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An examination will be held in October next, on a date to be announced. Applications should be made to the undersigned, from whom a list of Text Books may be obtained.

L. J. DONALDSON,
Secretary, pro tem,
21 Cogswell Street.

Halifax, 4th June, 1918.

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Personal & General

The Rev. Canon and Mrs. G. Osborne Troop have returned from England and have once more taken up their residence in Montreal.

The Rev. John Leigh, who for some months past has been in charge of St. John's Church, Port Arthur, Ont., has been appointed Rector of the parish.

The Rev. E. A. McIntyre and the Rev. G. S. Despard have been appointed first and second assistant Curates, respectively, at St. Paul's Church, Bloor St. East, Toronto.

The Right Rev. J. N. McCormick, D.D., LL.D., Bishop of Western Michigan, will preach at the opening service of the General Synod. He is at present with the American forces in France but hopes to return in August.

Amongst the Chaplains at the Front who have been specially mentioned by Field-Marshal Haig in despatches recently, were Bishop de Pencier, Canon Scott, C.M.G., and the Revs. W. E. Kidd, M.C., C. J. S. Stuart and F. G. Sherring.

Major the Rev. Harold E. Horsey, of Montreal, has been appointed Senior Chaplain in M.D. No. 3. He went overseas as Chaplain of the 38th Battalion, and served as a platoon commander in action at the front. Major Horsey is a native of Kingston.

Canon Fitzgerald, the Rector of St. Paul's, Kingston, was taken suddenly ill on June 8th. On the following day the Rev. C. S. Scammell officiated in the morning and Archdeacon Dobbs in the evening. At latest accounts Canon Fitzgerald is improving.

Word has been received of the appointment of Rev. R. L. Carson to the Chaplains' service. Captain Carson enlisted two years ago in an ambulance corps and has since served as a stretcher bearer at a Canadian hospital in France. He was Rector of Philipsburg, diocese of Montreal, before going overseas.

The Bishop of Toronto preached in the Cathedral on Sunday morning, June 16th, and in the afternoon he did likewise at St. Margaret's, West Hill. In the evening he held a Confirmation service in Christ Church, Scarborough. On the evening of Monday, June 17th, St. Alban's Day, the Bishop held a Confirmation service in the Cathedral.

Lieutenant Edward Clarkson has been awarded the Military Cross. He is the son of Mr. E. R. C. Clarkson, Toronto, and he has been at the front since January, 1917, with the Royal Engineers. He originally enlisted in July, 1916, with the 123rd Battalion. The Clarkson family are members of the congregation of the Church of the Redeemer, Toronto.

An interesting marriage took place in the parish church of the Holy Trinity, Roehampton, Surrey, England, on June 5th, when Lieutenant Robert Hamilton Harcourt, C.E.F. (1st Contingent) son of the Hon. Richard Harcourt, K.C., and Mrs. Harcourt, of Welland, Ont., was married to Grace Batten, daughter of Hon. W. D. MacPherson, K.C., and Mrs. MacPherson, of Toronto.

The following young women will leave during the summer for the various Mission fields of the Canadian Church: Miss Kells and Miss Holland, Indian work in Canada; Miss Moss and Miss Isaacs, Japan; Miss Jones and Miss Watts, China; Miss Rabajotti and Miss Edgar, India.

Miss Cooke, an honorary missionary of the Church working in Japan, will accompany those going to Asia.

After a very long ministry in Southern Manitoba the Rev. W. R. Johnson, Rural Dean of Turtle Mountain, has resigned the rectorship of Killarney. The Rural Dean was first appointed Rector of Killarney in 1889, and, with the exception of four or five years in the parish of St. Andrew's, has administered there ever since. He was for many years a member of the Executive Committee of the diocese.

We beg to tender our very hearty congratulations to the Rev. Canon MacNab, the Priest-Vicar of St. Alban's Cathedral, Toronto, upon his engagement to Miss Eleanor Harrington Owen, M.A. (Trinity College, Toronto), the news of which was announced last week. The marriage, we understand, is to take place about the middle of next September in the Cathedral, Toronto.

The 13th Regiment of Hamilton, and a number of veterans, paraded to All Saints' Church in that city on June 9th, where a special service was conducted by Major the Ven. Archdeacon Forneret. Canon Daw assisted the Rector. Archdeacon Forneret welcomed the soldiers present. He also pointed out that the 13th Regiment had sent to the front about 500 men who were members of the unit. It had also been the means of recruiting nearly 3,600 men. "This is a record of which any unit may be proud," said the speaker. "The Canadian Militia has amply justified its existence."

The 109th Regiment held a church parade under Lieut.-Col. W. S. Dinick on Sunday morning last to St. Paul's, Bloor St., Toronto. Archdeacon Cody delivered a splendid sermon, based on the words, "Be strong and of good courage, fear not, neither be thou dismayed," Joshua 1: 9. He referred to the fact that upwards of 5,000 officers and men had been enlisted by the regiment for overseas service, and that over 500 of them had figured in the casualty lists. He emphasized the need of greater courage than ever at the present time to enable people to overcome the spirit of war weariness that seemed to be making itself felt in many quarters.

Captain Walter Rawlinson, of Toronto, has been awarded the Military Cross. After two and-a-half years' service in France, he is now an instructor at the Witley Camp, in Surrey. No details of how the decoration was won have been received in Toronto. Capt. Rawlinson, who for twelve years was a member of the G.G.B.G., went overseas with the 7th C.M.R., in 1915. Before volunteering for service he was secretary-treasurer of L. Rawlinson, Ltd. Capt. Rawlinson is married. He is a member of the congregation of Grace Church. He is a son of Mr. Henry Rawlinson, of Toronto, and a nephew of Mr. Marmaduke Rawlinson, also of Toronto.

The Commencement exercises of the Hartford Seminary Foundation, Hartford, Conn., took place on May 28th and 29th. Formerly each of the three institutions in the Foundation had its own separate closing, namely, the Seminary, School of Religious Pedagogy and School of Missions. This year all united. The address was given by Professor A. J. Wm. Myers on "The Place of Religious Education in the Light of the World Crisis." Canadians have special interest in these schools. At least fourteen students in the various schools are from some part of the British Empire or its protectorates, including India, Africa, Egypt, West Indies and several from Canada.

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Canadian Churchman

Toronto, June 20th, 1918.

The Christian Year

THE COLLECTS AND THE WAR.

The Fifth Sunday after Trinity.

This Collect is not an unmixed blessing at such a time as the present. We can, indeed, sympathize with the desire of its writers, who lived either in the days of persecution, or of the break-up of the Roman Empire under the attacks of the barbarian hordes. But to pray that "the course of this world may be so peaceably ordered" without asking that righteousness may be victorious; to petition that our service may be 'joyful' rather than thorn-crowned, without reference to the freedom of the oppressed and the deliverance of the captives, savours too much of an unprincipled pacifism. It recalls all too little the spirit of Him Who came, not to send peace, but a sword, as long as there remained a wrong to be righted; Who chose for Himself, not the Devil's path of ease to a camouflaged failure, but the cross-topped road to Calvary and a triumph that was divine.

And the war has brought to light, in some noble souls at least, the true spirit of a Church that is militant, a spirit that asks not for ease, but for opportunities of sacrifice, not for a premature peace, but for a chance of striking, and striking hard, at embattled wrong. The lines, now well known, found upon the body of a New Zealander, who gave his all at Gallipoli, has stirred responsive chords in not a few:—

"Jesus, Whose lot with us was cast,
Who saw it out from first to last"—

So the writer apostrophizes the Captain of his soul, and adds his fondest ambition:—

"Would I could win and keep and feel
That heart of love, that spirit of steel!
I would not to Thy bosom fly
To shirk off till the storms go by;
If you are like the man you were
You'd turn in scorn from such a prayer. . . .
Flog me and spur me, set me straight
At some vile job I fear and hate;
Some sickening round of long endeavour,
No light, no rest, no outlet ever. . . .
Do you but keep me, hope or none,
Cheery and staunch, till all is done,
And, at the last gasp, quick to lend
One effort more to serve a friend."

A man who could live and die with such a spirit would not readily pray the Collect for the Fifth Sunday after Trinity. Rather would he voice his aspiration in the strenuously Christ-like prayer of the founder of one of the militant orders of the Church, "Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy will: through Jesus Christ our Lord."

* * *

It is a maimed Gospel which only says that Christ died to save us from our sins. It is equally true and just as important to say that He lives to give us union with the Father.—
Walter J. Carey.

Editorial

WOMEN IN THE MISSION FIELD.

The farewell service, held in St. James' Cathedral, Toronto, last week, for eight young women who will leave shortly for the mission field, reminded one forcibly of the dearth of young men for this work at the present time, the different countries in which the Canadian Church is carrying on work, and the value of woman's share in this work. Two are destined to Indian work in North-western Canada, two to work in the Diocese of Mid-Japan, two to the Diocese of Honan, China, and two to the district of Kangra, India. Two young men, John Hatley and Reg. Buchanan, who were about to leave for the foreign field when war broke out, have given their lives on that other battle front in Europe. Every other able-bodied young man who possessed the spirit and conviction that would induce him to enlist as a soldier of Christ for active service in the Church's battle-line, and who was physically fit, has enlisted in that other army. They are undoubtedly where the Church would have them be at the present time, and we can only hope and pray that they will be spared for the other phase of the same fight.

The value of woman's work in the mission field cannot be overestimated. She has demonstrated there her ability to endure loneliness, privation, opposition and ignorance. She has displayed a high type of devotion and courage, and has won her way into the zenana and harem, as well as into the less exclusive homes of the poorer classes. Her woman's love has broken down barriers that man could not overcome, and her innate love for child life has enabled her to reach not only countless numbers of children, but through this channel the mothers and fathers as well. In school, in hospital, in home she goes as a ministering angel, bearing the lamp of life.

Canon Gould, in his address at the above service, rightly pointed out the strategic position occupied by women in non-Christian lands. "The problem of the non-Christian world is a problem of women." The secluded lives of the women of the influential classes and their woeful ignorance prevents their being influenced by world movements. This does not prevent their exerting an influence over the men who come into contact with them, and experience has shown that little headway can be made with the latter while the former remain steeped in ignorance and superstition. It is necessary, therefore, if the world is to be made the place that we would have it be, that women and men should cooperate in the work of regeneration. The love and sympathy of woman must combine with the strength and power of man in winning souls for Christ and in overthrowing the powers of darkness. For the time being the burden must be borne largely by women, but we trust that at least one result of the war will be a greater readiness on the part of our young manhood to consecrate their lives to the service of the King of Kings for whatever part of the world He will have them serve in.

* * *

The special War Prayers inserted in this issue of the "Canadian Churchman" have been used at services of intercession in St. James' Cathedral, Toronto, for some time

past. There probably are other churches that have been using similar compilations, and if so, we should be pleased to receive copies with a view to publishing more prayers next week. These will doubtless be found of great assistance on the special day of prayer and humiliation. Copies of those printed this week can be obtained at a reasonable price from the Bryant Press, Limited, Toronto.

* * * * *

A few weeks ago we printed a form of renunciation drawn up by a clergyman of Episcopal Church in the U.S.A. for one of his parishioners who had asked for a transfer to the Christian Science organization. We find that some of our readers have construed this to mean that this form was drawn up by the Christian Scientists. We have no desire whatever to misrepresent matters, as this is neither fair nor necessary.

* * * * *

The Primate has communicated with the various Bishops regarding the Halifax disaster as it affects the Church in that city, and Church members are being appealed to in its behalf. The Government has given liberal assistance, but much still remains to be done. We have already placed the facts as to the loss suffered before our readers. The disaster was a national one, and it is not fair to ask the Church in that city or province alone to provide what is required over and above the amount given by the Government. It is a case in which the whole Church should act as a body, and should moreover give generously.

* * * * *

The appeal made through the M.S.C.C. in behalf of the Church's mission in China is also worthy of a generous response. The Mexican dollar, introduced into China some years ago, is the basis of their exchange, and in changing our currency into this, in place of receiving some two dollars for every dollar in gold sent out, as was the case before the war, we get now only about \$1.27. This has had a serious effect on the amount of money available for the work of the Mission, and the difference either must be made up by sending more money or we must recall several of our missionaries, for we cannot leave them there to starve.

* * * * *

Teachers in our Sunday Schools are having a very striking example at the present time of the absence of any effort on the part of the International Sunday School Committee to adapt the lessons chronologically to the Christian Year. According to these lessons we are asked to teach several weeks after the Easter season the events leading up to the Crucifixion. This, coupled with the attempt made by our own Sunday School Commission to follow the Christian Year by selecting several special lessons has led to a combination that makes it almost impossible for any teacher to give a connected outline of the events recorded in the life of Christ. Such a situation is discouraging to teachers and leaves the pupil's mind in confusion.

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

Day of National Prayer and Humiliation



Letter from the
Primate

To Editor of the "Canadian Churchman":

IN last week's issue of the "Canadian Churchman," reference was made to the setting apart by the Federal Government of June 30th as a day of national prayer and humiliation before God with reference to the war. Some time ago, in conjunction with the representatives of two of the other leading Churches of our Dominion, I urged upon the authorities the propriety of selecting a week day rather than a Sunday for this purpose, and suggested that it be the same day as that set apart by the Congress of the United States. In this way our hope was that the observance might take in the whole of our North American continent, and that in one volume our prayers might go up simultaneously with those of our valued Allies across the line. While, apparently, the suggestion was not found to be a practicable one, we ought to be devoutly grateful to the Government for this public recognition of the sovereignty of God and of our dependence upon Him as a Christian nation. I am writing this in order, through the medium of the "Canadian Churchman," to plead most earnestly with the people of our Church to co-operate in this great national intercession, and to take the fullest opportunity of coming before God on the day appointed. It is meet and right that we should do so, first of all, as believers in God, and as His sons and daughters. We have held throughout this whole struggle the unshakable conviction that our cause is a righteous one, and, therefore, must be God's cause. We have the right, therefore, to come boldly before the throne of grace and claim not merely divine co-operation, but divine intervention. We are justified, surely, in pleading that God, Who is set in the throne that judgeth right, should raise up His power and come among us, and with great might succour us. In the second place, we should come before God as a Canadian people and ask Him to show us whether there is anything in our national or personal life calculated to withhold victory from us. Under the most brilliant and skillful military leadership the Israelites of old on one occasion were compelled to "turn their backs before their enemies." In preparing for June 30th, let us read thoughtfully Joshua, chap. 7, and we shall see why that was. It was national sin, exemplified in the sin of one man, Achan, which then blocked the way to victory. Let us come before God, then, and ask Him what is wrong with us. Nationally, let us say to Him, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." In the third place, it is fitting that as a nation we meet together, and, in a corporate capacity thank God for the valour and prowess of our Canadian soldiery. They have covered the name of Canada with imperishable lustre. We ought to thank God for this, and make our prayers unto Him that neither through war-weariness nor prayer-weariness we cease to support these brave fellows to the utmost of our strength and self-sacrifice, remembering that what they have so far wrought "cannot be made perfect" without our continued and resolute co-

operation as a Canadian people. Fourthly, let us come before God with a most profound earnestness just now because of the extreme criticalness of the war situation. Upon the issue of the next few weeks may hang not only the future of our beloved Empire, but the maintenance and preservation of all that is dearest and best to us in life. "Man's extremity is God's opportunity." In the history of many of Britain's most intense struggles in the past we know how, in the most supreme moment, God has turned the tide in response to the nation's prayer. He will do it again if we only come to Him as we ought (1 Kings 8:44, etc.). In 1864, when the struggle for liberty was at a crucially critical stage, President Lincoln turned the nation to God, and proclaimed a day of "national humiliation, prayer and fasting," and we know how at once the tide turned and the cause of freedom began to triumph. Let our Churches, then, be filled to overflowing on June 30th by a faithful and believing people. Let the day be pre-eminently a day of prayer, of speaking to God, and of waiting upon Him in the Sacrament of the Lord's Supper, and thus getting near to the source of our strength. May I ask also that, where possible, the day following, namely, July 1st, our national birthday as a Dominion, have this year a greater religious aspect lent to it. Let it be this year not merely a holiday as usual, but a holy day, when united intercessory services may be held throughout the land. As to the special intercessory prayers to be used, while, as the "Canadian Churchman" suggested last week, it would be well to have them uniform, I fear that, for several reasons, this is not quite practicable. Each Bishop will, I daresay, desire to issue a form for his own diocese. Praying for a rich blessing upon our national intercession day, I am,

Most sincerely yours,

S. P. RUPERT'S LAND.

June 10th, 1918.

