

Canadian Churchman

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Vol. 44.

THURSDAY, NOVEMBER 22nd, 1917.

No. 47.

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IMPORTANT NOTICE TO THE UNDERPAID CLERGY OF THE CHURCH

"How We Supplemented Our Incomes," is the title of a book which is being compiled to record the methods adopted by a number of clergymen, who have found it necessary to supplement their incomes. This is not an advertising scheme, nothing is to be offered for sale. The objects are—First: to show a number of ways in which the stipend has been supplemented, and to give full information which will enable others to do the same. Secondly: To suggest a healthy, mental and physical alternative, and so prevent nervous or physical breakdowns. Thirdly: To enable ministers to retire before they are forced to do so, and become self-supporting or nearly so. Then the Superannuation Funds will come as "a bonus," and not as "an allowance."
As this publication is not undertaken for financial gain, it must nevertheless give promise of paying its own way. The proposed book will be illustrated and sold only to ministers at a price not to exceed \$1.00. If a sufficient number of clergy express the need for such information, it will be published. Those who would like to receive a descriptive circular (in the event of the book being published), are asked to send their names and addresses, and say, "Saw your notice in Canadian Churchman." Address: Box 133, General Post Office, Toronto.

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

Personal & General

The Very Rev. H. P. Almon Abbott, of Cleveland, Ohio, who went overseas under the Y.M.C.A., has returned.

* * * *

Captain E. V. Knox, Lincolnshire Regiment, the eldest son of the Bishop of Manchester, has been wounded in Flanders.

* * * *

Mr. H. Fielding Dickens, K.C., sixth son of the famous novelist, has been appointed Common Sergeant to the city of London, Eng.

* * * *

The Venerable C. E. Whittaker, of Fort MacPherson, at the mouth of the Mackenzie River, is at present staying with friends in Hamilton, Ont.

* * * *

Canon D'Easum, of the diocese of New Westminster, one of the Chaplains serving at the Front, was slightly wounded in the recent fighting in Flanders.

* * * *

According to a recent number of the University of Cambridge, England, "Review," the war list of that famous seat of learning contains 14,600 names. It includes 8 V.C.'s; 214 D.S.O.'s; 18 D.S.C.'s, and 803 M.C.'s.

* * * *

The Bishop of Ottawa preached in St. Matthew's Church, Toronto, on Sunday evening, November 18th. Rev. Dr. Seager, the new Rector of the parish, is one of the Bishop's Examining Chaplains.

* * * *

No fewer than 13 Victoria Crosses have so far during the war been won by members of the Church Lads' Brigade, the latest of these to receive the much-coveted honour being Corporal Day, a Norwich boy born and bred.

* * * *

The Bishop of Niagara was the preacher at St. James' Church, Hamilton, at the evening service on November 11th. The congregation of this church has just lately been celebrating the 2nd anniversary of the opening of this church.

* * * *

The Rev. T. Stannage Boyle, D.D., President of King's College, Windsor, N.S., was the special preacher at the morning service in Trinity Church, New York, on Sunday, November 11th, and also speaker at the New York Canadian Club dinner the following evening.

* * * *

The Bishop of British Honduras has asked the Ven. Chas. L. Ingles, Archdeacon of Simcoe, 408 Brunswick Ave., Toronto, to be his Commissary for Canada. The Archdeacon has accepted the appointment. Any one desiring information as to the needs of the diocese and its work may communicate with the Archdeacon.

* * * *

The Rev. Canon Rexford, of Montreal, took part in the programme of the Sunday School Convention held in the city of Hamilton. Others who took part were Rev. C. V. Pilcher, Rev. Dyson Hague, Professor Cosgrave, Rev. R. S. Mason, Miss Una Saunders, Mrs. Stuart Strathy and Miss E. M. Knox.

* * * *

An edition for Norway of Dr. Paterson Smyth's "Gospel of the Hereafter," has just been issued. The preface states that it has been translated by Judge Hambro, of the Supreme Court of Norway, assisted by the Bishop of Christiania, the Bishop of Trondheim and Dean Soderall. A Hindustani edition is also in preparation.

* * * *

The Bishop of Toronto preaching at the unveiling of the tablet erected

recently in St. Luke's Church, Toronto, to the memory of the late Thomas H. Cleghorn, by his wife, laid special emphasis on the self-sacrificing work of this splendid lay worker. The sermon was based on the text on the tablet, "Because I live, ye shall live also."

* * * *

On November 11th the Rev. Dr. Symonds, Vicar of Christ Church Cathedral, Montreal, preached in the Church of the Ascension, Hamilton, at both services, and on the same day the Rev. C. J. James, of the Church of the Redeemer, Toronto, a former Rector of the parish, preached both morning and evening at St. Thomas' Church, Hamilton.

* * * *

We hear that the Rev. Canon Boyd, Rector of St. Faith's Parish, Edmonton, and formerly head of the Edmonton Mission of the Archbishops' Western Canada Fund, has been obliged to resign his present position. He has developed a slight leakage of the heart, and is advised that he cannot spend another winter in Alberta without serious risk. We gather that there is no reason why, in a lower altitude and more temperate climate, he should not live a normal life.

* * * *

The Rev. J. H. Kidd, of the parish of Cartwright (diocese of Toronto), who has been appointed to the parish of Cannington and Beaverton in the same diocese, has been in charge of the former parish for nearly eleven years. During that time not only have the missionary and other offerings been materially increased, but over two thousand dollars have been expended in improving the Church property. Mr. Kidd is at present Rural Dean of Durham and Victoria, deanery representative on the Diocesan S.S. Committee, a member of the local Public School Board, and was for a number of years president of the Deanery S.S. Association.