Primate.

PERSONAL DEALING.

Many years ago Mr. Gladstone heard of two young men in the village who had become notorious for their drinking habits and he determined to make an effort to save them. He invited them to see him at the castle, and there, in "the Temple of Peace," as his library was called, he impressively appealed to them to change their ways, and then knelt with them, and fervently asked God to sustain and strengthen them in their resolve to abstain from that which had hitherto done them so much harm. The sequel cannot be told better than in the language of one of the men concerned who says: "Never can I forget the scene, and as long as I live the memory of it will be indelibly impressed on my mind. The Grand Old Man was profoundly moved by the intensity of his solicitation. My companion is now a prominent minister, and neither of us has touched a drop of intoxicating drink since, nor are we ever likely to violate an undertaking so impressively ratified in Mr. Gladstone's library."—Parish Visitor.

The Church Cannot Be Neutral

From the Synod Sermon preached in Christ Church Cathedral, Ottawa, by the Rev. Dr. Manning, Rector of Trinity Church, New York City, on Monday the 3rd inst. The text chosen, was, Revelation xviii., 14.

IT is a great honour and privilege to be here by the invitation of your Bishop at this opening service of the Diocese of Ottawa," he declared, "and I am especially glad that my visit brings me here on the birthday of His Majesty the King, and gives me an opportunity to join with you in celebrating that auspicious anniversary. May the next anniversary of His Majesty's birthday be kept under happier conditions in celebration of the return of peace won by complete victory.

A Day of Destiny.

"We are fighting together for our lives and our freedom against the most monstrous and brutal power this world has even seen, a power so diabolic in its principles, so black and bestial in its deeds, that we have found it hard to believe that iniquity could actually be. Together we are pouring out our blood in defence of all that is sacred and holy in the earth, and that makes human life worth living. Never before has there been such a day of destiny, such an hour of moral crisis in this world, as that which we now face. Your brethren in the United States realize what Canada has done. We look with unmeasured admiration at the way in which, from the moment the call came, your sons have come forward to meet it from every part of the Dominion. We think of the men of Canada and their deeds of splendid courage with a pride almost as though they were our own. At the great training camp where I have been these past months, and in any gathering of our soldiers anywhere, a reference to the Canadians, the presence of your officers or soldiers, a moving picture film showing some of your troops is the signal for a demonstration such as almost nothing else will bring.

People of United States Aroused.

"We thank God that our men are now over there along with yours, ready and eager to give their aid, and they will march forth in ever-increasing numbers until the task is finished and victory is won. Everywhere our people are aroused. They see the real meaning of this struggle. Never in any other war have they been so united and so determined as they are in this one. Now that we have taken our place we shall not stay nor rest until our energy, our resources, all that we are and have, is expended to crush and destroy this power which has assailed the earth.

"What is the duty of the Church in this great hour? At this meeting of the Synod of your diocese that question comes strongly home to us. How is that society, of which we clergy are the spokesmen, that society which works and speaks, to bear its part in this solemn day of the world's destiny?

Church Cannot be Neutral.

"That Church which represents and speaks for Jesus Christ must speak openly and clearly, unqualifiedly for the right. Never was there a case in which the issue between right and wrong was more clear than in this war. The Christian Church could not, without disloyalty to its Head and deep injury to its very soul be passive or neutral in this conflict. There has never been any doubt as to where

the Church of England has stood. May I say that your fellow Churchmen across the boundary line have felt almost equal pride with you in the very large and honourable percentage of voluntary enlistments shown by the men of your name and faith. The Anglican Church has its failings, but never in any of its parts, has it been a breeding place for pacifists, nor a teacher of neutrality, in such a cause as this.

No Right of Neutrality.

"From the moment that Belgium was violated, nowhere on the earth had the Christian Church a right to be neutral or silent. Everywhere its voice should have been heard in sternest denunciation of the inhuman deeds then committed, in fearless, unmistakable support of justice and right. Any Church which directly or indirectly, by positive or negative action, has influenced or allowed men anywhere to be neutral in the conflict, has a terrible stain upon its record. It has failed in loyalty to Jesus Christ, the Lord of Righteousness. It has done a grievous harm to the cause of religion on this earth and it has lost the greatest opportunity in history for moral and spiritual witness.

"Just because we want peace we will listen to no word or suggestion of peace, with an undefeated and unrepentent Prussia. Until the Prussian military power is broken, there can be no peace. Peace proposals now are but one of the methods of securing Prussian victory. They are intended to weaken the morale and break down the fighting spirit of our people. That power which believes only in force, which cares only for force, can be repulsed only by force, only by decisive defeat on the field of battle.

"Fearful as this war is, unspeakable as is the crime of those who forced it upon the world, it is bringing the nations into a new brotherhood. Out of it is coming not only a new chapter, but a new epoch in the world's history. A war planned in the interests of military tyranny has brought us in sight of the federation of the world.

"We are now watching with deep concern another fierce and terrific onslaught. We pray for speedy victory for our brave men, but whatever the issue for the moment we shall not falter."

There was a very large congregation present and the many ministerial and lay delegates to the Synod were among the congregation. A great many of the clergy from the city and district, clad in their vestments, occupied choir seats and seats in the nave.

PLODDING.

From dawn I plodded through my dull routine—
The daily round of sordid-seeming toil—
That common jug and platter might be clean,
The linen white, the lamps be fed with oil.

I would have set my hand to something high—
The healing of the wounded and the ill;
How narrow thus the broom and brush to ply,
A scrap of garden earth to plant and till!

And so I moped; but when the gloaming hung
Dark-purple tapestry before the light,
My cared-for lamps a guiding glory flung
Far out across the perils of the night.

My cottage home was fresh and dainty- neat,
With shining delft and polished brass aglow,
And incense from my garden, crisp and sweet,
Filled every room to lavish overflow.

And when one came with brow deep-plowed by care
And nerves with stress of world-work drawn and tense,
Whose soul found ease and restoration there,
Had I, for task fulfilled, no recompense

—Harriet Whitney Symonds.

WHAT GERMANY HAS LOST.

She has lost her high seas commerce,
She has, therefore, lost her foreign trade.
She has lost her last colony, with the successful
conclusion of the East African campaign.

She has lost the respect and confidence of most
of the nations.
She has lost her former leadership in many
realms.

She has lost her monopoly of the dye trade.
She has lost many of her patent rights, that
were once a source of great wealth.

She has lost her supply sources of many raw
materials that are essential to her industrial life.
She has lost millions of her sons.

She has lost her soul.

Prayers For War Time

Authorized by the Bishop for use in the Diocese of Toronto.

CONFESSION OF SIN.

FATHER of mercies, forgive, we beseech Thee, the sins and shortcomings of which we have been guilty, our wasted time and talents, and all the selfishness of the past: Pardon what has been wrong in business and in pleasure, in making money and in spending it, in public and in private life. Lord, cast us not off in Thy mercy, but give us grace so to turn to Thee and to lay aside our sin, that we may walk henceforth in newness of life, to Thy honour and glory; for the sake of Jesus Christ, Thy Son our Lord. Amen.

FOR NATIONAL PURITY AND RIGHTEOUSNESS.

DESCEND, O God, upon this Nation in all Thy grace and power; purify our hearts and purge us from our sins, and grant that we may be henceforth a people whose minds are set upon righteousness: Give Thy heavenly wisdom to those who seek to build afresh the fabric of a Christian civilization upon the tumbled ruins of the old world; guide our legislators and all who hold positions of trust and responsibility; bless the Social workers of this city; and grant that by their labours peace and purity, righteousness and religion may be established among us; through Jesus Christ our Lord. Amen.

FOR INDUSTRIAL PEACE AND NATIONAL UNITY

REMOVE far from us, O God, the causes of industrial strife and unrest; forgive the suspicion and class enmity of the past, and bind the hearts of all men together: Break down the barriers that separate and divide us, put Thy Spirit within us, the spirit of unity and goodwill, of peace and concord; may there be happiness in our homes, and no complaining in our streets, make us a people of one heart and of one mind, established, strengthened, settled, united, upon the foundation of Him who is our Rock and our Refuge and our Strong Salvation, Thy Son our Saviour Jesus Christ. Amen.

FOR VICTORY.

ALMIGHTY God, King of all kings and Governor of all the world, whose power no creature is able to resist, save and deliver us, we humbly beseech Thee, from the hands of our enemies: Give success to our troops, and victory to the cause for which we fight; judge Thou between us and our enemies; defend the right, and cast down every stronghold of sin and Satan; make it to appear that Thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. Amen.

FOR THOSE WHO FIGHT.

ALMIGHTY Father, whose Blessed Son was strengthened by an angel in Gethsemane; we commit to Thy most loving protection those who are fighting for us, and who are facing the storm and stress of war. By day and by night, in danger and distress, in weariness and in waiting, in success and in failure, be Thou their strength and stay: The spirit indeed is willing but the flesh is weak; uphold them, O Father, uphold them in every time of need; give Thine angels charge over them to keep them in all their ways; for the sake of the same Thy Son, Jesus Christ our Lord. Amen.

FOR GUIDANCE FOR THOSE IN AUTHORITY.

STRENGTHEN and support, we beseech Thee, O God, all those who hold positions of trust and authority, and upon whom the burdens of responsibility lie heavily: In the anxious hours of peril and perplexity, grant to them special gifts of insight and discretion, that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

FOR THE SICK AND WOUNDED.

And those who minister to the Souls and Bodies of the Men.

LOOK in Thy tender mercy, O God, upon the sick and the wounded; give them strength to bear their sufferings; grant them courage to face the future; if it be Thy gracious will, restore them to health again: Reveal Thyself, O Saviour, to the dying, and give them pardon and peace: Inspire with skill and tenderness the doctors and nurses; grant that they faint and fail not in their work of love: Uphold the Stretcher Bearers, the Dressers and the Orderlies: Bless the Chaplains, and the workers in the Young Men's Christian Association, and all who minister to the souls and bodies of the men; through Jesus Christ our Lord. Amen.

FOR PRISONERS AND EXILES.

HEAR our prayer, O Heavenly Father, for the Prisoners and Exiles: Shield them, in Thy love, from cruelty and insult and from all needless suffering; give their captors kindness and courtesy, pity and humanity; keep ever before their eyes the greatness of the cause for which they are suffering hardship; let not weariness and weakness crush their spirits, or unfit them for the life that is to follow: Shorten, in Thy mercy, their exile, and bring them back to those they love, unimpaired in body and undefiled in soul; for the sake of Him who came to preach liberty to the captives, Thy Son, Jesus Christ our Lord. Amen.

FOR THOSE IN TROUBLE OR SORROW.

LORD Jesus Christ, who didst weep at the grave of Lazarus Thy friend, look in Thy tender compassion upon the sad and the sorrowful, the anxious and the bereaved: Strengthen them that they may bear with courage and with resignation the burdens laid upon them; let not their sorrows or their fears hide the light of Thy countenance; sustain their faith, and grant them to know the fellowship of Thy suffering; send the Holy Ghost, the Comforter, into their hearts, O Blessed Saviour, for Thine own Name's sake. Amen.

FOR A JUST AND LASTING PEACE.

GOD, who through the Cross of Christ didst bring salvation to men, overrule, we beseech Thee, the suffering of this war to the blessing of mankind: Grant that we may be brought through strife to a just and lasting peace; give Thy blessing to those who seek to draw the nations together in a league of unity and goodwill; inspire all hearts with the vision of a new world, where mercy and truth shall meet together, and where righteousness and peace shall kiss each other, and where Christ alone shall reign, the King of kings; and we ask it for His Name's sake. Amen.

FOR UNSELFISHNESS AND SELF-DENIAL AT HOME.

GOD, who knowest the selfishness of our hearts, grant us grace to respond to the call of our country at this time in the spirit of loyalty and sacrifice: Help us to keep under our bodies, and to control our desires: May we give willingly and wisely of our substance to every good cause, for the sake of those who have suffered and died for us, and after the example of Him who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich, Thy Son Jesus Christ our Lord. Amen.

THANKSGIVING AND PRAYER.

ALMIGHTY Father, who hast done great things for us already, whereof we rejoice; who hast chastened and corrected us, but hast not given us over unto death, we thank and praise Thee for all Thy goodness to us. We glorify Thy Name for the victories won by our troops, for the courage and perseverance of our men, and for deeds innumerable of heroism and devotion. Above all, we bless Thee for those who, counting not their lives dear to themselves, have made the great sacrifice. Forbid it, O God, forbid it that we should ever forget what they have done for us; uplifted by their examples, inspired by their deaths, may we rise from the death of sin unto the life of righteousness, that whether by life or by death we may glorify Thy Name; through Jesus Christ our Lord. Amen.

He prayeth best who loveth best
All things both great and small.
For the dear Lord who loveth us
He made and loveth all.

Coleridge.

NEW BOOKS

Counterfeit Miracles.

By Benjamin B. Warfield, D.D., Princeton.
Charles Scribner's Sons, New York. (327
pp.; \$2.00.)

Do miracles happen nowadays? Dr. Warfield thinks not. He realizes that to-day there are some things inexplicable, but he declines to consider them miraculous. Not since the Apostolic Age have there been any real miracles. Suggestion or psychotherapy will account for all such apparent miracles, from the second century to the present, which are not accounted for by superstition, credulity or fraud. Dr. Warfield has worked carefully through the evidence for the patristic and mediaeval miracles and his statements are supported by one hundred pages of references, which add much to the value of the book. The practical Christian worker to-day will find splendid material in his examination of the "cures" at Roman Catholic shrines and the Irvingite, Dowieite and Christian Science "faith healers." His survey, we can imagine, is slightly embarrassing, for he cites the case of Mrs. Mary Glover Baker Eddy (Washburn), going to a dentist, when she had an anaesthetic applied to the tooth, not to keep the extraction of the tooth from hurting her, but to keep the dentist from thinking that the extraction would hurt her. In reference to the question whether God miraculously heals the sick on the call of His children without means and apart from means and above means Dr. Warfield makes the following points: (1) No promise of such miraculous action on God's part exists in Scripture; (2) no facts have been adduced which compel the assumption that such miraculous healing takes place; (3) such a miraculous method on God's part would be wholly unnecessary for the effect desired; God can heal the bodily hurt of His people without miracle. The whole book repays painstaking reading. Some may think that it proves too much. That all depends on the definition of miracle. Dr. Warfield criticizes other definitions but does not state one of his own.

The Prophets of the Old Testament.

By Alex. R. Gordon, D.Litt., D.D. Hodder and Stoughton, Ltd., Toronto. (362 pp.; \$1.50.)

Hodder and Stoughton are publishing a Canadian Library of Religious Literature under the editorship of Revs. G. G. Pidgeon, R. E. Welsh, Herbert Symonds and Prof. W. S. Milner. It is felt that Canada is rising to national self-consciousness and is developing a type of thought and expression peculiarly her own. This endeavour ought to stimulate native Canadian talent and give it an opportunity of expression. It would hardly be fair to the cosmopolitan nature of scholarship to claim as Canadians and Canadian authors, scholars from across the sea who are only domiciled in Canada. This first volume by Prof. Gordon, of Queen's, covers the whole range of prophecy from its first beginnings. He does not attempt technical introductions. He adopts the modern critical views. His aim is to provide the background of each prophet, so that the message of the man for the times may be appreciated. These messages he gives in fine style, emphasizing the devotional elements. He stresses the ethical genius of Old Testament Prophets. The outstanding feature of the book is Dr. Gordon's translations of the most significant utterances of the Prophets. These are rendered in blank verse, to preserve as closely as possible the sense and rhythm of the original. Of course no one would think of Dr. George Adam Smith's work being displaced. It would be unfair to compare his volumes and the Expositor's Bible with one volume covering everything. But Dr. Gordon's book fills a need in giving the background and pith of each prophet in the one volume, in a style which has the merits, but not the defects, of popular treatment.

Pax Hile Domini.

A Manual for Pastoral Visitation, by Bernard M. Hancock. S.P.C.K. (156 pp.; 2s. 6d.)

This little book ought to be helpful, particularly to the younger clergy, who have not had time to test by experience the prayers and Scripture readings which are suitable for the sick and dying. Mr. Hancock's manual covers about the same ground as "Pastor in Parochia," in less space. He well laid weight on the need of character for successful ministry to the sick. "For the real work of the ministry you are quite incompetent, if you cannot stand by the sick man's bed a truly spiritual man." The priestly rather than the pastoral side of the ministry is over-emphasized here and there, but the book generally is excellent. The Bishop of Edinburgh writes the preface.

The Bible Lesson

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

Fifth Sunday after Trinity, June 30th, 1918

Subject: The Second Cleansing of the Temple,
St. Mark 11: 15 to 19.

THE events described in this lesson took place on Monday of that week which we call Holy Week. The "going up to Jerusalem," of which our Lord had so often spoken, was accomplished, and this week was to reveal all the things of which our Lord had warned His disciples.

The first work to which our Lord set His hand was the cleansing of the Temple. That act reflected upon those who were in high authority among the Jews. They had already determined to put Jesus to death, and this one action of His must have intensified their hatred against Him.

1. **A desecrated Temple.** We, who have learned to have great reverence for the House of God, can easily understand how shocking was the condition of things which our Lord found in that Temple. In the Court of the Gentiles was a typical Eastern Market. Noise and tumult accompanied the bartering of sacrificial animals and extortion was common in the prices charged for them as well as in the exchange of money. This trade was carried on in the Court of the Gentiles which was a part of the Temple area set apart for Gentile worshippers. These worshippers were people who were proselytes to the Jewish faith who had been attracted to the Jewish religion by their conviction of its reality and truth. It shows the contempt which the Jews felt for all "outsiders" when they used the Gentiles' Court of the Temple for the purpose of a market.

2. **How the evil began.** The beginning of this Temple market was, probably, innocent enough. Each worshipper who came up to the Temple at the feast had to make a contribution of a Jewish half-shekel. But those who came from foreign lands did not have this temple money. They, therefore, exchanged their foreign money for the Jewish coin and, of course, the trader charged them commission. Likewise it was impossible for people to bring with them animals or doves for sacrifice. They could buy them, duly inspected and certified to be free from blemish, from the traders in Jerusalem. This was a manifest convenience. The trade which thus began quite legitimately finally invaded the Temple area and was carried on in the Court of the Gentiles. Moreover, the whole trade was a monopoly of the High Priest and the family of Annas derived from it a great profit which we would, probably, call "graft."

3. **Our Lord drove the traders out.** How was He able, single-handed, to impress His will upon this organized body of men? We are not told, but there appear to be several reasons why they submitted to His will.

(1) The majesty of Him Who spake in the name of His Father. All must have recognized His righteous indignation and the voice and look of authority when He told them to go. (2) The righteousness of His cause. Their guilty conscience must have told them they were wrong when Jesus showed so plainly that they were desecrating God's Temple. "Conscience makes cowards of us all." (3) The sympathy of the people was with Jesus, and their feeling was strong against the extortionate traders.

3. **The House of Prayer.** Jesus asserted the great sanctity of the Temple as a house of prayer for all nations. The Jews were chosen of God to preserve His revelation for all the world. They made the mistake of thinking that it was only for themselves. So also the Temple was to be a centre for worship. The Jews showed their narrow and exclusive spirit in defiling that part of the Temple which was especially set apart for Gentile proselytes. They also forgot the purpose of God in establishing a house of universal prayer.

We have learned the lesson of the sanctity of God's House. One of the things the Church of England stands for in this country is the idea of the sacredness of our churches. We do not use them for any secular purpose. There is still for each of us the personal question as to whether or not we are making due use of the Church as a place of true prayer. The war has brought home to many the value of spending a few minutes on week days in the Church for prayer.

4. **The Temple of the Body.** Perhaps it may not be too great a striving of the teaching of this event if we apply the idea of cleansing to our own life. On one occasion our Lord spoke of the Temple of His Body; and we are taught that our bodies are temples of the Holy Ghost.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE subject of preaching is always an interesting and extremely important one in the Church. Many very useful things have been said about it recently, in the "Churchman," both from the point of view of the laity and the clergy. We are familiar with books on preaching by men who have exercised extraordinary power from the pulpit, such as Phillips Brooks, Beecher, Spurgeon, Jowett, and many others. It needs no argument to enforce the magnetic force of a great preacher in drawing people to church and in stimulating their ideals and their lives. The great preacher ought to be a great churchman, for his influence pertains to the things of the Spirit. There are a few observations that may be made on this subject, perhaps not without profit. In the first place the head of a parish has many responsibilities, and in the proper discharge of his duties as spiritual leader of his congregation has many phases of instruction to lay before his people. He cannot forever select topics that may be of great interest to the casual attendant. He has to bear in mind what the Church stands for, what is her ideal and method of worship, what is the meaning and obligation of her sacraments, what is her authority and history. It is through the Church as her obligated servant that he must work, and has the right to preach. He cannot disregard her, and on her ruins build what for the time may seem a better organism. Many sermons, therefore, to the uninstructed, and to the people who have not entered into the spirit of the Church, must seem more or less lacking in vitality and those stirring qualities that they so much desire. The occupant of the next pew may have a quite different view of the subject, because, to him, it is a link in the chain of instruction which he requires, to make plain for himself the significance of the acts in which he loves to participate. He doesn't want to go on for ever a churchman merely tolerating what he cannot comprehend. There must be time devoted to the consideration of such subjects as baptism, confirmation, holy communion, congregational activities, Sunday School, church services, parochial problems, etc. These sermons may come at comparatively rare intervals, and yet sometimes one suffices to give an excuse for lack of interest in the whole work for which the Church stands. But these things are absolutely necessary. No organization can stand without a knowledge of its ideals and loyalty to its purposes. Nor can any clergyman, however great his gifts, present his teaching upon a given subject and then dismiss it from his mind as complete for the rest of his ministry. He has to repeat his lesson in many ways and at many times. The man who is looking for the broader topic, the more direct message to his heart and soul, will see that there is much spade work to be done in the pulpit before that sound, through-and-through foundation is laid for a true spiritual structure. The writer is not foolish enough to suppose that this instruction may not be given effectively or ineffectively. It may savour of dullness, or it may glow with the light and warmth of an illuminating message. What he is thinking of just now is a too frequent impatience of the topic that is considered in the pulpit by men who want to be moved and stirred by a theme that will kindle their emotions at that very moment. The instruction referred to is as essential as the dull routine of lessons to school children who want to hurry on to the greater problems. These cannot be understood in their fullness until the ground work is completed. At the same time a continuous grind on such subjects becomes monotonous and ineffective in the extreme.

The problem of preaching as it presents itself to "Spectator" is contained in the two words "truth" and "life." It is the union of these two elements in simple and forceful utterance that constitutes the great sermon. The personality of the preacher is, of course, a most important factor, but what is under consideration is the sermon. Truth, eternal though it be, strange and startling as it may be, will arouse no enthusiasm unless it is directly related to life. We may go through a series of wonderful sermons on the life and teaching of apostles, prophets and martyrs, and they will hardly create a ripple of interest until we relate their words and works in some vital way with our every-day lives. A command or a statement taken from the Bible scarcely begins to be felt until it is associated with our own experience or

WEEK

of Interest

ys an inter- one in the things have churchman," aity and the on preaching nary power ks, Beecher, It needs no force of a church and lives. The urchman, for of the Spirit, ay be made t profit. In has many re- charge of his gregation has efore his peo- e that may be dant. He has stands for, worship, what er sacraments, It is through that he must . He cannot ould what for m. Many ser- ed, and to the e spirit of the king in vitality they so much pew may have ct, because, to struction which r himself the e loves to par- on for ever a he cannot de- voted to the baptism, con- gational activi- vices, parochial y come at com- sometimes one k of interest in Church stands. necessary. No a knowledge of oses. Nor can s gifts, present ct and then dis- e for the rest of t his lesson in The man who is he more direct ill see that there in the pulpit be- ough foundation ure. The writer that this instruc- or ineffectively. ay glow with the nating message. is a too frequent considered in the oved and stirred emotions at that referred to is as lessons to school to the greater nderstood in their is completed. At ind on such sub- ineffective in the it presents itself n the two words nion of these two ul utterance that The personality of ost important fac- tion is the sermon- ange and startling thusiasm unless it may go through a the life and teach- martyrs, and they nterest until we re- ome vital way with and or a statement begins to be felt own experience or

our own need. It is the capacity to see in the Scriptures the great movements of the soul of man through all ages, and the power to interpret them to our people to-day, that constitutes the really successful preacher. Many are faithfully trying to expound the Scriptures, but to them they are an unknown message from an unknown author in an unknown world. The truth has not been related to life. There is another error into which men easily fall. If people will not listen to our story of how we got our Bible, and care not for Moses and the prophets, or Paul and the apostles, let us talk to them on topics of the day. Everybody is interested in these things, and hence we will have easy access to their hearts and heads. But strange to say, it doesn't work. It falls very soon. We have learned to play upon life without the essential thing that gives vitality to our subject, namely, "truth." That eternal element of God and man that is of the very essence of our being, that links all hearts and all subjects through all ages, is overlooked. Hence the sermon to possess interest and power must be the truth, the truth of God vitally related to this day's life—its cares, its anxieties, its successes and its failures.

* * * *

The Church has acted wisely in appointing a day of preparation for the day of humiliation and intercession appointed by the Governor-General-in-Council. The power and impressiveness of this great national submission to the Divine will, will largely depend upon the spirit and vision of the participants. A service of "humiliation" for a nation is something that requires very careful thought. It is easy to arrange the outward tones and gestures, but it is quite a different thing to bring people together with true humility in their hearts. It is obviously impossible for us to humiliate for our neighbours. We must, however, see that we ourselves come with a humble and a contrite heart. It will be necessary for us to learn what humiliation really means, and how far we may adjust ourselves to that spiritual standard. To unduly centre the mind on the supposed shortcomings of a nation in which we can raise but a single voice may easily pass into the pronouncing of judgment upon those who bear the greater share of the national burden without knowing either their will or their obstacles. National humiliation is but the personal humiliation of the nation's individual citizens, and our services ought to be conceived in that spirit. In regard to intercession equal care is necessary. If we are to assume the position of world statesmen and decide what is to be the time and the method of ending this war, or what shall be the portion of our enemies, we shall be in great danger of negating all our highest and purest desires. The idea of standing ready in obedient submission, ready to undertake any task, endure any sacrifice, obey any command of properly constituted authority in the spirit of desiring to be a partner in God's victory and worthy to be his servant in the great issues he is striving to establish, then may our prayers be not only fervent but effective. May we presume to beg of those who prepare our service for that day to give thought to these things.

"Spectator."

HOLY PLACES.

Not religion only, but human nature itself demands the setting apart of sacred places, and of places appointed for special uses and services. Reverence of manner, devotion of heart and voice, sacredness of place, God commands and man demands, if the best within us is to be fed and nourished, and the noblest part of us is to survive and grow. The gift and graces ministered by churches, erected, consecrated, used, subserve the glory of God and the good of men. They help man to discharge duty, for man's moral task in this world is summed up not in "the survival of the fittest," but in the effort to fit as many as possible to survive. And if gifts and graces centre themselves in the church building as a storehouse, ready to be contributed and distributed as helps and blessings to brother men, we that are within may well join in the glad and grateful cry, Master, it is good for us to be here.—Bishop Tuttle.

* * *

How happy home might generally be made but for foolish quarrels, or misunderstandings, as they are well named. It is our own fault if we are querulous or ill-humoured; nor need we, though this be less easy, allow ourselves to be made unhappy by the querulousness or ill-humour of others.—Sir John Lubbock.

Diocese of Qu'Appelle From the Bishop's Charge

FOR the 14th year in succession an anonymous donor has sent in \$1,000 for the work of the Organizing Secretary.

Nineteen of the clergy have been, or are, serving in the army or navy as Chaplains or in some other capacity. Already four of these have made the great sacrifice: Rev. H. H. East, Rev. O. Wakefield, Rev. A. J. Bennett, Rev. T. R. Scott.

The Rev. William Simpson, B.A., Regina, has been made a Canon in succession to the Ven. Archdeacon Knowles.

St. Chad's College since 1915 has been used as a Hospital for Returned Soldiers. It has been loaned to the Military Hospital Commission free of charge for this purpose. The debt on the College has been reduced very materially since the war began by generous gifts from England through the Qu'Appelle Association, the S.P.G., and the S.P.C.K.

Ten of the former students of St. Chad's College have been, or are, serving as Chaplains, and six have been killed.

The diocese has lost one of its strongest supporters in the death of Lord Brassey.

Cuthbert Burn, only son of the second Bishop of Qu'Appelle, was killed in action last October.

Archdeacon Knowles has been appointed Honorary Chaplain of the Royal North-West Mounted Police, in succession to the Rev. Canon Hill. It is gratifying to "know that if possible this splendid force will again recruit to full strength for police duty and continue to assist in administering law and order. The 'Scarlet Riders' are regarded by the people of Western Canada as both guardian and friend, and any possibility of their withdrawal would create in the minds of thousands of lonely dwellers on the prairies a feeling of alarm as well as a real sense of regret. The draft that has lately left for the front carried with it our best wishes. We shall not cease to pray for its safe keeping as well as its return to the Dominion in safety, peace and honour."

The Fellowship of the Maple Leaf.

"The Fellowship of the Maple Leaf is a society formed in England for the supply of British teachers for Western Canada. Dr. G. E. Lloyd, the director, until lately Principal of Emmanuel College, Saskatoon, is well known in the Dominion, and takes the deepest interest in all that concerns the welfare of our educational and British institutions. There is every reason for supposing that with the great dearth of school teachers in Manitoba, Alberta, British Columbia and Saskatchewan, his scheme will be of great benefit to parents and children in general. At the present moment the director has over seventy teachers in view and expects to be able to send some candidates for the second-class Normal School in August next. These gentlemen will all be ex-service men, and therefore not subject to the National Service restrictions. The first centre to be formed in Western Canada will be located here in Regina, so we may expect some of these British teachers to be in attendance at the Normal School in this city before many months have passed away."

War Memorials.

"Another prairie church has been given to the diocese as a war memorial by friends living in Market Drayton, England, which will probably be built at Many Berries. I hope there may be found some in the Dominion of Canada who will also wish war memorials to take the same form. A sum of fifteen hundred dollars will provide a new settlement with a small, neat, and comfortable church, which will become a spiritual home for many a young man living on the prairie who has done his bit at the front."

Clergy and the War.

"There are now one hundred active clergy at work in the diocese, and four stipendiary and 95 honorary lay readers. To minister to people in missions linked up with existing missions during the war, other partially organized but forsaken missions and entirely new missions in sparsely settled districts, we need 30 to 40 more young, active, single, earnest clergymen. Our sources of supply in the British Isles, and for our Diocesan College are practically cut off for the present. All we can do just now is to hold the fort until reinforcements are forthcoming. There are still several of the remaining clergy who want to help their brothers at the front, and it is difficult to make it clear to them that it is their duty to remain at the front in the mission field. I sympathize with them deeply. If there were any possible way of providing the means of grace with fewer clergy, or if more Chaplains were required by our soldiers or sailors, I would gladly commend them for that appointment, but I cannot persuade myself it is justifiable for those who are called to serve at the altar to serve as combatants, nor that the promotion of religion and morality is not as necessary to the Dominion now as in times of peace.

"I have more than once been reminded that the Bishop of London is giving permission to many of his clergy to serve in the medical corps, army service corps, or in some other capacity of the army. I think I am right, however, when I say he rightly requires that at least one clergyman should be left at a given centre to minister to the remaining people.