* * * *

The Rev. William Loraine Seymour Dallas, from 1911 to 1915 a member of the Edmonton Mission, was killed in action September 20th, 1917. In August, 1915, he volunteered and was accepted as a Chaplain to His Majesty's forces, and was given the rank of captain. He was attached first to the 2nd Oxford and Bucks Light Infantry (52nd), and later to the 5th King's Liverpool Regiment. The colonel of the regiment, writing to Mr. Dallas' sister, said that he was killed early in the morning, just as an attack on the German line began, and added: "With the splendid pluck which had always characterized him, he was right up in the very front with the fighting troops, where he always liked to be, and was sitting quietly talking to two other officers just beside the point where I had my headquarters. They started shelling this area very hotly, but naturally everybody had to just 'stick it out,' when one shell landed right on the parapet of the trench, and two of the three officers in the group were killed instantly, the curious decree of fate leaving the third one (sitting between your brother and the killed signalling officer) shaken but unhurt."

* * * *

NOTICE.

The next meeting of the Toronto General Ministerial Association will be held in Central Y.M.C.A. Building, College Street, November 26th, at 10.30 a.m. The speaker will be Rev. Prof. Kilpatrick, of Knox College. Subject, "The Colleges in Relation to the Churches." This will be followed by discussions. Ministers of all denominations are invited.

C. J. Dobson,
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Canadian Churchman

Toronto, November 22nd, 1917.

The Christian Year

The First Sunday in Advent, Dec. 2nd, 1917.

Two thoughts are brought before us on the First Sunday in Advent.

1. The beginning of the Church's Year. Once more the great story begins. - Once more we begin to follow the familiar incidents of the Birth, Life, Death, Resurrection and Ascension of Our Divine Redeemer. What a boon the Church's Year is! How highly we should value it, for it makes reasonably certain that none of the great truths of our religion can be left out by those who faithfully endeavour to follow the Church's guidance week by week. The more one studies the different messages of the Sundays of our Year, the more one realizes the significance and value of the Church's system. What a fully rounded faith the devout student of the Prayer Book ought to have. Every great truth of our religion is brought before him in due course as Sunday follows Sunday; and the great Apostles, Evangelists and Saints each have their appointed days when their life and work, with all the special significance attached to each, is brought to his notice. Yes, the Church's Year is something to be very thankful for, and to be valued as a great treasure. It makes for the keeping of "the proportion of the faith." Let us thank God for it, and set ourselves, as we begin another year, to a faithful use of our great privileges as Church men and women. We set out once more as pilgrims on a journey through the great and varied highway of the Church's Year.

2. And at the beginning we hear the Advent trumpets sounding out a glad welcome to the Coming King, and we almost hear the opening notes of the glad song of praise the Angel Host sang to the Shepherds. Yes, no sooner do we begin the journey than we hear far off the message of Christmas, and our thoughts are turned to His First Coming "in great humility." The mystery of the Incarnation and its tremendous significance, the Christmas picture, the Blessed Mother, the Angel Song—these things come flooding into our minds at this season. We prepare our hearts for the joyful Christmas Festival, and pray that this year we may keep it with increased devotion and a deeper realization of the glory that is ours in "the Word made flesh." But it is not only the opening notes of the Angels' Song at Bethlehem which steal into our hearts this Advent time, but we hear once more the Trumpet call of the Second Coming, when He Who once in time "for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man," "shall come again in His glorious majesty." If the Church's Year were faithfully adhered to, it would never be possible for the truth of the return of the Son of Man to earth to be neglected by the Church. Four Sundays in Advent ought to have made that impossible.

Advent comes once more with its great call to us to put off the evil, and to put on the good. "Let us therefore cast off the works of darkness, and let us put on the armour of light."

Like a cheerful traveller, take the road singing.—R. Browning.

Editorial

OUR MISSION FUNDS.

In what we have to say on this subject we must explain at the outset that we do not include the various Diocesan or Home Mission Funds, but confine our attention to those handled by the M.S.C.C. The latter do not, of course, amount to nearly as much as the total of the former, but as the Church has not reached the point where it has one great centre for all such funds, we are compelled to treat them separately. The work covered by the latter funds, i.e., those coming under the control of the M.S.C.C. Board, are partly for work overseas in Japan, China, India, Palestine, Egypt and South America, and partly for work in Canada in what are known as the Missionary dioceses and for special types of work as Indian, Eskimo, Jewish, Asiatic, Camp Mission, Columbia and Prince Rupert Coast Missions and Immigration Chaplaincies. The money is divided in the proportion of approximately 3 to 4 between Foreign and Canadian (including specials) work. Last year, it will be recollected, the sum left for the Canadian dioceses after other calls had been met fell considerably short of the amount required and only 69½ per cent. of the grants could be paid. It is unnecessary to add that this meant not merely disappointment but a serious curtailment of the work. And when one places beside this the fact that the missionary offerings of at least two other leading Christian communions have shown a decided increase since the war began, it should make Anglicans feel very uncomfortable.

It is well that the members of the Church should know where we stand before it is too late and we have, therefore, secured the following figures from the office of the M.S.C.C.: On November 15th in the year 1915 the total receipts in the above office were, on general apportionment, \$68,354.27; on Jewish apportionment, \$7,445.52. In 1916 on the same day there had been received, on general apportionment, \$71,704.70, and on Jewish apportionment \$6,778.48; and this year, on general apportionment, \$78,587.97, and on Jewish apportionment, \$7,366.03. The total apportionment in 1915 was \$164,824, in 1916, \$175,637, and this year \$175,640. In spite of the fact, therefore, that there had been received this year on the above date over seven thousand dollars more than last year we have still to face the other fact that less than 50 per cent. of the total apportionment has been paid in with less than two months left to pay the remainder. When we remember also the increasing demands for money for other purposes the folly of delay is evident. We cannot use the excuse that there is a scarcity of money in the country for there is as yet an abundance for all purposes.

We are told that there are some 70,000 automobiles registered in the Province of Ontario alone, or an increase of 15,000 over last year. A corresponding increase in the amount given by Church members to the work of the Church, whether at home or in its mission fields, would easily wipe out last year's deficits and provide for a substantial increase this year. We may try to persuade ourselves and others that during the war we should stand still, which usually

means going backward, but we must remember that God knows the truth and the whole truth. And the truth is that a very small proportion, if any, of the vast increase in wealth in this country during the past couple of years has found its way into the funds of the Church. It is not only childish but absolutely wrong to shut our eyes to this fact. Let us face it like honest men in the sight of Almighty God and let us set to work to rectify it.

* * * * *

The statement of the Food Controller published in this issue should make every Canadian think seriously regarding his or her share in the effort to conserve our food supplies. It is not a day too soon to begin preparations for next year.

* * * * *

Dr. John R. Mott has warned the people of both Canada and the United States not to become impatient regarding the situation in Russia. While he realizes that there will probably be much bloodshed before matters right themselves, he still believes that the present disturbances will lead to brighter days and greater things for that land. Christians in this part of the world should pray earnestly that this may prove true.

* * * * *

The result of the recent investigation regarding the price of bacon has been made known and steps have been taken to prevent a repetition of such profiteering. Let us, while condemning such business in the strongest possible manner, see to it that the same sort of profiteering does not take place elsewhere. We have reason to believe that bacon is not the only article of food of which this is true. Nor is all the profiteering done by big firms.

* * * * *

"Back to the land" seems to be quite a popular movement at the present time. It is remarkable how many a young man who left the farm in recent years for the city has suddenly awakened to the fact that his presence is needed at home or that he prefers farm life to city life. It is to be hoped that their motives will receive careful consideration before granting them exemption from military service.

* * * * *

Another excellent Bulletin of the Council for Social Service has just been added in the account given by the Rector of Renfrew, Mr. W. M. H. Quartermaine, of the work of the Children's Aid Societies in Canada. Mr. Quartermaine, as everyone knows, is peculiarly fitted to write on this subject, as he is brought into direct contact with the work of the Societies in his position as Honorary Secretary-Treasurer of the organization for the Province of Ontario. His story of the work and early history is, therefore, that of an expert in the subject, and what he says may be regarded as authoritative. His account of the early stages of the movement in Ontario is deeply interesting, and is valuable from an historical standpoint. Manitoba is dealt with, in part, by Mr. J. G. Billiarde, the author of one of the most inspiring books ever written on child rescue work, "Citizens in the Making." The work in Alberta is also fully treated, and altogether the Bulletin is of peculiar interest.

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Thoughts for the Thoughtful

The cheerful live longest in years and afterward in our regards.—Bovee.

* * * * *

At night God sometimes chases sleep away in order to have an opportunity to speak to us alone.

* * * * *

Our vanity would do all things at once; God takes His time and puts us all to shame.—Aaron Watson.

* * * * *

Once having determined in your conscience that you are sailing under the right colors, nail them to the mast.

* * * * *

"Who goeth in the way that Christ hath gone, Is much more sure to meet with Him than one Who travelleth by-ways."

* * * * *

A thousand little things make their daily offerings of pleasure to those who know how to be pleased.—Henry Ward Beecher.

* * * * *

God is Life, and giveth life and healing to all: death is the miracle; when He raises the dead He is doing His own work.—Rev. M. G. Scherer.

* * * * *

There are seasons when to be still demands immeasurably higher strength than to act. Composure is often the highest result of power.—Channing.

* * * * *

God loves not only a cheerful giver, but a cheerful doer as well. It is not what you do, but how you do it, which frequently makes all the difference.

* * * * *

Every soul on its way to Eternity has its appointed times and seasons for good, which, if they be allowed to pass away, shall never return again.—Keble.

* * * * *

For the sake of our work, as well as for our peace of mind, we ought to cast our burdens on the Lord. No one can do his best work while carrying a load of care.

* * * * *

Do little things as if they were great things, because of the majesty of Jesus Christ, who works within our souls and who lives our life. And do great things as if they were little and easy, because God is all-powerful.

* * * * *

Do not let us complain over the place in which we are compelled to serve. The Lord hath made us, and the whole plan of our life is so arranged as to bring to their most perfect development the faculties with which we have been endowed. Let us only be concerned that we run not counter to His plans.—The Presbyterian.

* * * * *

Yesterday is gone forever. To-morrow may never come. To-day is in my own hands. If I shirk to-day's task, I shall be adding to my wasted yesterdays. If I postpone to-day's duty, I shall be increasing to-morrow's burdens. If I accomplish what to-day sets before me, I shall be doing my best to atone for yesterday's failures, and to prepare for to-morrow's successes. Therefore, I will endeavour to use my time and opportunities that to-day shall leave me a little wiser and abler than it found me.

The Call of the Newer West

An address given by the Right Rev. H. A. Gray,
Bishop of Edmonton, in the Church of the
Redeemer, Toronto, Oct. 24th, 1917.

IT is the first opportunity that I have been privileged to speak of the work of the Canadian Church in the West before the Church members of Toronto, and I do so with some difficulty because soon after the birth of the Diocese of Edmonton the war broke out and left us with little organization, without any of the resources or other means of developing our work that are to be found in the older Dioceses. We began life in November, 1913, and the first Synod meeting was in November of that year under the presidency of the Bishop of Calgary. I took charge in the March of the following year and had just been able to turn round and look over the situation and realize in some degree what it was necessary to do at once, when the war broke out and the question of securing additional resources seemed, for the time being, impossible. I am of the opinion that at that time the war was so great a worry that our Church work seemed of so little importance that it must be set on one side in favour of the present execution of the war. And now we are beginning to see the necessity of taking up active prosecution of the development of our work and it is very essential that we should realize that as that organization will take some time, we shall begin now, that when the war ceases we shall be ready to cope with these great problems the Church will have to face.

First, I want you to see what I regard as the Church's duties in the West; not merely for the sake of development and promotion of our own Godliness, our own spiritual life, our own fellowship with God, but the first duty of the Church of England in Canada is to step out of her shell and to take to all men the living Water of Life that God has given to her. This is shown in the West, in a very peculiar way in the Diocese of Edmonton, and to a large extent what I say of Edmonton is true of all the Dioceses east of the Mountains. In the Diocese of Edmonton we can claim representatives of every nationality under the sun. You will hear the language of a dozen different people as you travel north and south, east and west. You will find the farms of people, not only from Eastern Canada, from the United States, but from every European nation that we have learnt exists through the war. Now, these people, when they left home, cut themselves adrift from the home life and surroundings. They went out into new surroundings, so that as you stand in the streets of Edmonton to-day, there are the few of us old-timers who may know each other, but for the most part all are strangers, acquaintances of only a few months, without any associations or ties that go so far to make up our social life here in the East. This is one difficulty that faces us.