"In this diocese many immense districts are left without the ministrations of the Church. The support of our righteous cause, the bracing of the spirit of the people, the consoling of the bereaved, the ministering to the lonely, the widow and the orphan, as well as the returned soldiers, the moving of the people to prayer, in addition to other duties of supreme importance, call for all the self-sacrifice we are ready and able to offer. I am confident the clergy of the Church will now, as always, render any service the State requires of them, but it may be necessary for some of them in the future to make it quite clear to the world that only things of vital importance prevent them from changing the priest's vestments for the soldier's uniform."

Missions.

"You will hail with great joy the news that the missionary offerings of the Church in the diocese have considerably increased during the last two years. This is all the more remarkable because in every mission and parish Church, people have been making really great sacrifices for patriotic funds. The development of the block assessment system doubtless is largely responsible for the increased results, but we may also believe there exists throughout the diocese a stronger desire than ever to win the kingdoms of this world for the kingdom of Christ, and to usher in that era when God's love as revealed in Jesus Christ shall be known throughout the world."

The Woman's Auxillary.

"The women of the Empire throughout the war have proved themselves true helpmeets to their husbands, sons, brothers and sweethearts. They have also increasingly proved themselves to be real helpmeets of missionaries serving in the front ranks of the armies of the living God in the mission fields. The great European war efforts have not interfered with their efforts on behalf of the Church world war with the hosts of evil. Indeed their efforts have increased proportionately on behalf of a righteous cause. So, too, has it been with the women of the Church in the Dominion and in the diocese. They have revealed in a very remarkable way during this war their willingness and ability in time of need. The General W.A. has provided the salaries of the three lady workers in our splendidly managed Indian boarding school. The Reverend Principal has also received material assistance in providing for the needs of between fifty and sixty children. The diocese has received assistance from the same source for the Prairie Parsonage and Church Fund, and the education of missionaries' children.

"The Diocesan W.A. has increasingly given assistance to the mission work of the Church in the diocese and in the foreign field. Twenty-four of our Indian children are being clothed by various parochial branches. The St. Chad's College furnishing debt has been entirely removed and work has been begun among non-Christians of the diocese by the distribution of Christian literature. The Bishop's purse has received \$300. This latter sum has been used in supply-

ing some pressing needs of our missionaries.

"The next annual meeting of the Diocesan Auxiliary is to be held in Yorkton on June 12th and 13th."

The War: Its Cause and Purpose.

"It is not safe for me to point to any particular reason in any particular nation for this war, but I think one is justified in saying that certainly it is to teach all men and all nations that everything apart from Jesus Christ—prosperity, science, education, discipline, empire, social and moral reform, democracy or Socialism—are on the way to solve all social progress, greed, covetousness, dishonesty, impurity, lying, hate and all other dreadful sins that separate men from men and nations from nations, and all from communion with the Living and Loving God, and that, as men learn through suffering to hate all that has caused war and desolation, so this war is teaching all men to see in Jesus Christ and His Church the only hope and certainty of righteousness and peace eventually prevailing in and among men on earth."

Social and Moral Reform.

"We may be sure our social problems will not decrease after the war, but every Christian can begin to solve them by true sympathy and living according to the example and teaching of the Divine social reformer, our Lord and Saviour, Jesus Christ. Social and moral reform begins in the heart of each of His disciples, and, given fellowship and labour, we are on the way to solve all social problems. When each member of the Christian Church, in the plenitude of love and power that comes through union with Jesus Christ, loves God with all his heart and mind and soul and strength, and his neighbour as himself, the Church herself will be one vast Christian social union—many testing everywhere the love of God for all sorts and conditions of men, and create a real fellowship of labour throughout the world.

"The Council for Social Service of the Church of England in Canada is dealing with many questions of vital importance in the character and life of the citizens of the Dominion. The occasional bulletin issued by the Council has been sent to the clergy of the diocese, and kept them informed concerning some of the terrible evils that disfigure our social life and the present-day opinions of social reformers in Church and society. The clergy have doubtless considered the things brought to their notice in these and in other ways, and informed their people concerning their existence, and the better way to proceed in the attempt to improve and purify the social life of the country. There are, however, some evils existing to an alarming degree in village, town and city that are very difficult to deal with before a mixed congregation. Indeed, it would be unwise and cruel to reveal the true state of affairs existing in some places, before the pure men, women and children that kneel at our altars and attend our services. As prophets and teachers of the Most High God, however, we must speak the truth at convenient times in proper places, especially to men and boys. No one who travels as I do from place to place over an immense territory of Saskatchewan and Alberta can be ignorant of the fact that social evils exist to an alarming extent in some of our towns and villages on the prairie. Attention has been called to the social evils as existing in France and England and other places where soldiers congregate, but from statistics given in medical journals I have had lately had placed in my hands it would appear that the men who have fought with undying fame to themselves and with glory to their kin and country will

be face to face with the same temptation and danger on their return to their homeland. Our duty in the presence of this appalling evil is plain. We must not rest until we have done all in our power to protect and preserve the purity of our boys and girls and men and women, and to surround them with a religious atmosphere every day of the week.

"Above all, I feel it is imperative that we dwell constantly on the power that is at our disposal for the asking in prayer and sacraments wherewith all may be able to quench the fiery darts of the Evil One. No amount of teaching morality, or even advice, from parents, medical men or clergy is sufficient for these things. If the hearts of men are to be pure, as God intends them to be, they must have constant access to Jesus Christ and His boundless supply of grace and power.

"We must also, at proper times, teach clearly the purpose of marriage: 'The pro-creation of children to be brought up in the fear and nurture of the Lord and to the praise of His Holy Name.' Wherever there is an attempt to evade the natural results of the marriage state, we must not fail to teach and warn the people committed to our care, otherwise something worse than war will eventually overtake us as a race. God has given us a wonderful and a fruitful land to dwell in, where children are a source of riches and not of poverty. There are few countries in the world where Christians can sing more heartily than in North-West Canada, 'Lo, children are the fruit of the womb and a heritage and gift coveted of the Lord; happy is the man that hath his quiver full of them.' Our married men and women at home must be as brave as the men and women at the front, and accept the burdens and responsibilities and sacrifices as well as the pleasures and benefits of the marriage state if we are to continue a people and control the destinies of this land.

"These are never pleasant subjects to deal with, but we must be brave and patient in the power bequeathed to us by our ascended Lord. The Synod will appoint its own committee on Social and Moral Reform, and also two members of the Dominion Council."

VEN. W. H. NAYLOR PASSES TO HIS REST.

The death occurred at Phillipsburg, Que., on the 6th inst., of the Ven. Archdeacon W. H. Naylor, former Rector of Farnham, Que., and senior Archdeacon in the diocese of Montreal. Owing to failing health he retired from the rectorship of St. James', Farnham, last year, which he had held for ten years, previous to which he was incumbent of Shawville for 30 years. Archdeacon Naylor was born at Noyan, P.Q., in 1846, and was educated at Clarenceville Academy and McGill University, taking the Prince of Wales' gold medal in 1872. He was ordained priest in 1874 and was Rector of St. Armand for two years, from whence he proceeded to Shawville, and during his long incumbency at the latter place he undertook much strenuous mission work in the northern part of the diocese. He was made Archdeacon of Clarendon in 1883, and attended the pan-Anglican Congress in London, England, in 1908. Archdeacon Naylor leaves a widow and is also survived by three sons, Rev. H. A. Naylor, Rector of St. Barnabas' Church, St. Lambert, Mr. Naylor, Toronto, Ont.; and Rev. R. K. Naylor, Rector of Rawdon, Quebec. The funeral service was held at St. Paul's Church, Phillipsburg, on Friday the 7th inst., the Bishop of Montreal officiating and the interment took place at Shawville on Saturday.

Nova Scotia Synod

THE Forty-First Session of the Synod of the Diocese of Nova Scotia began in St. Paul's Hall, Tuesday morning, the 4th inst., at 10 o'clock. His Grace the Archbishop occupied the chair. Rev. Noel H. Wilcox, Archbishop's Chaplain, said the Synod prayers. The familiar figure of Ven. Archdeacon Martell, of Windsor, who has since passed away was missing, and kind and sympathetic reference was made. The roll call showed that the attendance was not as large as usual, due no doubt to the general stress of the times and to the fact that no special railway rates were given.

Financial Reports.

Dean Llwyd presented the report of the Committee on Widows' and Orphans' Fund. The fund is in excellent condition, but, said Dean Llwyd, "We will not be happy until we are giving double what we are now giving to the widows and orphans of our clergy." The basis of payment to the beneficiaries of the fund will henceforward be \$180 per annum instead of \$150 as formerly. The report of the superannuation committee, presented by Ven. Archdeacon Armitage was adopted. "The financial condition of the fund has been most satisfactory, enabling the committee to meet all demands. The report of the parish endowment committee was presented by Mr. Thos. Brown, and Dean Llwyd presented the report of the Episcopal Fund. Both reports were adopted by Synod. Canon Vroom reported for the committee on deceased members. Four members of Synod have passed away.

Meetings of Synod.

A great deal of interesting discussion developed on Archdeacon Draper's motion to hold the Synod every two years and on alternate years with the Synod to have conferences or Summer Schools. Archdeacon Draper felt that there was not sufficient business to call the Synod together each year, as evidenced by the agenda paper of this Synod. A number of speakers agreed that there did not seem to be sufficient business to warrant an annual Synod, but Dean Llwyd, in an eloquent and telling speech pointed to the problems of significant interest and moment which this Synod must discuss. Considerable interest was aroused over the proposal to have the Synod meet in other places in the diocese besides Halifax. Canon Vernon proposed that a committee be appointed to confer with the Archbishop concerning the holding of the Synod at other points. A significant spirit pervaded the discussion which revealed the desire of the members of the Synod for deeper spirituality and for the adoption of methods whereby this end could be advanced at Synod meetings. Rev. A. E. Andrews' amendment was finally adopted by the Synod whereby means are to be taken to improve the programme of Synod meetings so as to give a large place to the discussion of topics of spiritual value and vital interest to the Church in these days.

Synod Luncheon.

A luncheon was held at the "Tally-Ho," at which his Honour the Lieutenant-Governor, his worship the Mayor and President Mackenzie, of Dalhousie University, were the speakers. The Synod was welcomed to Halifax by the two former speakers, and President Mackenzie in a very jovial manner proceeded to "sermonize" the clergy.

Archbishop's Charge.

The Archbishop's Charge was delivered when the Synod reassembled in St. Paul's Hall immediately after luncheon. The Charge, as usual, was

an admirable one, being filled with points of real importance to the welfare of the Church in Canada at large, and in this diocese in particular.

Synod Service.

The Synod service was held in the Cathedral at 8 p.m., the Dean officiating. The Rev. A. W. M. Harley, M.A., preached a strong sermon, taking as his text Psalm 16: 10: "Be still and know that I am God. I will be exalted among the heathen. I will be exalted in the earth." He said Christ's Church had always been surrounded by hostile voices, and had been hindered in its work by the critics, yet it had always been weakest when the voices became flattering voices. All through history the gist of the world's criticism had been the same, but had tuned its note with the time. The Church, however, had survived them all. Christians are often bewildered by the voice of the age, so that they cannot fear the voice of the ages. The voices are even now saying that Christianity is not a real thing—not a practical thing. The preacher pointed out the various critical voices of the world which speak to men to-day, and he showed in each case how the message of Christianity (and that alone) is adequate to meet the needs of men. "The old message is ever new, and will apply to all conditions new or old."

Divinity Students' Fund.

Canon Simpson, of Charlottetown, read the report of the committee on the Divinity Students' Fund—a fund which owes much to his very active interest. It showed, regrettably, a decrease in the number of parishes contributing—these were 17 as against 22 last year.

Committee on Education.

Dr. Boyle presented the report of the committee on education, which was received with close attention and genuine interest. It emphasized the need of yet more hard work to place the College on a more satisfactory basis. Dr. Boyle touched upon possible reorganization of the board; referred to the handsome gift by Mrs. Laurie, wife of the late General Laurie, Oakfield, of \$7,500 in scholarships; to the retirement from the chairmanship of the committee on education of Dr. Willets, after 45 years of fine service; to Mr. Harley's invaluable work, and other matters related to College life. The report also dealt with the work of King's College School and Edgehill, never prospering more abundantly than at present. The school's honour roll has grown—almost 200 "old boys" have been on active service.

Y.W.C.A.

Miss Glass, secretary of the Young Women's Christian Association, introduced by his Grace, addressed the Synod on the work of the association. Nothing could have been more effective than her brief explanation of that for which the association stands.

Mission Board.

The report of the Diocesan Mission Board emphasized the fact that while, in the language of the report, "the fund has reached a respectable figure, there should be at least double the amount assured annually if the object aimed at is to be secured." An outstanding recommendation was one to the effect that, beginning January, 1919, the minimum stipend of all clergy at work in the diocese shall be \$1,000 per annum and a house. The Dean seconded the motion to adopt it, designating it as marking an epoch. In 10 years, said he, there has been an increase, thanks to his Grace's fine leadership, and the blessing of God, seen in the growth of the spirit of liberality, of 150 per cent. in givings.

(Continued on page 400.)

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Correspondence

INTERPRETATION OF PROPHECY.

Sir,—The Rev. A. H. Rhodes, in his article on the "Interpretation of Prophecy," as published in your issue of the 6th instant, fails to mention a work by an eminent scholar and writer on the subject of "Millenarianism." In my humble opinion Samuel Waldegrave, sometime Bishop of Caflisle, in his book, "New Testament Millenarianism," takes the reader back to the source of all teaching on this subject, namely, to Christ and His apostles. As one who has devoted not a little time and study to "Millenarianism," I would suggest that all those who are interested in this subject procure the above-mentioned book and carefully and prayerfully read it.

J. F. Cox.

The Rectory, Fort Qu'Appelle, Sask.
St. Barnabas' Day, 1918.

ANOTHER CHALLENGE.

Sir,—The appointment by the Dominion Government of June 30th as a day of national humiliation and prayer for the success of the Allies opens another door of opportunity before the eyes of the Christians of Canada. By this act of the Government the Christian Church of Canada is called upon to take up the challenge and enlist with a fresh energy the aggregate of the praying force of the professing Christianity of Canada. The Church must pray in this supreme moment of history as she never has prayed before. If this day of national humiliation is to be possessed of a newer and profounder meaning and marked by a seriousness befitting the hour, it will only be by a series of efforts on the part of the ministers and Church leaders of a very personal and practical character. For, as the Memorial Day circular to the ministers of the Churches of America finely said: "The Church that is to lead the nation into the spirit of penitence and prayer must itself be filled with that spirit, and, driven by a deeper sense of need, by the heavy burden of the world's bitter sorrow, the Church must as never before find her way to the feet of her Master and Lord, there, in humility and grief, to confess the incompleteness of her own life and the inadequacy of her own response to His teaching and leadership." It is a remarkable thought this, and worthy of the consideration of the ministers of Canada, that the

Church is not only to lead the nation in prayer, but the Church is to lead the nation into prayer. When the chairman of the National Service Commission of the Churches waited upon President Wilson and asked him to suggest any way in which the Churches they represented could serve the country, the President uttered words which are certainly worthy of being repeated to every congregation in Canada: "Keep the Church at the flood-tide of spiritual power. If the Church is up, the Government is upheld; if the Church goes down, the Government goes down, too." Since another opportunity, therefore, has come to the Church to give spiritual leadership by immediately and earnestly arising for the new campaign of united prayer, and a great door, and effectual, lies open before us, it is to be hoped that the Church will rise as never before to this great opportunity. It is true that it is a Sunday, and that the Sunday on the eve of our national holiday, and that the spirit of levity and pleasure-seeking will be rampant in city and country alike. There will, indeed, be many adversaries (1 Cor. 16:9). But that is only to be expected. The world will go its way as ever. But cannot we, who profess and call ourselves Christians, especially Christian ministers, carry the spirit of prayer deep into the heart of Canada through the week previous in private, family and church prayer, and by every co-operative effort, especially on the Wednesday before, exert our personal influence so to awaken a new and profound seriousness of repentance as to prove that we as a people are turning to the Lord and humbling ourselves under the mighty hand of God that He may exalt us in due time. Surely the least we, as Churchmen, can do is to practically carry out the appointment of the Government by doing everything in our power, individually and congregationally, to make this on which the Government has officially recognized the omnipotence of God and the power of prayer a day of singular blessing through the energy and unity of prayer to our prayer-hearing and prayer-answering God.