The next is owing to the varied character of the population. Our Church people are scattered far and wide, so that they cannot be gathered together and ministered to by the clergy very easily. Secondly, where there are any number in one locality to form a congregation, the visits the clergy can make are so few and far between (once a month or once in two or three months) simply because the ground one man has to cover is beyond the physical ability for one man to accomplish. The task before the Church is to feed the sheep of Christ in these vast districts, great areas where people

of all nations are dwelling, cut off from all religious associations, the ministrations of their own churches having been left behind. Surely it is up to us, surely we are broad-minded enough to offer them the hospitality of our ministrations and endeavour at least to sustain in them the knowledge of God, to develop in them their sense of fellowship with Christ and to help to weld them all into the community which will form a great part of this Canada. But there is an element that has come that has no knowledge of God or of Christ, not from foreign parts but from other countries where we would least expect to find such ignorance. In a small country school the teacher asked a lad of sixteen who was Jesus Christ and this is the reply she received: "I do not know Him. I have been here four years. I never heard of Him before. He must have come here recently." That is a little story that illustrates the utter ignorance of the Christian faith or religion in any shape or form that is to be found in a certain section. Surely we have a mighty responsibility that wherever our men are moving backwards and forwards throughout that country it surely is a solemn duty that we shall do our utmost to bring the knowledge of the Word of God to these people, to feed them with the Bread of Life. So that is the general character of our work. But it is not only that. There are the large number of foreigners. Let me illustrate: I took a journey of forty miles from a certain point to visit a settlement of English people. All the way on either side are homesteads of Swedes and Norwegians, here and there an odd English family, but the majority of the settlers along that trail may fairly be said to have been Swedes. Not a single one of them was a member or attending any religious service; no services of their own Church or visits of any minister of their Church were ever received and they had fallen back into agnosticism. That is not all. I came back over that road and travelled twenty miles in the opposite direction and the same was found there. At the close of the day's work, when I was holding service, there was a congregation of eighty people, three-quarters foreigners, the majority Swedes and mostly ready to come to church and listen to what the preacher had to say. It is not what the preacher has to say, it is not a gathering of these people that is the essential duty before us, it is the carrying of the message of God into the households of these people. It is teaching the individual hearts of these people the message of God, that they may be given some knowledge of the truth so that they do come to church, that they may have some understanding of what the preacher has to say. This is the great problem before us in the Diocese of Edmonton and the whole of the Western Dioceses to the east of the Mountains. But when the war broke out our staff of men was depleted of those kept by the Archbishops' Western Canada Fund, two of them Oxford graduates, two non-graduates. Three or four have paid the supreme sacrifice and several are still at the front in Mesopotamia, Greece and France, and the work of seventeen is now being, not done, but kept alive by five most faithful men in the service of God. In 1919 the Archbishops' Mission will retire from its work in the Diocese and I have to find the means of supporting, not only the five there but the remaining men necessary to staff the Mission, and if we are able to continue our work in this district we shall be able in the next five or ten years to establish a very strong Church centre. It is worth while? Therefore, our next great need at the present time is the need of men, and money for their support. When we have the men on the ground and the means, the rest of the organization will follow most easily.

There is another problem I have to draw your attention to. As you are well aware, Edmonton is the capital of the Province, and it is also the centre of the Provincial University life. There, the Government has established the University, which is growing year by year in spite of the war, because the Government is able to produce the money each year. Before the war broke out, four hundred were attending the University; of them something like eighty were Anglicans. The Methodist Church has a large college, holding 200. The Presbyterians have started theirs and the most I have been able to do through the proceeds of the book, "The Land of Open Doors," by Bickersteth, is to secure a few thousands, not quite enough to dig the foundations, and the promise of a site of seven acres on the University Campus. We sometimes wonder why our Churchpeople in the West are difficult to arouse. There is at least an answer to some extent. Eighty of our lads and girls are attending the University, some under the influence of other religious institutions, some in the non-religious atmosphere of the buildings of the University. Is it small wonder, at the most impressionable period of their lives, that they see that the State has made every effort to develop them physically and mentally and see the Church's failure to develop in them their own spiritual life. All I have been able to do is to secure the appointment of one of our clergy, a graduate of Cambridge, to a lectureship in the University. I have been able to put there a man who will gather around him our own Church members and endeavour as best he may to develop their spiritual life. It may seem a small thing, but we must look far, far ahead and I am satisfied that the welfare of the Church of the West is largely bound up with the girls and boys at the University within the next fifteen or twenty years. This is a problem that weighs heavily on those responsible for the work.

There is just one other need, and I rather hesitate to refer to it, but in reference to it I am not speaking of myself, but for the diocese for all time to come. Owing to the fact that the Bishop of Calgary had raised his own endowment for that diocese, it was impossible to ask him to fulfil a second task of that kind, and when I became Bishop it was the first duty to raise the endowment. The war coming has stopped any attempts, but the time has come when we must do something. The diocese is without endowment, and the Bishop is without any certain income from month to month.

They are the needs and they are needs that ought to appeal to you because they will have a great influence on the future character of this growing nation. You may question it when I say that in a few generations that great West will exercise an influence in the Councils of the Dominion. When all the wide lands are filled and the population has begun, not only to grow but develop, they will exercise a growing influence in the Councils of the Dominion. I have tried to outline the character of the people going in. Judge for yourselves whether that influence is going to be Christian or anti-Christian. We are gazing on the downfall of civilization in Europe. Shall the civilization of Canada be based on religion, on the principles of the faith of our Lord Jesus Christ? This depends upon the efforts we are able to make to proclaim Him to the new citizens of the West, and to maintain the spiritual life of our Western population.

I have placed before you our needs. The task must be accomplished and it has been laid upon me to lead the way in one diocese. When the time comes and the call shall sound out to you from the West through the channels of your Church papers, I beseech you to give it your prayerful consideration, believing it is your duty, yours and mine, and that we must fulfil our duty alike, you and I, in obedience to His command, "Feed my sheep."