Dyson Hague.

PRAYER FOR THE DEAD.

Sir,—Proctor referring to the "Prayer for the Church Militant," says: "All mention of the dead was omitted in 1552, and the place and heading of the prayer was changed. It had been introduced (1549), with the words: 'Let us pray for the whole estate of Christ's Church.' In 1552 the words 'militant here in earth' were added in compliance with Bucer's strictures upon the practice, which he allows to be very ancient, of making mention of the dead in prayer. . . . When the doctrine of purgatory had been extirpated the English Church restored the commemoration of saints departed," (i.e., in the thanksgiving clauses at the end of the Prayer for the Church Militant). . . . The prayers which conclude the (Burial) service are mainly compositions of our reformers and differ from those in the mediaeval offices most widely in having respect only to the living instead of the dead, whose doom is already certain."

Three deductions follow from the above extracts: (1) Prayer for the dead was deliberately omitted in 1552, and this omission was confirmed in 1661. At these two great crises in the Church's history these prayers were deliberately excluded. (2) The repudiation of purgatory made it possible to include a carefully worded thanksgiving for departed saints but prayer for the dead was still shut out. (3) To reintroduce prayer for the dead, to ask for them "rest" and "light" (as Canterbury convocation proposes) is a distinct reversal of the

Church's deliberate action in the two great crises of 1552 and 1661.

Verus.

Sir,—Dr. Denney is a theologian of high repute, and his views on "Prayer for the Dead" will be interesting to your readers at the present time.

"Prayer for the dead in the Church of Rome," he says, "is part of a system. It claims to possess and administer all the resources of Divine grace for this world and the next. Purgatory prepares souls for acquittal in the Judgment, and the Church of Rome teaches they may be helped by prayers, masses, alms, etc. The whole conception of purgatory, of an intermediate state in which our interposition can be real and effective, is foreign to the New Testament. The single expression appealed to in favour of Prayer for the dead is 2 Tim. 1:18. It is doubtful if Onesiphorus was dead, but, even if he was, this ejaculation is not properly 'prayer for the dead.' Prayers for the dead deny the absolute moral significance of this life, and would only be consistent with the idea that there was no real crisis marked by death, and that the spiritual conditions were the same after as before it. We do not truly intercede for a man when he is living unless we put ourselves at God's disposal for that man's service. When death enters it changes all the conditions and puts him beyond our reach. It is better to commit the soul once for all into God's hands, as Christ committed His soul. Our affectionate wishes may have no relation to the actual condition of the departed"

Verus.

"THE COMMON CUP."

Sir,—I have read in your columns the various opinions and suggestions re "The Communion Cup," and in my opinion the question is simply one of obedience to our Lord's command, "Drink ye all of it." This is further enforced by the words used by St. Paul, "Eat this Bread," and "The Cup which we drink." So that I fail to see if we refuse to obey, where we are any better than the man, who, for some evil prompting of the evil one, refuses to communicate at all.

R. M.

Quebec, 12th June, 1918.

Sir,—In a recent letter Rev. Wm. Bevan assumes that he is one of those whom I accused of throwing Canterbury and Lambeth at the heads of those who differed from them. Such was far from my thought. Mr. Bevan is never guilty of such conduct. Though I do not always agree with Mr. Bevan, I always enjoy and always profit by the reading of his thoughtful and gentlemanly letters. What I had reference to was the fact that about seven or eight years ago I ventured, in a modest way, to advocate the discussion in the columns of the "Canadian Churchman" of the use of individual cups. On that occasion, not only did I receive no support, but I was met, not by argument, but by sneers and contempt. This was what led me to say that I feared "Commonsense," who started the discussion on this occasion would receive the same treatment. The fact that he has not shows how far we have travelled in seven years. Then no one would admit that the present system was not perfect. No one would admit that there was any desire for a change. Now what do we find? We find that clergymen admit that there are unfortunate things about the present method of administration, in regard to which they do not care to be too explicit, but which they desire to avoid. With this end in view, clergymen make these three suggestions: (1) The use of wafer bread dipped in

Progress of the War

June 10.—Monday—Germans continue advance on the Oise with terrific loss of men.

June 12.—Wednesday—French hold the enemy and make successful counter attacks. American troops reaching Europe at rate of 250,000 a month.

June 13.—Thursday—French defeat attempt by Germans to retake positions.

June 15.—Saturday—Austrians attack Italians with slight success. Two more boats sunk in United States waters by German submarine.

the wine. (2) The use of small, glass pistons. (3) The use of spoons. We find also that in sanitaria and hospitals all over the world our Church is using some other method than the common cup. This is a tremendous advance in seven years, and it is one of the reasons why I said the advocates of the individual cup were bound to win in the end. I will touch on only two other points. As to the use of the napkin or purificator, I can only say that for myself it increases instead of diminishes the difficulty. Different writers of letters on this subject have assumed that, while individual cups might do for small numbers of communicants, it would be impossible to administer the Sacrament to such large numbers as we have in the Anglican Church.

I cannot speak for the Methodist Church, but I think anyone who will look into the matter will find that the average number of communicants at the quarterly administration in the Presbyterian Church is very much larger than in our own Church. I am sure that many Canadian Presbyterian congregations possess 400 or 500 individual cups, and the time taken to administer to, say, 400 communicants is very much less with them than with us. The individual cup must be attacked on other grounds than those of order, decency and practicability.

Observer.

CHRISTIAN UNITY.

Sir,—I have read with a good deal of interest and with some amusement the letter of "W. G. Boyd" on Christian Unity, published in your issue of the 6th inst. Summed up, the writer says to the Presbyterians, for example, "Give up everything excepting, perhaps, a few fundamentals and we will receive you." It seems to me that it is not beside the mark to say to anyone holding such views, "Quite so, but great is thy credulity." That is to say, a Church that has had for centuries an unimpeachable record, that has within its communion divines, thinkers, scholars and preachers, equal if not superior to any that we have, a communion that has spent millions in its schemes and enterprises for furthering God's purposes, recognized and encouraged by the Divine Power, this Church must admit its error and accept the Historic Episcopate if it would attain to Christian Unity. But this is not all. In order to "speed up the process of fusion," Mr. Boyd suggests that some perhaps, "shrinking from anything in the nature of re-ordination would be willing to leave the administration of the Sacraments to the Episcopally-ordained and continue in the ministry of preaching." How wonderful! Think of it. Judging from the foregoing quotation the writer evidently wholly fails to understand the faith fibre or religious constitution of this Christian people. Attend the service of a large Presbyterian congregation in the country.

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Witness the solemnity of the occasion. Hear them open as they all join in singing the 90th Psalm. No art, no tinsel, but the tune stirs the emotions, "O God our help in ages past." One can read in the countenances of these worshippers the traditions of the race from which they come. Their ancestors were persecuted in the glens of Scotland for their religious faith and many were shot down at the muzzle of the musket. An infusion of the blood of these ancestors still circulates. Without question it is our duty to pray that the Spirit of love and good will may bring all the churches into one "Visible Unity," but union in my opinion will never come by following Mr. Boyd's plan.

The Church of England people go so little among others that they do not seem to know much of what is going on. We fail to understand the wealth and genius of other great and influential Christian communions. Sometimes we grow weary when within our own Church we hear men talking of how union is to be accomplished, namely, by all others accepting what we teach and by kneeling at our feet. It is really distressing. Fancy Dr. Jowett, a leading Nonconformist divine, and many others of his class, although refusing "re-ordination" being "willing to leave the administration of the Sacraments to the episcopally ordained." Some among us honestly believe in the historic episcopate, and all that this form of government teaches and implies. No one should have any quarrel with this. But the trouble comes in when an attempt is made to foist this system upon educated and set minds that think differently. Surely we should have the good manners to let the "other fellow" alone, particularly if he is just as saintly and quite as well educated. In all kindness I should like to say that I think Mr. Boyd is unduly elated over a few ambiguous sentences in an "interim report." It is debatable whether organic union is at all desirable. If it is, it can never be brought about until the Church of England is willing to get down off its pedestal, and go half way. Until then we should stop talking. No one is asking us to give up the historic episcopate. But a great majority of outside Christians care little or nothing about it. No, we should not underrate the faith and conditions of our brethren of other communions. If ever a union does come it will be when there is more personal religion, more love, and less professionalism, and when the question of organization will be subservient. Now I know this sentence stirs my brother, and its opposite will stir the outside brother. The influence of the Holy Spirit through prayer guiding us is the pole star, and the only influence that can possibly lead us by converging lines to one great centre of union. When that time comes a new order and Church will be instituted.

June 10th, 1918.

J. L. J.

ST. NICHOLAS' CHURCH, BIRCH CLIFF.

Special services of thanksgiving are being arranged through the month of June in connection with the first anniversary of the dedication of the new church, and also with the building of the rectory, which is now practically completed. On June 2nd the Rev. E. A. McIntyre, of St. Aidan's, Toronto, was the special preacher. On June 9th the Rev. W. A. Earp, missionary to Kangra, preached in the morning, and the Rev. Canon Plumtre, of St. James' Cathedral, in the evening. The services were well attended, and greatly enjoyed by all.

The Churchwoman

A Mothers' Union Annual Meeting.

The annual service of the Mothers' Union was held in Christ Church Cathedral, Victoria, B.C., on Tuesday afternoon, June 4th, when the Very Rev. Dean Quainton read the Litany and an impressive and helpful sermon was preached by the Rev. J. A. S. Bastin, of Shawinigan. The service was followed by a meeting in the schoolroom, the chair being taken by the president, Mrs. Scriven, who in a short address gave a beautiful word picture on "Sympathy," quoting in the course of her remarks the old Yorkshire saying, "Pity without relief was like mustard without beef." Reports from the recording secretary, Mrs. Stirling, showed an increase in membership though some of the branches had for various reasons been unable to hold regular meetings. A general meeting of the Unions will be held early in September. The literature secretary, Mrs. Frampton, reported that she was getting a good library together, and keen interest was being shown in the splendid collection of books recommended by the "Mothers' Union, Incorporated." A letter was received from Mrs. Maude, honorary central secretary in London, in which she asked for names of sons and husbands of members who were without friends in England, so that everything possible could be done to make their lives happy whilst in London or elsewhere, when on leave from the front. The Bishop of the diocese gave a short talk for discussion, which brought forth many helpful suggestions in carrying on the work of the Mothers' Union.

New Westminster W.A.

The fourteenth annual meeting of the Woman's Auxiliary to Missions in the diocese of New Westminster has just taken place, and in spite of the difficulties of the times the society has not only held its ground but has taken some forward steps. 198 new members have been added to the roll, and 10 new life members. The meeting began by the spending of two "quiet hours" in St. Paul's Church. The first was conducted by the Rev. C. C. Owen, the second by the Rev. S. Fea, D.D. Then in the evening of the same day the Bishop and Mrs. de Pencier were "At Home" to the members of the Board, delegates and friends. This was much appreciated and a delightful evening was spent. The address of welcome was read by Mrs. Buller, and the reply by Mrs. Costly, of Kamloops.

On Thursday, May 31st, the session began by the celebration of Holy Communion in Christ Church, His Lordship the Bishop being both celebrant and preacher, after which the adjournment was made to the school-room. The president, Mrs. William Godfrey, presided, and gave a most inspiring address, and then the corresponding secretary read letters of greeting from nearly every diocese in Canada. The treasurer reported that the women of the W.A. have this year raised approximately \$16,000. Although the amount which passed through the books for missions was only \$6,329.08, which seems small in comparison; much of the remainder was for parochial purposes, and in times like these the women of the W.A., especially in the smaller and poorer parishes, have to help to support their own churches, although they are striving each year to give more to the mission work of the world. Perhaps here it might be mentioned that many of the branches are beginning to appreciate the value of straight giving, and to feel more and more that when this is not always possible for individuals, that the manner in which the money is raised is of the utmost importance. The Junior Branches raised \$316.50, and the Babies' Branches \$214.18.

The United Thank-offering amounted to \$595, an increase on last year of \$122. For the Blind School at Palamcottah, India, the sum of \$158.40 has been raised. The Extra-Cent-a-Day Fund has reached the sum of \$226.35. The organizing secretary reported seven new branches had been organized, and the secretary-treasurer of the "Leaflet" reported that the circulation of the "Letter Leaflet" had passed the 20,000 mark, 840 being taken in this diocese, this includes 85 new subscribers. The Dorcas secretary reported that 13 bales had been sent to the Indian Schools, and contained 511 new garments and 197 second-hand. The reports of the conveners of standing committees are always of the utmost interest. The work amongst the Japanese is going on steadily, the new Japanese Catechist and his wife have arrived and have settled into their new home. Besides the work being done in Vancouver, a Sunday School has been established at Eburne, a few miles out on the Fraser River. The progress during the year in the Chinese work is wonderful. The mission on Georgia Street is busy all day. Little ones in the morning and older ones in the afternoon after they leave the public schools, and on Saturday afternoons, a sewing class, where the little ones are learning to work to make money to support a child in the Bird's Nest in China. On Sunday afternoons a mite-box is handed round in which the children put their offerings for the same purpose. The back part of the building is the mission hall, which is nicely furnished and was opened at Christmas. There is a small altar with doors in front, so that it can be shut off except at service time, and the lantern which was given by the diocese of Huron is always ready for use, and is invaluable. Services and classes for the Christian men are held here, but for the large evangelistic meetings a hall in the very heart of Chinatown has to be obtained. Some day we hope to have the mission and the preaching hall built there. The state of Chinatown is our stumbling block, and a large petition is being organized begging the authorities to remedy this. Copies of this petition were given out at the meeting, and many of the members took them away in order to obtain more signatures. The Indian convener gave a most interesting report of the work of Archdeacon Pugh. She reminded us that, however many calls we have, the original inhabitants of this country have always the first claim. The report of the Social Service convener proved how right had been the judgment of the Board last year, when they decided to take up this work once more. In recognition of her splendid work, Mrs. Bunn, the Social Service convener, was made a Life Member by the Board. All the old pledges were renewed, and a number of appeals taken up. The most interesting locally was \$50 for a nest-egg for the Chinese Preaching Hall Fund. The special speakers for the meeting were Dr. Carson, of the Y.W.C.A., who spoke on the subject of interesting girls in missionary work. She emphasized the point that meetings should be short and to the point, and strongly advocated mission study. Miss Turner, president of the Columbia Board, at the girls' meeting, also addressed the girls and called on them to offer themselves for the mission field. Mrs. Kydd, of the diocese of Olympia, Wash., gave a most interesting account of the work of the W.A. in the United States, where it was founded in 1871. The Bishop was in the chair at the special missionary evening, and gave a splendid address on the influence of personality and the power of the individual. Owing to the illness of the Rev. F. C. Kennedy, the Rev. L. N. Ward was the only other speaker. He spoke shortly on the lives of missionary saints of all times and races, from St. Alban, the

proto-martyr, to Bishop Hannington in Uganda, showing how the spirit of devotion and self-sacrifice has lived through all ages. The last afternoon was devoted to the Juniors, and was held in St. Mark's Parish Hall, between two and three hundred children were present. A few details were left over to be settled at the June Board meeting, which finished the year's work.

Toronto Diocesan W.A.

The last Board meeting for the season was held at Norway, at St. John's Church, and, though the day was showery, was very well attended. Miss Cartwright was in the chair, and the officers all concurred in reminding us of our opportunities for work and responsibilities during the months of summer, when there will be no board meetings, but no lack of work. We were told to make definite arrangements for the distribution of "Leaflets" during this time, to be ready to be helpful in any parish in which we may happen to be, and not to discourage a hard-worked country clergyman by absenting ourselves from his services. In fact, as Miss Cartwright put it in her closing words, we must remember that, though we may be having a holiday, "the work of the world goes on all the same, the war goes on, missions go on," and we should rest, but not waste our time and powers. There are, this month, two new Branches of the W.A. and eight new life members, including Mrs. Cuttle, made life member by the members of the Embroidery Committee. The treasurer's receipts were \$1,146.07, and her expenditures \$2,911.50. The Dorcas department sent out 85 3/4 bales during the month. Mrs. Cuttle asked for gifts of jam and canned fruit, to be sent in at the end of the summer, and referred to the appreciative letters received from those who benefited by these gifts during the past year. Eighty-five dollars is needed immediately for four Chaplains' outfits. Millbrook Junior Branch is reorganized, and there is one new Branch. The Juniors have sent two outfits for babies to the Nathanael Institute, and a lantern to Rev. Mr. Vale for use in his far-off Mission. There are 56 new members of the Babies' Branch. The "Leaflet" circulation has increased by 36, being now 4,585 in the diocese. The Literature Department receipts were \$201.23; expenditure, \$58.20. Summer schools, of which there will be seven, in all, are very enjoyable as well as instructive. They will be a great help to Sunday School teachers, as well as those interested in mission study. Mrs. Reeve read the E.C.D. report in the absence of Mrs. Bigwood. The sum reached this month was \$133.94, and \$29.29 was voted to wipe out the small debt on Whitehorse parsonage, the remainder to be used for itinerating expenses in the Yukon. The hospital visitors paid no less than forty-one visits. Rev. T. O'Meara gave the noon hour address on Isa. 6: 1, showing the necessity of a vision of God, and of a consequent recognition of sinfulness and acceptance of cleansing before being fit to go as God's messenger. The other speakers were Mrs. L. A. Hamilton, on the "Girls' Protective Association," and Mrs. Earp, Miss Moss and Miss Jones, who all expect to leave for the mission field very shortly, and who all gave bright, interesting glimpses of their experiences.

ST. MATTHIAS', WESTMOUNT.

As a result of an Every-Member Canvass, which has lately been held in this parish, the total of pledges for missionary givings for the next 12 months has been increased in round numbers from \$800 to \$1,700, whilst on the general expense account there is an increase of over \$400.

Church News

Preferments, Appointments and Inductions.

Murphy, Rev. R. J., B.A., Rector of Dutton, West Lorne and Rodney, to be Rector of Wardsville and Newbury. (Diocese of Huron.)

McIntyre, Rev. E. A., Rector of St. Aidan's, Toronto, to be first Assistant Curate at St. Paul's, Bloor St. E., Toronto.

Despard, Rev. G. S., former Rector of Aurora, to be second Assistant Curate of St. Paul's, Bloor St. E., Toronto. (Diocese of Toronto.)

White, Rev. F., Incumbent of Bristol, P.Q., to be Incumbent of Mille Islands.

Smith, Rev. H. W. F., Incumbent of Adamsville, P.Q., to be Incumbent of Bristol, P.Q. (Diocese of Montreal.)

Cartlidge, Rev. E. J., Rector of West Brome, to be Rector of Richibucto. (Diocese of Fredericton.)

Larivière, Rev. D., Inducted as Rector of Christville, diocese of Montreal, on May 31st, by Archdeacon Long.

383 Names on the Honour Roll.

At the services in Trinity Church, Galt, Ont., on the 9th inst., the Rector, Rev. W.H. Snelgrove, referred to the honour roll, to which an addition of over 50 names had recently been made. There are now 383 names on the honour roll, 49 of whom have paid the supreme sacrifice. This is undoubtedly one of the largest honour rolls in the Province. Such church organizations as the Bible class, the Sunday School and the choir are almost depleted of men. The Rector said in part, "The fact that we have a large honour roll, the fact that our young men are fighting for the very principles and truths of Christian civilization, is as it should be. And if from this parish there are nearly 400 men representing us in the battle lines in Europe, it surely becomes incumbent upon us here in the homeland to realize the seriousness of the present crisis and the solemnity of the times and to gather regularly in God's house to join in prayer for these men that they may be preserved safely and that God in His good providence, when we are ready and prepared from the great trust and responsibility of victory, will grant to our Empire a true and lasting peace."

To Erect a Rectory.

St. Matthew's, Toronto, which was founded over 30 years ago, is still without a rectory, and a women's committee under the supervision of Mrs. Kimber, president, is at present busy collecting funds for the erection of a handsome building on the ground adjoining the church, set apart for that purpose. Eden Smith and Son, architects, who have the plans in hand, state that the building will cost about \$8,000 or \$9,000. It is expected that a start will be made in the early part of next year. Rev. Dr. Seager is the Rector since last fall, having succeeded Rev. J. R. H. Warren, who was transferred to Midland.

Two Honour Rolls.

Pte. Frank Bailey, who was recently killed in action, was the 51st of the members of St. Matthew's, Toronto, to be killed in the war, and whose names are inscribed on the large honour roll of the church. There are 381 names contained on two honour rolls. The first, which was unveiled by Rev. J. R. H. Warren at the outbreak of war, being full, a supplementary honour roll was found necessary, which was unveiled a few weeks ago by the Rector, Rev. Dr. Seager. The two

honour rolls were designed and engraved by Mr. Walter H. Morgan, a member of the congregation.

Dedication of Lectern.

Archdeacon Warren dedicated a beautiful brass lectern and Bible on Sunday, June 9th, which has been placed in St. John's Church, Norway, Toronto. They were donated by Mrs. W. H. Clay, East Toronto, in memory of her son, William Henry Chaplin Clay. Archdeacon Warren, after thanking the donor, gave a short address on the history of the Bible. He stated that there was great need at the present time to turn to God's Word for guidance and help. The daily reading of the Bible by children from five years till they were 16 would do more good than all the Sunday Schools in the world.

Fort William Notes.

Rev. E. Pierce Goulding, Rector of St. Paul's Church, Fort William, delivered a very eloquent sermon on the first Sunday morning in June, on the occasion of the attendance of the local Rotarians, which club was present in a body. Mr. Goulding exhorted his hearers to strive to emulate in their every-day life the well-known precept of Rotary, "He profits most who serves best," and pointed out that the great need of to-day was a more widespread conception of co-operation and helpfulness one to the other and a breaking down of arrogance and selfishness.

Unveiling of a Tablet.

On Sunday, May 26th, at the evening service in St. Matthew's Church, Florence, in the diocese of Huron, the Rector, Rev. P. H. Streeter, unveiled a brass tablet in memory of three of the early members of the parish, Robert Morrison and his two wives, Sarah Ann and Lucy Maria Morrison. Mr. Morrison was very active in church work in the early days of the parish and was one of the subscribers to the present commodious church. Though his first wife, a sister of the Rev. John Gunne, the first Rector of the parish, did not live long after tak-

ing up her residence here, yet she was very zealous in the work of the church. The second Mrs. Morrison was for many years a leader in the choir and was ever ready to work for the church. After unveiling the tablet the Rector made a short address, in which he urged those present to follow the good example of those for whom the tablet had been erected by the children of the late Mr. Morrison.

Summer Home Opened at Beaverton, Ont., by Social Service Workers.

On Saturday last, June 15th, the beautiful new holiday house, near Beaverton, on Lake Simcoe, erected by the Downtown Church Workers' Association, of Toronto, was formally opened by the Bishop of Toronto, in the presence of a large number of friends and members of the association. The house, which will accommodate 75 or 100 guests, is large, airy and thoroughly up-to-date, with all the modern conveniences of lighting and water installed. Big verandahs, well screened; large dining and sitting-rooms, and comfortable bedrooms, ensure the comfort and rest of all who have the good fortune to spend a two weeks' holiday there. A committee of some 20 laymen were responsible for the building of this home, having collected subscriptions and raised sufficient funds for the purpose. The plan of the house was drawn by Mr. Grant Helliwell, and Sir Frederick Stupart is chairman of the financial committee. The house stands in about six acres of ground, which has been purchased by the association, the property, including the house, being valued at \$14,000. The C.N.R. have provided a flag station for the accommodation of the Home. The Home has been named "Moorland," in honour of Rev. R. J. Moore, Rector of St. George's Church, who has been one of the chief workers in the cause. The Home will provide holidays of two weeks for children and tired mothers from the congested districts of Toronto and the house will be open until September, the latter part of the season being given up to the accommodation of business girls. Although an Anglican Church association, no child who is delicate and really needs a rest will be refused admittance.

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St. George's, Cranby.

The Bishop of Montreal paid his annual visit to the parish of St. George's, Cranby, on Sunday evening, May 12th, when he confirmed a large class of young people. At this service, also, his Lordship unveiled the tablet which had been placed in the church in memory of Hector, the youngest son of the Rector, Ven. Archdeacon and Mrs. Longhurst. The tablet is a handsome one and bears the following inscription: "To the Glory of God and in proud, loving and grateful remembrance of Reginald Hector Longhurst, 73rd Battalion Royal Highlanders of Canada, C.E.F. Born July 5th, A.D. 1896, killed in action at Vimy, France, March 1st, A.D. 1917 in an heroic endeavour to find the body of a lost officer. Buried at Villers au Bois, France. 'Greater love hath no man than this that a man lay down his life for a friend.'" Erected by St. George's Church Woman's Association. The services throughout were most solemn and impressive and were attended by a very large congregation. This is the second tablet which has been placed in this church during the present war, the other being in memory of Reginald Robinson, son of W. H. Robinson. These two tablets stand side by side in the church.

Rev. P. Mayes Leaves Guelph.

At the evening service on June 9th, the Rev. Percival Mayes preached his farewell sermon. He chose for his text the words: "The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost be with you all," 2 Cor. 13: 14. There was a large congregation present and St. George's Church Boy Scouts attended the service in a body as a compliment to Mr. Mayes who has been their leader for some time. The Rev. Percival Mayes has been Curate of St. George's for the past four years and latterly he has been acting as Curate-in-charge since the departure of Archdeacon Davidson. His work in the parish and especially in connection with St. Patrick's Mission Church has been greatly appreciated by all the parishioners.

Deanery of Norfolk—Spring Meeting.

The spring meeting of the Deanery of Norfolk was held at St. Alban's Church, Delhi, on Tuesday, June 4th. The day commenced with a celebration of the Holy Communion at 10.30 a.m., after which a meeting of the Deanery Chapter was held, under the presidency of the Rural Dean, Rev. H. J. Johnson, M.A. A resolution was passed strongly urging all churchwardens to endeavour to pay their diocesan and M.S.C.C. apportionments, quarterly in advance, so as to prevent the waste of nearly \$4,000 annually, due to the fact that the M.S.C.C. is obliged to borrow money to meet its liabilities till the money comes in. In the afternoon the Deanery Sunday School convention was held after the business meeting. Miss Mona Johnson, of Woodstock, spoke on the work of the primary department, with illustrative models. A paper on the missionary department, prepared by Mrs. Frank Anderson, of Waterford, was read (Mrs. Anderson herself being unavoidably prevented from being present), and Rev. C. V.

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Pilcher, M.A., B.D., of Toronto, gave a "Model Lesson." A choral service was held in the evening with a massed choir of some 45 voices, the preacher being Rev. C. V. Pilcher. There was a good attendance and all felt that the day had been most profitable.

Memorial Window Unveiled in St. George's, Ottawa.

On the first Sunday in June a stained-glass window was unveiled in St. George's, Ottawa, in memory of the 34 men from the congregation who have given their lives for King and country. The unveiling was done by Mr. W. C. May, whose son is included in the number. The title of the window is David and the Three Mighty Men. "And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me O Lord, that I should do this; is not this the blood of the men that went in jeopardy of their lives? Therefore he would not drink it." 2 Samuel 23:16-17. The inscription reads: "To the honour and Glory of God, and in grateful tribute to the men from the Parish who gave their lives in the great war for the maintenance of Honour, Justice and Liberty." "This window is erected A.D., 1918." The illustration shows the three captains returning from the Well of Bethlehem, and in the foreground David pouring out of a helmet the water, sanctified by the brave men who have risked their lives in procuring it. The moment chosen for illustration, and the text, are peculiarly appropriate for a war memorial. "Is not this the blood of the men that went in jeopardy of their lives?" David is arrayed in a garb suggestive of once of court and camp. The mantle of royal purple is rendered in glass by using the choicest "antique" of rich ruby, flashed on blue, and in the lighter parts over yellow. Elaborate borderings and a crown give emphasis to the kingly aspect of the figure, while the campaigning aspect is expressed in a sword, and shortened tunic. The captains, in their various attitudes, suggest having just returned from their perilous undertaking. The Gothic "tabernacle" work of the surroundings, is in white of various tones, with spots of rich colour, rubies, blues, purples and yellows, scattered throughout, and giving a sparkle and brilliance to the whole framework. In the main tracery the text: "Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day," has been introduced in scrolls held by angels in armour. The minor tracery shows the crown of righteousness and the palm of victory. Shields, bearing the cross of St. George, have been placed at the base: these have a dual significance as the emblem of sacrifice and of the militant saint in whose name the church is dedicated. The window was designed and executed at the studios of Robert McCausland, Ltd., Toronto, and is one of the many war memorials they have recently installed.

Bervie, Kinlough and Kingarf.

Rev. W. B. Davis, ordained deacon in May, was appointed incumbent of this large parish. During his student days at Huron College, he assisted the Ven. Archdeacon Richardson at St. John's, London Township, and St. Luke's, Broughdale, and won the warm approval of all among whom he laboured. He is one of several young men led into the ministry by Rev. Wm. Lowe (now Rector of Lucan) and he will give a good account of himself in this important parish, which has given one Bishop (Dr.

Women Should Make Wills

It is quite as important for women to make their Wills as for men. In either case, it is of prime importance to appoint an Executor who will have the time and ability to do full justice to the Estate. Appointing individuals as Executors is frequently unsatisfactory on account of an individual not having the experience, the leisure or the willingness to properly carry out all the details essential to successful administration.

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Stringer) and several priests to the ministry of the Church.

Merlin and Ouvry.

Rev. A. S. Mitchell of Huron College, London, who was ordained deacon in May last, was appointed to Merlin and Ouvry. He had a good business training before entering college, and during his college days had charge of St. Luke's, Brantford. The parishioners of St. Luke's presented him with a beautiful set of stoles and many valuable books, and more books were presented to him as prizes at the College Convocation. His wide experience of Church life in England and Canada, and his thorough business training give promise of an active, fruitful ministry.

Thedford, Arkona, Kettle Point.

Rev. Joseph Chapman, who was ordained deacon in May last, was appointed to this scattered parish. He had charge of it in his college days, and is already well known and much beloved by his people. Rev. Frank Hughes established the church at Arkona and Rev. Ch. Mills erected the beautiful church at Thedford, and the Indians at Kettle Point have an attractive little church home, and all three congregations are looking forward to a great forward movement under their energetic young Rector. Mr. Chapman during his course at Huron College, London, was a noted hockey player, and keenly interested in good sport of every kind.

Appointed Rector of Wardsville.

The Bishop of Huron has appointed the Rev. R. J. Murphy, B.A., Rector of Dutton, West Lorne and Rodney, to be Rector of the united parish of Wardsville and Newbury. Mr. Murphy will enter upon his new duties on August 1st.

Captain Bulteel Leaves for Overseas.

Captain the Rev. P. H. Bulteel, of Roslin, will leave shortly for overseas as Chaplain. He reports at Fredericton, N.B., for duty. Capt. Bulteel is well known throughout Centre Hastings, and the good wishes of many friends go with him in his new work.

The Bishop of Montreal's Trinity Ordination.

The Bishop of Montreal held a general Ordination on Trinity Sunday in St. George's, Clarenceville, when he ordained the following gentlemen to the diaconate and priesthood, respectively: Deacons, Messrs. Henry Clapham, John David Ellis and John Phillip Beauchamp; Priests, Revs. Alfred Homer Lupton, Jesse Edward King and Wilfred Taylor. The Ordination sermon was preached by Rev.