Unto Moses the veil of the senses, of appearances, was lifted; he too looked through the show of things, and saw that, behind the outward, which makes the outward what it is. To his earnest and manly soul was revealed the truth that man is not free, but bound; that he cannot do as he would, but as he must; that he is not free to do wrong, but bound to right by a triple chain of pain and fear; he saw and felt the presence of penalty; that God had attached pain to certain courses of action, and pleasure to other and quite opposite courses; and that this was *law*, from which man could not get away; that fire would burn and water drown, that sin would bring evil and remorse, and let a man try as hard as he might, he could not make it so that fire would not burn, nor water drown, nor intemperance of the body destroy the soul; he stood awed before the majesty of *Law*. And how great was that revelation!

Eliza T. Clapp.

Thoughts on the W.A. Devotional Portions

DECEMBER.

Mrs. C. CAMERON WALLER.

Martha of Bethany.

ST. LUKE, vii., 38-42. ST. JOHN, xi., 20-27. xii., 2.

THREE times only have we any mention of the doings of Martha of Bethany. In two of these (St. Luke 7, St. John 12), she is shown to us performing the homely but necessary work of the housewife "serving" a meal. In the third, which apparently came between the two others, we see her rising to heights of faith, and giving utterance to a confession which seem in sharp contrast to these humbler duties. "Lord, if Thou hadst been here my brother had not died." "I know that whatsoever Thou wilt ask of God, God will give it Thee." "I know that he (Lazarus) shall rise again." "I believe that Thou art the Christ." And yet with all this sublime faith in the Person and teaching of Christ, our Lord had to rebuke her—but oh so gently—because she did not see things in the right proportion, she had not the right perspective of life, as it were.

In an emergency, under the great shock of her brother's death and the unexpected appearance of the One Who alone could help, Martha's spiritual nature asserted itself and rose to expressions of trust and love not exceeded by any in the Gospel; but in the ordinary, every day round of common things there seems to be a danger of the "cares of this life" choking the spiritual seed.

"Martha, Martha, thou art careful and troubled about many things," said the Lord, but one thing only is needful and Mary has chosen it, sitting at His feet and hearing His Word.

No doubt Martha's love was prompting her to cook a fine supper, it was to honour the Divine Guest, and it seems strange, on the surface, that such zeal and trouble should be rebuked. But Martha had lost the sense of proportion, the supper loomed large and important, the quiet listening to the Saviour's word small and unimportant. The Lord's gentle words seek to restore each to its rightful place.

The "one thing" may be translated "one dish," and seems to indicate that Martha was spending time which could have been employed sitting at His feet in preparations for a too elaborate meal. Can we take this to ourselves? The simple meal that does not interfere with the higher spiritual needs of our nature has the Saviour's commendation. "Seek ye first the Kingdom of God, and all these things—what we shall eat, drink, and be clothed with—shall be added unto us."

"But there must be Marthas as well as Marys," we hear it said. Yes, but which Martha? The Martha who relinquished the joy and privilege of hearing the Lord talk to her in the leisure of the home circle in order that she might set before Him dainty food, or the Martha who exclaimed, "I know that Thou art the Christ and that whatsoever Thou wilt ask of God He will give Thee?"

The last time we read of Martha's doings she is still serving (St. John 12), but this time it is not "much serving." Had she learned the lesson of first things first, and to put life in its right perspective?

"THE DAY SHALL DECLARE IT."

The Master said:—"My angel, take this rod
"To earth, and with it touch the hearts of men."
Flashed to his task the messenger, and then
Scenes fraught with wonder marked the path he
trod;

Where mingled gloom and glories streamed abroad.
He touched,—and *Knightly Courage* sprang;—
again

He touched,—and worthy far beyond earth's ken,
Star-eyed *Self Sacrifice* showed man like God.
He touched,—and crawling midst the bright array
Of soaring spirits time can never slay,
Snarled skulking *Fear*; and vulture visaged *Greed*
Tore dollars from its brothers' woe and need.
The rod showed men what men had been before;—
The Master's test—though mortals call it War.

—Rev. R. D. Bambrick, M.A.

Yarmouth, N.S.

We often do more good by our sympathy than
by our labours.—Dean Farrar.

Chaplains' Conference

LETTER V.

By JOSEPH FREEMAN TUPPER.

Somewhere in France.

A LEADING Methodist minister, who was termed the Patriarch of the assembly, because of his long connection with the Chaplains' Service in France, gave an earnest address on the last evening of the conference. His chief point was one which he stated he had taken from an address he heard given by a Church of England Divine during the National Mission—viz., "We must make up our minds about God." There may be diversities of opinions and opinions may change but all that matters remains. We still have Christ the Son of God, the Christ of History. Critics will talk. Well, let them talk. A man often doesn't know how poor his case is till he tries to state it. Nothing can take the place of Christ, the Bible and the Christian Church.

Rev. Sykes, of the Church of England, led the discussion on preaching on parade. He favoured well prepared sermons. It seemed to him that if a man made use of too many notes and hesitated, the Tommies would be apt to say: "If the preacher can't get his message into his own head, how can he expect to get it into ours." He discouraged preaching on cards, etc., as it generally turned out that instead of being a message from God, such sermons resulted in a general argument. Christ is the subject to preach. "I, if I be lifted up, will draw all men unto me." Preach Christ and people will leave all that does not help them to follow Him.

Rev. Pim, D.S.O., of the Church of England, gave a very interesting paper on "The Chaplain in His Mess." It would take much space to mention all those who made valuable contributions to the different important discussions that took place, and it is not necessary to elaborate on the social side of the gathering, or to draw any special attention to the services of prayer and praise.

Rev. Blackburn, M.C., Church of England, who was chairman of the conference, made a significant utterance at the final service. He said: "In future, disparaging remarks about each other's point of view will surely freeze on our lips." Your correspondent rejoiced to hear those words, and the faces of those about seemed to indicate that they, too, were glad. "The Kingdom of Heaven is at hand."