Dr. Craig, Rector of St. Martin's, Montreal. The following clergy took part in the service and assisted the Bishop in the ordination of the Priests: Revs. Canon Horsey, Dr. Craig, F. A. Pratt and R. S. Booy, the Rector of the parish. At the close of the service the Bishop licensed the ordinands to the following parishes: Rev. A. H. Lupton to Lakefield; the Rev. J. E. King to Kildare; the Rev. Wilfred Taylor to Bolton; the Rev. Harry Clapham to Edwardstown; the Rev. J. D. Ellis to St. Clement's parish, Verdun, while the Rev. J. P. Beauchamp, who was ordained for the Bishop of Newfoundland, will return to take up work in that diocese.

Confirmation at Aughrim.

The Bishop of Huron visited St. John's Church, Aughrim (Rev. P. H. Streeter, Rector), on Sunday, June 9th, in the afternoon and confirmed a class of 33 persons presented by the Rector. This is the largest class presented to the Bishop for some time in this parish.

NOVA SCOTIA SYNOD.

(Continued from page 396.)

The capital fund also showed a large increase. The result, the speaker also believed, marked deepened, strengthened spiritual life in the people. Canon Vernon followed, stating that he had followed the Dean's figures—they might have been made considerably larger by gifts to the Archbishop's fund. "And, I believe, your Grace," said the speaker, "that we are at the beginning of larger things!" Archdeacon Armitage emphasized the fact that, abundant as is the reason for thankfulness, possibilities had not yet been even approximated. Calling attention to the vast sums which had been raised in two or three years by the Daughters of the Empire and kindred societies, "your Grace and brethren," said he, "what, then, ought not the Church to be able to accomplish for the prosecution of the greatest warfare in the world?" His references to Rev. R. H. A. Haslam and Rev. Mr. Cotton as two "splendid gifts to Missions," were enthusiastically received. "These, your Grace, are the very finest fruits that missionary enterprise anywhere can produce."

Sunday School Committee.

The report of the Sunday School committee, presented by Archdeacon Armitage, was interesting. The tenth annual report of the Sunday School Commission of the Church of England in Canada, which was distributed among the delegates, is a document which should be read by every Churchman and Churchwoman in the diocese. The report showed how vigilant and zealous was the committee, in ac-

quainting itself with the Sunday School work in all the deaneries. Applause greeted the announcement of the splendid record of Mrs. Spurr, wife of the Rev. E. B. Spurr, Glace Bay, who received 96 per cent. on the S.S. examinations. The report urged the importance of Bible reading and teaching in the public schools.

Committee on Archbishop's Charge.

The report of the committee on the Archbishop's Charge was presented by Canon Vernon. The points emphasized were the relationship between the Church of Canada and the ancient colony of Newfoundland and Bermuda; the danger of formalism in religion, and the need of deeper consecration of self and possessions, particularly in this time of war; greater flexibility and freedom in the use of the Prayer Book, and the explosion in Halifax. The following resolution was passed: "Resolved, that since the explosion at Halifax of December 6th was a war calamity, the nation as a whole and the Government as the organ of the nation, should hold itself responsible in the full restoration of all church buildings and that a copy of the resolution be sent to the Dominion Government."

Lord's Day Observance.

The report on the Lord's Day Observance was presented by Archdeacon Armitage. The auto Sunday nuisance was emphasized. The double pay system on Sunday was also dealt with. The Synod felt there should be better legislation and more careful enforcement of the law. Canon Vernon suggested that perhaps the city folk who are such faithful church workers during the winter months, should make it a point, when they cannot attend their own church, to arrive at some little country church, stop, go in, take a hearty part in the service, place a \$10 bill upon the plate and give the Rector a word of encouragement afterwards.

Social Service.

The report, which was presented by Canon Vernon, said that the council had sought to bring the influence of the Church to bear on the authorities both in Ottawa and England in regard to the moral conditions surrounding our troops. Earnest consideration had also been given to amendments to the criminal code in regard to the raising of the age of consent, the protection of female employees, and to race-track gambling. Through its Council for Social Service the Church of England in Canada was enabled to take decisive action in the matter of the prohibition of the liquor traffic. The question was treated in a very convincing manner in the bulletins for September and October of last year, and at its October meeting the council strongly endorsed the policy of Dominion-wide prohibition. The council is now urging the importance of educating theological students in the principles of Social Service, and suggests the appointment of a special committee to prepare literature, recommend text-books and inaugurate at an early date a course of social service in all our theological colleges. The Social Council of Nova Scotia had taken an important forward step by its amalgamation with the Temperance Alliance, the combined organization now being known as "The Social Service Council and Temperance Alliance of Nova Scotia." The amalgamation gave the council the benefit of the invaluable services of the Rev. Dr. H. R. Grant in promoting its work.

Home for Girls.

Rev. J. W. Godfrey has been appointed as a member of the Board of Governors of the Maritime Home for Girls. The building was now full and there was talk of further enlargement. The home was well managed and discipline good. The work of

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Miss Pye as one of the assistants, was spoken of in the highest terms by all. Dr. Boyle spoke very emphatically upon the necessity and good work of the home and of the Church of England bearing her full share and responsibility in the work. The Archbishop reported the probability of valuable aid being given for this purpose by a Churchman, also that a legacy had been left for this purpose. All felt that action must at once be taken. The question was how? The commission had had under consideration for some time the possibility of establishing a suitable home in Halifax for women discharged from jail.

Dominion-Wide Prohibition.

The commission desired to congratulate most heartily the Dominion Government on the steps which have been adopted to introduce Dominion-wide prohibition, and the Provincial Government on the improvements effected at the last session of the Legislature in the Nova Scotia Temperance Act. The general opinion of the commission, gained from employers of labour, store-keepers, collectors of rents, social workers and others most likely to know, was that the enforcement of prohibition, while far from being as complete as could be desired, had been productive of great good in numberless instances.

Elections.

The result of the Synod elections was as follows: General Synod—Clerical, Dean Llwyd, Dr. Boyle, Canon Simpson, Archdeacon Armitage, Canon Vroom, Archdeacon Draper, Canon Vernon, Archdeacon Martell; substitutes, Rural Dean Cunningham, Canon Harris, Rev. E. A. Harris, Rev. F. C. Ward-Whate, Rev. E. B.

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Spurr, Rev. H. E. Dibblee, Rev. T. W. Murphy, Rev. L. J. Donaldson; lay, Messrs. B. D. Bent, Dr. J. W. Allison, A. B. Wiswell, Chief Justice Harris, A. MacKinlay, D. M. Owen, R. V. Harris. Executive of Synod—Rev. F. C. Ward-Whate, Rev. T. H. Perry, Messrs. A. B. Wiswell, D. M. Owen. The M.S.C.C. Board—Dean Llwyd, Archdeacon Armitage; substitutes, Archdeacon Martell, Canon Harris; Messrs. Dr. J. W. Allison, Dr. M. Owen; substitutes, B. D. Bent, Dr. Hunt. S.S.C.—Rev. F. C. Ward-Whate, Dr. Boyle; substitutes, Archdeacon Armitage, Rev. Noel H. Wilcox; Messrs. Dr. Hunt, J. M. Donovan. Diocesan Mission Board—Rev. H. W. Cunningham, Canon Vernon, Dr. Boyle, Rev. E. A. Harris, Rural Dean Godfrey, Rev. Noel N. Wilcox, Rev. E. B. Spurr, Canon Wilson, Rev. Messrs. Morris and Dibblee; Messrs. B. D. Bent, Dr. J. W. Allison, A. MacKinlay, D. M. Owen, A. B. Wiswell, Dr. Hunt, W. H. Owen, Judge Savary, C. C. Blackadar, R. V. Harris; Kings College, Chief Justice Harris.

Toronto Synod

(Continued)

Diocesan Missions.

THE afternoon session on Thursday was given over to the consideration of the subject of missionary work in the diocese. In this connection the most important step taken was a decision to increase the stipends of missionaries. The following scale was agreed to and will come into effect on the 1st of January, 1919: "First year in orders, \$800; second year, \$900; third year, \$1,000. As soon as possible after three years to advance to the full stipend of \$1,200, with, in each case, an allowance up to \$150 for horse or other means of transportation within the mission, and that where the mission has no free house an allowance be made to cover the cost of house rent." As the increases will not be made until 1919, the Diocesan Mission Board was given power to deal with some pressing cases without waiting until next year. The difficulties under which missionaries have been labouring during the past few years was fully recognized by the laity and a determined effort will be made to remedy the situation. The W.A. have fully lived up to their pledge, having sent in both the \$1,200 for diocesan Missions, and the \$200 for St. Faith's Home. In addition they have given \$200 for Longford Parsonage, \$143.40 for Fairbank, \$50 for Holland Landing, \$205.75 for Nathanael Institute, and some smaller sums. The Mission Board also reported that, after careful consideration, the principle had been adopted of gradually reducing the amounts given to growing missions.

Social Service.

Friday evening was devoted to the subject of Social Service. After the presentation of the report of the committee by Archdeacon Ingles, three splendid addresses were given by a deputation of ladies. Miss Hill, who spoke of the work at Humewood House and St. Faith's; Miss Nordheimer, on the boarding-house problem; and Mrs. L. A. Hamilton, on the work of the Girls' Protective Officers, the first of whom were trained by the members of the Big Sister Association. As Miss Hill was summoned to the platform, the clerical and lay delegates on the floor of the house rose in spontaneous welcome, the same courtesy being extended to those who followed her. Speaking of the work at Humewood, where girls are taken in the hour of their trouble and influenced by kindness to come to a desire for a better life, Miss Hill said that it had been begun in 1912 by some women in

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the parish of St. Thomas', Huron St., as a thankoffering for blessings vouchsafed them through a parochial mission. In six years over eighty young mothers have passed through the home. "Services are held in the morning, at noon and in the evening," said Miss Hill, "and we feel that our little chapel is the power-house of our work. We try to bring them into a natural relationship with God as the living Father, and one of the results of our work is shown in the fact that of all the girls who have passed through the house, only three have desired to have their baby adopted. Thirty-three of our girls are married, and they tell us that their husbands are most kind to the child which is not their own, and our staunchest supporters are the girls who have been with us. They bring other girls to us when they see that they are in danger of going wrong, and in many instances they have revolutionized the life of the parental home." Of St. Faith's, where the work is preventive, and girls from 14 to 25 are taken in, Miss Hill spoke briefly, noting among other things taught them, that they were induced to save money, and so win self-respect and independence. She appealed to the clergy to send the names of any girls coming from out-of-town parishes to her at Humewood House, declaring in conclusion that, "if Church men and women had a sense of their responsibility as members of the Body of Christ, there would be no need of Big Brothers or Sisters, or even of the W.A. to Missions." Miss Nordheimer, who has carried out a successful work with only one rule, and that is that every member in the girls' boarding house she conducts shall be at morning prayers, advocated the establishment of small boarding houses, under Church guidance, in many quarters of the city, places where girls and men can meet as in a home, and she brought down the house with a naive little story of the benefit of such places. "One day," said Miss Nordheimer, "one of our girls was asked by a soldier boy if she'd go for a walk with him, and when she told him she wasn't in the habit of picking up acquaintances that way, he replied, ruefully, 'Neither am I, but I'm so lonesome I just felt as if I had to have some girl to talk to.' So the girl asked him to the hostel. He came and met us all, and I can assure you he never missed one of our weekly dances after that." Work has also been done from the hostel for the children of the neighbourhood, "and we try to teach them that God must come first, friends second and themselves last," said the speaker. "We have 40 women working as women patrols," said Mrs. L. A. Hamilton, "but the work is so tremendous in Toronto that we need 4,000. I hope we shall get the assistance of the clergy in providing us with some of that number. Our problems are no more military than civil," said Mrs. Hamilton, going on to say that the more the patrols work the more they see the needs of clubs where men and girls can meet and talk and have proper recreation. Mr. R. W. Allin followed with an appeal for the whole social work of the Church,

which is gradually filling the gap that for some centuries has existed between the work of the Church and the everyday life of the people. He coupled with this the pressing need for the Church to take her stand on the care of widows, of the aged who are left in poverty, in the struggle between capital and labour, and in the problem presented by the foreign-born. On motion of Mr. G. B. Woods, seconded by Mr. Allin, the Synod agreed to a grant of \$5,000 to the work of St. Faith's, and a committee was appointed to devise the best means of raising this amount. That section of the report of the Committee on Social Reform dealing with venereal diseases, gave rise to considerable discussion. Finally it was agreed that the committee be given special instructions to collect and submit in proper form to the Royal Commission on venereal diseases all information possible on the subject, together with such suggestions as it might deem advisable. It was moreover agreed to memorialize the Provincial Synod to adopt similar action. A resolution on the subject was presented by Canon Plumtre. Warm approval was expressed of the steps taken by the Provincial Government looking towards the care of this unfortunate class of our population. It drew attention to the large numbers of such persons in the Province, children and adults, who are uncared for and who constitute a grave menace to the moral and physical welfare of the community. The need of action that will provide for the care of adults as well as children was particularly emphasized. The work of the Big Brother movement was forcibly presented by Mr. A. E. Wilson. It seeks to reform boys before they become hardened criminals. The sum of \$4,060 to be paid from the Diocesan Mission Fund was voted for Social Service and City Missionary Work.

Day of National Prayer.

Stirring appeals were made by the Rev. Dyson Hague and Dr. N. W. Hoyles to utilize to the full the day of national prayer and humiliation, and to prepare for it by daily and weekly intercessions, private and family prayer and every other means in our power.

Loyalty to Government.

The Synod reaffirmed in a strong resolution, presented by Mr. N. F. Davidson and Mr. L. A. Hamilton, its loyalty to the Government "in all measures for the more complete and effectual mobilization of the entire resources of Canada in men and materials." Luxury, extravagance and waste were strongly condemned.

Returned Soldiers.

A committee consisting of the Rev. Canon Davidson and the Rev. R. Macnamara with power to select a third member, was appointed to represent the Church of England in this diocese on a committee representing various communions which shall deal with the question of providing the spiritual needs arising out of the military situation.

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Unpaid Assessments.

Owing to the fact that a considerable sum of money due on Synod assessments had not been paid, the Executive Committee was instructed to look into the matter and to consider whether the methods employed in certain other dioceses could, not, to advantage, be adopted.

Superannuation.

It was agreed unanimously to memorialize the General Synod to take in hand immediately the inauguration of a general beneficiary fund. The change to make it morally compulsory for the clergy to pay one-half of 1 per cent. of their clerical income to the superannuation fund was adopted by an overwhelming majority.

Duplex Envelope.

During the past year a great deal of effective effort has been put forth by this committee, and the Synod showed its appreciation of this when its report was presented. Mr. Thomas Mortimer presented the report and urged more parishes to adopt this system of raising money. The committee issued the following statement: "There has been very little difficulty in getting men to visit the parishes and Missions, but the obstacle of which we have had to complain in previous reports still exists—viz., the difficulty of getting in touch with delinquent congregations and making arrangements to visit these parishes and Missions, as apparently there are a number of Churchmen, both clerical and lay, who cannot be stirred up to undertake the work, or let any one help them to do so." Exception was taken to this criticism by several of the members of the Synod. They suggested that it was too harsh, and might be made milder. Finally, Mr. Justice Hodgins said: "It is an odd thing for the Synod to appoint a committee to do a certain thing, and when it tells you the truth, you ask them to alter the statement to make it more pleasant." Rev. C. P. Muirhead thought that it was neither "business-like nor Christian" to alter the phrases to hide the facts. The criti-

cism was accordingly allowed to stand as a reproof to those parishes where the duplex envelope has not been used. Mr. Robert Murphy paid a tribute to the system. He had words of criticism for the farmers. Many of these men relied on the contribution to their church from the Mission Board, and refused to give with generosity themselves. They regarded the money from the Mission Board as a vested right. These churches could be made self-supporting. The farmers were not poor. "You can scarcely get along the village streets for autos," said Mr. Murphy, "and 90 per cent. belong to farmers." The farms are full of gold at the present time, and automobiles indicated that such was the fact, declared the speaker. He gave personal experiences to show how rural parishes can be educated to use the duplex envelopes. Testimony along the same lines was given by Rev. A. P. Kennedy, Palgrave; Mr. John Wilson, Palgrave; Mr. John O. Little, Caledon East; Rural Dean Durnford and Canon C. H. Marsh, Lindsay. The grant of \$400 towards the expenses of the committee was authorized for the ensuing year. A strong committee of laymen with Mr. Thomas Mortimer as convener was appointed.