This would be an incomplete report without mention being made of the presence of Bishop Gwyn, the Deputy Chaplain-General, at the conference. He is known by practically all the Chaplains and a large percentage of the Tommies.

In closing it might be well to point out that the conference was for the Chaplains of what is known as the First Army. In Canada people think of battalions, brigades, divisions or contingents. Over here Great Britain reckons her fighting forces by armies, of which various smaller units form a part.

The following books were recommended to be read, some for guidance, others to get the trend of thought: "Jesus of History" and "Valley of Decision," Glover; "God of Battle," Cross; "Papers from P." Pym; "Thoughts on Religion at the Front," Talbot; "God the Invisible King" and "Soul of a Bishop," Wells; "Variety of Religious Experiences," James; "God and the War" and "Gospel of the Hereafter," Smyth; "Assaulted with Fire," Kelman. Your correspondent is sorry he does not remember the names of the authors of the following books which were also included in the list: "The Church in the Furnace," "Letters to a Son on Getting his Commission," "Memo on Industrial Situation After the War," "Day of the Ordeal," "Faith or Fear."

When those who were privileged to attend the conference think of it, as they shall till the end of their days, memories will also come up of physical jerks taken on the square in the early morning under an army instructor, of midnight "raids," armed with pillows and other warlike supplies, the ragging of some friendly fellow and a hundred and one other pleasantries that added to the unanimity of the occasion. At last the time for departure came and each went his own way, feeling that it was good to have met together in such a manner and that the future cannot be as it might have been. The seed has been sown. "There is no unbelief. Whoever plants a seed beneath the sod and waits to see it break away the clod, he trusts in God."

It is a dreadful thought, however, that while God alone can make a seed grow, man has the power to destroy it or to ruin the plant. May Canadian Churchmen and Churchwomen be faithful servants in the Lord's vineyard. May they handle with care the good seeds sown there and faithfully tend the young plants of goodwill and progress.

THE QUARTERLIES

The Hibbert Journal.

In the October number of the "Hibbert Journal" (176 pp.; 75 cents), there are four theological papers. Principal Selbie writes on "The Reconstruction of Theology." Experienced observers bear witness to the fact that of the great masses of men gathered together in the army and the munition centres extremely few have any vital connection with religious institutions and the great majority show extraordinary ignorance of even the elements of the Christian faith. At the same time, they display many of the fruits of their half-forgotten Christian training, and possess a group loyalty and a group morality of a really remarkable character. The whole situation indicates a lamentable failure on the part of the Christian Church to deliver her message to the world in an intelligible form and demands in the future a much greater frankness and simplicity in setting these things forth. We must realize that the purpose of God's love is righteousness, that it has its supreme expression in a cross. Regarding Christ he says that we must derive our conception of the Divinity of Christ from the study of His human life and frame it in those personal and psychological terms which are suited to the present times. The Redemption through Jesus Christ needs to be set forth in unmistakable terms. We must get back the word "grace" into our theology. Generally speaking, theology has laid too much stress on the merely intellectual presentation of the faith. But religion is a force, a dynamic, the power of God unto salvation. Rev. F. Cuthbert in the "Incarnation and Modern Thought" criticizes Rev. Wm. Temple's "Men's Creatrix." He indicates as a danger point of Mr. Temple's position the stress upon the moral and spiritual values of our Lord's life as the manifestation of the Divine purpose in creation rather than upon the atoning value of His suffering and death. Mr. Temple seems to regard the world's life as spiritual progression and to ignore the fact of sin. His idea of the Redemption may not satisfy those who are conscious in themselves of the practical problem implied in "conversion." Mr. Cuthbert considers that the problem of life is not merely one of progress but of reconstruction or restoration. Prof. Percy Gardner in "Are the Anglican Modernists Honest," defends the Modernists by stating that unless a Church revise its formulæ, it must allow licence in their interpretation. He implies that the doctrine of the Trinity cannot be proved by "most certain warrants of Holy Scripture." He thinks that the "non-natural miraculous background" of Christianity should not be an essential to Christian belief. What he would be forced to do with our Christian records is obvious. Dr. J. H. Skrine writes an article regarding which more will be heard, we fancy. He attempts to take telepathy as the explanation of the Christ-life. His cures become the transference of will in which distance is a negligible factor. His appearances during the "Forty Days" are His impressions on the consciousnesses of His disciples. (One thinks instantly of the tests of St. Thomas.) Dr. Skrine takes the appearance to Saul on the road to Damascus to be a supreme instance of thought-transference between earth and heaven in order to bridge over the transition between a sentient and spiritual intelligence of Christ to a spiritual and intellectual. The evidences of telepathy in the Healing of the Centurion's child and that of the Syro-Phœnician woman scarcely warrant Dr. Skrine's inferences regarding the subsequent periods of our Saviour's life.

PRAYER FOR ABSENT ONES.

O God, Who art in every place, and from Whose knowledge no space or distance can ever remove us, we know that those who are absent from each other are still present to Thee. Defend, we pray Thee, those dear ones (especially) from whom we are separated, in all their dangers, both of soul and body. And grant that they and we, by drawing near to Thee, may be drawing near unto one another, bound together by the unseen chain of Thy Love, in the communion of the Holy Spirit, in the holy fellowship of Thy Saints: that whether or not, as seems best to Thee, we meet again, here upon earth, we may surely meet again, at the Resurrection of the just; and go in together to that house of many mansions which Thou hast prepared for those who love Thee: through Jesus Christ our LORD. Amen.

—James De Koven, D.D.

The Bible Lesson

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

First Sunday in Advent, December 2nd, 1917.

Subject: The Herald of the King.—St. Mark 1: 1-8.

OUR lessons, until the end of August next, deal with the life and teaching of Jesus. The subjects correspond with the order of events in the course of the Church Year. To-day we have an Advent lesson. It tells of the Great Expectation—the coming of the King and of the Kingdom, and how men were to prepare themselves. St. Mark's account of these things is very brief. In a clear, crisp narrative he shows to us Jesus as He lived, taught and worked among men.

1. The beginning of the Gospel. Jesus Christ, the Son of God, is the beginning and the completion of it. Apart from Him there is no Gospel. The Gospel is not a theory or a doctrine but a Life. That is the reason men are able to grasp it. Doctrines and theories are hard to understand. They are often bewildering. St. Mark, therefore, does not philosophise. He just tells us the vivid story of what Jesus did and said. Gospel means "good news" or "glad tidings." Jesus Himself is such a revelation. His own words bear witness to it, "He that hath seen Me hath seen the Father."

2. The preparation for the coming of Christ. There were two parts to this, one remote and the other near.

(1) There was ancient prophecy. In v. 2 is a quotation from Malachi 3: 1, and in v. 3 the words of Isaiah 40: 3 are cited. The Jews for many years had been looking for the signs of the coming Messiah. They expected a Great King and a new Kingdom. They believed that before this King came a man like Elijah would arise among them to prepare the nation. To be more exact they believed that Elijah would live again in their midst. They derived this idea from the teaching of the Prophets. Although their deductions were erroneous in some details yet they were substantially true.

(2) There was St. John the Baptist, the immediate forerunner or, as the title of our lesson puts it, the Herald of the King. When this man proclaimed his message in the wilderness of Judea, there was a general acceptance of it. All men believed that John was the prophet of God and that the Kingdom of God was at hand.

3. How St. John prepared the people. There were three elements in his preparation. (1) **His baptism.** He gave them an outward and visible sign. He baptized them when they repented and confessed their sins. This was no casual token lightly bestowed. It was given to those who were conscious of sin and who wanted a clean, new start in life. This baptism, as administered by John, gave a new conception of the putting away of sins. These Jews learned by it that they could not atone for their own sins. They had somewhat misunderstood the meaning of their ancient sacrifices. Now they learned that cleaning is bestowed, not won, and that before it is given repentance and confession of sins is required.

(2) **His life.** His strongest sermon was his life. The world, the flesh and the Devil did not control this man. That is what his stern self-renouncing life meant. He would have nothing but the barest necessities. His clothing was the roughest kind of camels' hair cloth, known as sack-cloth, bound about his body by a thong of untanned leather. His food was simply that to be found in the desert—chiefly locusts and wild honey. There is no need to try to explain away the word locusts. They are still used by the poorest people in some districts of the East. (Thompson, "The Land and the Book"). St. John the Baptist renounced everything that he might live for God. The people knew that he was sincere because the world and the flesh had no power over him. His asceticism is not to be followed by us, but his spirit of self-denial for the sake of a great purpose is a lesson to us all. This is especially true in times like these when the luxury and selfishness of some are so unworthy in contrast with the great sacrifices of others.

(3) **His Preaching.** He proclaimed the coming of the King and the spiritual nature of His Kingdom. The baptism of John was very real. It required repentance and confession and these are not easy. Yet this baptism was an external rite so far as the administration of it was concerned. But the King proclaimed by St. John can and does give spiritual cleansing. He shall baptize you with the Holy Ghost.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THROUGH the courtesy of a Senior Chaplain of one of the Canadian Divisions now overseas, "Spectator" has received a copy of "The Army Prayer Book." This apparently supersedes the "Order of Divine Service at Camps of Instruction" used at parade services in Canada. It consists of full Morning and Evening Prayer, the Litany, Order of Confirmation and Holy Communion exactly as they are found in the Book of Common Prayer with the following exceptions: There is but one "sentence," the Psalms for Morning Prayer are confined to 1, 15, 23, 31, 46 and 121, and for Evening Prayer, 32, 51, 91, 119 (9-16), 130 and 143 all printed in full at the point of the service where they are to be said or sung. The collects, epistles and gospels of the day are not printed, but the rubric for their use is included. Five collects and four special prayers are inserted as a sort of appendix. The remainder of the book contains 129 hymns from the Ancient and Modern compilation, and last of all, three verses of the National Anthem. The rubrics inserted are all taken without change from the Prayer Book, some of these read rather strangely for military camps, or field service. For example, intending communicants have to signify their names to the Curate. "The Table at communion times having a fair white linen," etc. Ammunition boxes not infrequently constitute the "Table," and if a flag is not available an army blanket may take its place. Then the Table is to stand "in the Body of the Church or in the chancel." Practically all of the rubrics for Morning and Evening Prayer and the Litany are omitted, but all are reproduced in the Communion celebration. Manifestly the British Army Prayer Book contemplates Anglicans only and in a broiling sun in summer, and in the chilly winds of winter it is difficult to see how a parade could observe the law fully to spiritual edification. Probably there is a very free interpretation of the law in England, as elsewhere. One point that "Spectator" desires to make in connection with the Army Prayer Book is that in his advocacy of a soldiers' Prayer Book, no conservative soul in Canada need be alarmed over the suggestion of "mutilating" the Book of Common Prayer. The precedent has already been set by the established Church of England.

* * * *

"Spectator" has received the following letter which will be of interest to his readers:—

"Dear 'Spectator':—

"I have read your comments in the 'Churchman' of October 4th, on the Chaplains' Service, and noted especially your remarks regarding a Prayer Book for the soldiers. I am writing to offer a suggestion on this matter, which I hope will appeal to you.

"In order to explain the suggestion I must give you some idea of the situation.

"In all our Divisions in France, and in the Division in England, we have Regimental Services for all Protestants. This cannot be avoided. We have one form of service only—as enclosed. This form is purely Church of England, quite alright for Church of England Chaplains, but, I submit, manifestly unfair to Chaplains of other branches of the Church. They carry on patiently but they feel the position keenly, and rightly so.

"I have already brought the matter to the attention of the Director of Chaplains' Services and suggested that a service book be prepared and issued for the Canadian Military Force; and that this Book contain Hymns and Psalms common to all denominations, and two forms of service, one for Anglicans and one for other denominations. I would also suggest that the fourth verse of the National Anthem—'Our wide Dominions bless'—be added.

"This should be done out of fairness and in the best interests of the Service.

"I trust that this will appeal to you as a step in the right direction, and that you may see your way clear to bring it before the proper authorities of all branches of the Church in Canada.