Jewish Work.

The report of the committee on Jewish work was presented by Professor Cosgrave. During the past year a headquarters for the work had been purchased at 91 Bellevue Ave., Toronto, and the sum of \$6,000 paid on the purchase price. It had, however, been found impossible to secure a suitable Hebrew Christian worker.

Church Statistics.

In making a report on Church extension, Mr. Ernest Heaton called special attention to the serious discrepancy between the number of families that claim to be Anglicans on the rolls of the assessment department of Toronto, and the number of Anglican families, according to the parish reports made to the Synod office by the Rectors. According to the city assessment commissioner, there are 141,539 people in Toronto who claim to belong to the Church of England. The total membership of the churches, according to the parish reports, is 67,477. The difference is 74,060, and it may be partly account-

ed for by the fact that many people who do not go to church at all put themselves down as Anglicans in official returns. There are, however, over 50 per cent. of the persons claiming to be Anglicans in Toronto who are not known to the clergy. Mr. Heaton thought the situation a serious one. Mr. W. F. Summerhayes said that he had made it his duty every year to go over the assessment rolls and get the complete list of people claiming to be Anglicans in the parish of St. Matthew's. It was suggested that if the clergyman of every parish in the city would arrange to secure a list made from the assessment returns, it would then be possible to visit all the families and get correct figures of the Anglican population of Toronto.

Rectory Endowment.

Hon. Dr. Cody, at his own request, was relieved from further membership on the commission for the distribution of the surplus reserve of the St. James' Rectory Endowment Fund. Rev. Dr. Cayley, Chancellor Worrell and N. W. Hoyles, K.C., were elected commissioners for the coming year.

Revision of Canons.

The Executive Committee was authorized to revise and consolidate the Consolidated Canons of 1907, and to propose such changes as are deemed advisable.

Character of Synod.

Mr. Justice Hodgins presented a resolution dealing with the character of the Synod's programme which will probably result in a much more effective method of conducting its business. No action was taken, as the whole matter was referred to the Executive Committee. However, the resolution referred to such matters as the combining of certain reports with that of the Executive Committee; the providing of an agenda for each day; and a general rule giving the Synod power to vary its order or procedure on a majority vote.

The Synod before adjourning passed several resolutions of thanks.

Elections.

General Synod—Rev. Dr. Cayley, Hon. Dr. Cody, Professor F. H. Cosgrave, Archdeacon Ingles, Rev. Dyson Hague, Provost Macklem, Canon Plumptre, Rev. Dr. Seager; substitutes, Rev. C. J. James, Principal O'Meara, Rev. Dr. W. E. Taylor and Archdeacon Warren; lay members, R. W. Allin, J. D. Falconbridge, L. A. Hamilton, Hon. Mr. Justice Hodgins, Dr. N. W. Hoyles, K.C., Thomas Mortimer, Jas. Nicholson and Dr. J. A. Worrell; substitutes, A. H. Campbell, N. F. Davidson, K.C., Evelyn Macrae and G. B. Woods. Executive Committee—Clergy, Dr. E. C. Cayley, Rev. Canon Dixon, Rev. C. J. James, Provost Macklem, Canon Plumptre, Rev. L. E. Skey, Rev. J. R. S. Boyd, Rev. Canon Marsh; laymen, R. W. Allin, A. H. Campbell, J. D. Falconbridge, Mr. Justice Hodgins, Dr. Thomas Millman, Thomas Mortimer, W. A. Boys and L. A. Hamilton. The Bishop nominated the following members to the Executive Committee: Clergy, Archdeacon Warren, Archdeacon Ingles, Principal O'Meara, Canon Morley, Rev. Dr. Seager, Rev. F. Wilkinson, Rev. Canon Allen and Rev. H. O. Tremayne; laymen, Dr. N. W. Hoyles, Messrs. A. R. Boswell, H. T. Beck, N. F. Davidson, Clarence Bell, J. Y. Ormsby, Geo. Raiks and Samuel Charters, M.P. Sunday School Commission—Clerical, Rev. J. S. Broughall and Rev. F. J. Sawers; substitutes, Rev. R. Gay and Rev. J. R. S. Boyd; lay, Messrs. R. D. Harling and H. Mortimer; substitutes, Messrs. C. J. Agar and G. B. Woods. Council for Social Service—Clerical, Archdeacon Ingles and Canon Plumptre; lay, Dr. Clarke and Mr. G. B. Woods.

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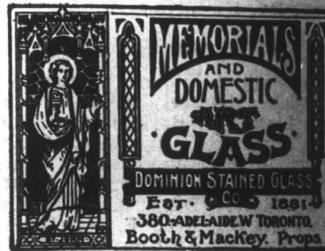
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**Dimbie's
Dustman Tales**
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XIV.

"COME here, quick! quick! Mummy!" said Dimbie, "a dear little bird's nest, right under my window!"

"That's a swallow, darling," said Mummy, "and he's come a long, long way to tell us Summer is coming. Creep into your wee nest, my birdie, and I'll tell you the story of

"SWIFT WINGS."

Fast, fast, through the blue sky flew Swift Wings, his dainty wings and long forked tail spread out to guide him through the air. His pretty white shirt was just as clean and white as your little frocks when Mummy has washed and ironed them, and his bright eyes were watching everywhere at once for signs of danger.

Swift Wings had flown a long, long way, and he had still a long way to go before he reached his little home under the eaves of a cottage where the sun shone and the bees hummed all day, and where there lived the dearest little girl with rosy cheeks and laughing eyes.

Swift Wings knew that little home quite well. He remembered first opening his eyes under the brown roof and then opening his mouth wide, too, and having his Mummy drop a nice fat worm in. He remembered standing on the edge of the nest and cheeping with fright, while his Mummy and Daddy flew round and round and up and down through the warm, sunny air and called to him to try how easy it was to fly, and then how well he remembered his first fly, the beautiful feeling of sailing through the air and being able to dart up and down, to fly

up to the highest tree and then down to the warm, brown earth, and say "Good Morning" to the dear Daisies. Yes, and he remembered learning to catch his breakfast while "on the wing," and then leaving the nest early one morning with his little mate "White Throat," and lots of other bird friends to say goodbye to the little cottage and fly far, far away over sea and land, to a country where little brown children played all day long under sunny blue skies and rich ripe fruit hung from almost every tree. He remembered the long, long journey over the sea; how they all kept together and cheered each other; and how sometimes they rested on the tops of high ships; but at last they were safely home. And now Swift Wings was going to fly back all by himself. White Throat had gone on first and would have the nest all clean and ready for him and together they would reline it with soft feathers and put fresh, wet mud on the outside, which the sun would harden and make quite firm and safe.

On, on, Swift Wings flew. Over deserts where the sand sparkled and shone like gold; over big rivers and through large cities and towns. Many wonderful and beautiful things he could have told you about, if he could only speak. And now, he could see the sea shining and sparkling in the sun. What was on the other side of the blue water? Swift Wings knew—White Throat and home. He was very thirsty and tired and the winds were not kind to him, they kept blowing him first one way and then the other, and wouldn't give him any rest.

"White Throat and home," panted Swift Wings, as he struggled on. And then he could see a beautiful ship sailing so proudly on the water. Swift Wings had often rested on the big ships. He knew they were kind and friendly, and wouldn't hurt poor, little birds who were flying home.

And so he flew straight after the big ship and perched right on the highest mast, from where he could look down and see all the big men and women walking up and down. From there he could see something shining and sparkling right at the end of the ship. "Water," panted Swift Wings, "Oh, how thirsty I am!"

"Stay where you are, Swift Wings," sighed the winds.

"Oh, dear winds," cried Swift Wings. "Just a tiny drop of water. I'll just fly straight down and back again. Surely no one of those big men and women would hurt a tiny, little bird like me!"

"Stay where you are, Swift Wings," sighed the winds.

But there was the bright, shining water, and his throat was so dry and hot, so, down, down he flew.

Oh, Swift Wings, those bright eyes of yours should have seen better than that. The sparkling water was just a large piece of tin, and there he was caught fast amongst the ropes and nets. But that was not the worst. All of a sudden as he was trying to fly out he felt the bright sun shut out and something big and dark and

warm close over him. There was just a little peephole for his head and as poor, little, frightened Swift Wings peeked, he saw a pair of bright blue eyes looking down at him. They looked to be kind eyes, but the voice was big and rough and it called loudly: "Come here little Missy and see what I've found." Presently, another face peered into his prison, too. It was a sweet little face with rosy cheeks and bright, laughing eyes, almost as bright as poor Swift Wings. But he only knew he was caught fast and that White Throat would wait and wait for him and he would never go home any more.

Thump, thump, thump, went the poor little heart.

"I reckon we'll let him go now, eh Missy."

"Oh no, don't," said the little girl. "I want to keep him. I'll be good to him. See! I have a nice cage all ready for him," and away pattered the little feet.

And so the cage was brought and the poor, wee birdie was put inside and the door fast shut.

The little girl was good to him and fed him and brought him some of the water he wanted so much. But you see it was a big, dark prison to him, and he knew however much he tried he could never get out. He thought of his dear little nest under the house and of his little mate waiting for him. So he couldn't eat or drink and the pretty little girl, who only meant to be kind, but didn't know any better, just seemed like a big, big, cruel giant who had shut him up tight and put him away from the beautiful sunshine and the bright, fresh air.

Poor little birdies. They were never meant to be put in a cage. God gave them all the free sky and air to live in and in return they sing us their beautiful songs of happiness.

When night came the Lady Moon peeped through his prison bars and called softly: "Poor, little Swift Wings. See, I will shine brightly into your dark prison and make it bright and lovely for you."

And so the long, weary days went by and the poor, little prisoner crouched in a corner of the big cage. His pretty wings drooped and his eyes got dull. The blue sky and the smiling sun meant nothing to him because the big cruel bars were between him and his home.

And then, one day, the big sailor man came and peered into the cage and brought the little girl with him.

"Ah, Missey," said he. "Your little friend here is going to die. He is fretting for home."

"Oh dear!" said the little girl. "I don't want him to die."

"See here, Missey," said the big, rough voice. "How would you like to be caught and put in a big, dark room and the door shut tight, away from your Mummy and Dad, with nothing but big, ugly giants looking at you?"

"Oh, but Dan," said she. "We're not ugly, and besides he can see all the blue sky. I wouldn't hurt him for anything."

And because she really was a kind little girl, the tears came into her eyes and she looked at Swift Wings crouched up in a corner, and said:—

"Dear birdie. I'm not cruel, am I? Do you want to go home—to fly away from me?"

And Swift Wings knew they were talking about him, and put all his longing and yearning for home and White Throat into his voice and said:—

"Pwee-e-e-e."

"There ye are Missey," said Dan. "Hear the little bird's answer? Now I reckon if you just open that door he'll fly straight as a dart for that piece of land you can see way over yonder just because that's England and home to him."

Then the little girl put her rosy lips against the bars and kissed them and said:—

"Poor, little birdie. I didn't mean to be unkind. You shall go home if you want to."

Then she carried the cage to the side of the ship and next minute the prison door was open and Swift Wings was free.

Up, up, into the blue sky with his wings spread out for home. Free! free! all the world his and away in the distance the white cliffs of home. Glad little cries of joy and thankfulness burst from his tiny throat. Fast, fast through the air, a tiny speck in the big, blue sky.

The little mate is waiting Swift Wings. And then, at the end of a long day, when the clouds, all pink and rosy were piled high up on Sunset Land, Swift Wings flew over the green fields and long lanes and home. Yes; he could see the tiny cottage. Soon he would be near enough to see the nest.

Brave little bird. You are very weary, but home is there. Just a little longer. Can you see the wee nest and your little mate?

Over the last field, there she is on the edge of the nest waiting for you.

"Pwee-e-e-e," called Swift Wings. "Pwee-e-e-e," answered the little mate.

Then the glad little cries of joy and happiness. Up and down and round and round the dear nest he had so often longed for.

Home, safely home, at last.

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Mrs. A. Oates, 22 Gilkinson Street, Brantford, Ont., writes: "I have used Dr. Chase's Ointment as a household remedy for ever so long, and am particularly indebted to it for a cure from piles. I had suffered from this annoying trouble for ten years, and tried nearly everything I heard of. After using Dr. Chase's Ointment a short while I was completely cured."

Mrs. Wm. Shantz, 155 Albert Street, Kitchener, Ont., writes: "For several years I was troubled with bleeding piles. I tried different remedies for relief without success. I read in Dr. Chase's Almanac of the benefits other people were receiving from Dr. Chase's Ointment, so I sent to your office for a sample box. I found it gave me such relief that I went to a drug store and purchased a full-sized box. I have used several boxes since, and have derived more benefit from its use than any remedy I have ever used."

Mrs. F. Cussons, Victoria Street, Ingersoll, Ont., writes: "About two years and a half ago I was suffering from piles. I had tried many different remedies for this distressing trouble, but nothing helped me. Finally I got a box of Dr. Chase's Ointment, and after using it found that I was completely cured and have not been bothered in this way since. I can cheerfully recommend Dr. Chase's Ointment to anyone suffering as I did."

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HE GOT THE BLESSING

CANON WILBERFORCE tells a pathetic story illustrating the force of the little word "now." It was of a miner, who, hearing the Gospel preached, determined that if the promised blessing of immediate salvation were, indeed, true, he would not leave the presence of the minister who was declaring it until assured of its possession by himself. He waited, consequently, after the meeting to speak with the minister, and, in his untutored way, said, "Didn't ye say I could have the blessin' now?" "Yes, my friend." "Then pray with me, for I'm not goin' awa' without it." And they did pray, these two men, until the wrestling miner heard silent words of comfort and cheer. "I've got it now!" cried the miner, his face reflecting the joy within; "I've got it now!" The next day a frightful accident occurred at the mines. The same minister was called to the scene, and among the men, dead and dyng, was the quivering, almost breathless body of the man who, only the night before, big and brawny, came to him to know if salvation could really be had now for the asking. There was but a fleeting moment of recognition between the two ere the miner's soul took flight; but in that moment he had time to say, in response to the minister's sympathy, "Oh, I don't mind, for I've got it—I've got it—it's mine!" Then the name of this poor man went in the sad list of the "killed." There was no note made of the royal inheritance to which he had but a few hours before come into possession, and all by his believing grip of the word "now."—Selected.

"THIS YOUNG MAN GRIPPED ME"

A PREACHER once related that, at an evening service, a young man who had just come in from the country to see his father's grave remained after the close of the meeting to be directed to Christ, the sinner's Saviour. The minister asked him, "How did you happen to enter the church to-night?" He answered, "I was passing, and stopped to listen to the singing, and" (pointing to one of the workers) "this young man gripped me, and took me in."

It will not be a difficult matter to fill empty seats and bring sinners and wanderers home to God if every Christian will adopt this plan, and grip somebody, and bring him or her to Christ. The command which finally secured a full table where all had begun to make excuses was "compel them to come in"; and, while hunger struggled with timidity, the gentle compulsion of a loving, earnest hand and heart turned the scale and filled the house with guests.

We may be sure there are multitudes who need and long for the great salvation of the Lord. They have had invitations from the pulpit in a general way, but no one has gripped them and said, "Come with us, and we will do you good." No one has laid hands on them, and with gentle, yet earnest and loving entreaty brought them within the fold.

The shepherd "goeth after the lost sheep," but when he findeth it he does not content himself with mild expostulations and good advice, with pointing out the right way, and requesting the wanderer to walk in it—by no means: but when he has found the wanderer, he takes no further risk, he asks no promises, but simply lays the lost sheep "on his shoulders" and bears him home. Thus the Good Shepherd wins back the wanderer to His fold; and, imitating Him, we should seek sinners, and bring home those who have gone astray, "compelling" them to come in and share the love and blessing that is waiting for them in the Father's house.—The Christian.

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