"Yours sincerely,

"....., Major.
"Senior Chaplain."

The writer of the above has imposed no restrictions upon its use, but "Spectator" withholds his name lest by any chance he should suffer any in-

TO WEEK

Topics of Interest

of a Senior Chaplain... The weight of the letter still stands for the position which its author holds...

convenience by publicity. The weight of the letter still stands for the position which its author holds and the references to his work in the Canadian press assure us that he is amply qualified to speak on any phase of Chaplains' Service.

ed the following letter to his readers:—

ments in the 'Churchmen the Chaplains' Ser- ally your remarks re- for the soldiers. I am- estion on this matter, l to you.

Our union government will have to wake up and put the Military Service Act into force or there will be discontent and suspicion on every hand.

THREE DOORS.

- Three doors there are in the temple When men go up to pray, And they that wait at the outer gate May enter by either way.

Christian Science and the Bible

THE writer began to study the teachings of Christian Science with the idea of putting them side by side with those of the Bible, and showing the difference between the two.



REV. W. E. TAYLOR, M.A., Ph.D., Who has accepted the position of Secretary of the Anglican Laymen's Missionary Movement in Canada.

DR. TAYLOR graduated from Toronto University in 1901, and from Wycliffe College in 1903. In 1904 he received the degree of Ph.D. from Toronto University, the first to receive the degree from his Alma Mater.

truth of Christian Science was demonstrated." It is not enough, therefore, to quote the Bible; for the Christian Scientist loves to do that.

We may not brand Christian Scientists as foolish and ignorant. They are not. The writer believes they have grasped clearly some truths in the Bible which we have not sufficiently emphasized.

Amid much that is speculative and incoherent about the nature of Prayer, Sin, Redemption and Christ, Mrs. Eddy has strongly emphasized the Biblical truth as to the Immanence of God.

Another great truth that she has grasped is the great influence of the Mind over the Body. The Bible teaches this, too. "A merry heart is a good medicine," Prov. 17:22.

Her method of interpreting Scripture may be seen from the following example. In Genesis 2:7 the Bible says: "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

She proceeds from this teaching that Matter is unreal to argue that therefore all physical ills are also unreal. Page 417, "Sickness is a dream, from which the patient needs to be awakened."

We are not surprised after this to hear her plead that Sin and Death are also unreal. Page 422, "Christian Science, by the alchemy of Spirit, destroys sin and death."

days. Our soldiers and sailors who we thought were mangled by shot and shell, or cruelly tortured by gas, are not mangled or tortured at all. It is all a Delusion. And we pause and ask in perplexity—what is a Delusion? And to this Christian Science gives no reply. Here is a grave weakness in Mrs. Eddy's reasoning. She contradicts her own assertion that God is All. For if He is All, how can we account for Delusion or Illusion? Is God deluding Himself? This lands us in absurdity.

The Bible is more simple and direct. It claims that, "In the beginning God created the heaven and the earth," Gen. 1:1. And "Through one man (Adam) sin entered into the world," Rom. 5:12. It never suggests that sin, sickness or death are a delusion. It accepts them all as real without dispute. Read the story of the healing of the dropsical man, Luke 14; the woman with the issue of blood, Luke 8; the raising of the widow's son from the dead, Luke 7; the healing of the leper, Luke 5; the healing of the paralytic, Luke 5; where the close connection between disease and sin is emphasized—and that by a physician.

Mrs. Eddy was a poor theologian; but she was shrewd and sane in many ways. She claimed the power to cure bodily troubles by the direct influence of the Mind, and without any help from drugs, or surgical appliances. Mental Persuasion was her method. Page 149, "The author has cured what is termed organic disease, as readily as she has cured purely functional disease, and with no power but the Divine Mind." Page 402, "Christian Science is always the most skillful surgeon." But she sensibly confined herself to medical cases, and influenced her followers to leave surgical cases alone—to let the surgeon go on with his task of setting broken bones. That was wise of her. Yet if she really could cure a broken leg by Mental Persuasion, why was she so heartless as not to try? Jesus Christ healed a broken ear by a touch (Luke 22); but the Christian Scientist will not do it by a thought. He claims the power to heal thus, but will not use it.

Every doctor knows of the intimate connection between Mind and Body. Anger will bring on apoplexy, depression will lead to dyspepsia, anxiety to epilepsy, sudden shocks to heart failure, and so on. If you can conquer the passion, the attitude of mind, the swift shock, you conquer the disease. That is Mrs. Eddy's great teaching. Page 418, "The conquest over sickness, as well as over sin, depends on mentally destroying all belief in material pleasure or pain." This does not mean that medicine and medical treatment is all useless. It only means that in certain cases it is unnecessary and perhaps useless. The Bible recognizes the value of medical treatment, even though in early days medical research was in its early infancy. Hezekiah's boil was treated with figs. The blind man's eyes were anointed by Christ, who also in the Parable of the Good Samaritan spoke approvingly of the treatment of wounds, bruises, cuts, etc., by pouring in oil and wine. These are all ordinary remedies. And it need not surprise us that there are so few remedies mentioned in a Book which does not claim to be a medical treatise. To Christian Science even ordinary remedies are forbidden. And of course modern remedies, such as anti-toxin to cure diphtheria, are equally forbidden. Common-sense says it will cure the disease. The Christian says God cures diphtheria by this means; and advises men to use the means and to pray about it. Mrs. Eddy says "No" to both bits of advice.

We must remember we are thinking of forces greater than human understanding. And so it is no wonder that the Bible bids men pray about the sick, while still using means for their recovery. St. James speaks of the value of the "prayer of faith." But in place

of this Mrs. Eddy offers a kind of blind faith in the unreality of sickness and in man's will to overcome it. The Christian Church has neglected the Prayer side too much in cases of sickness.

We have then two kinds of Faith suggested for healing the sick. One is Mrs. Eddy's, which may be fairly termed faith in an idea (the idea being that sickness does not exist); the other is faith in a person. And that Person is Jesus Christ the Saviour.

Mrs. Eddy is forced to deny to Him the position given Him in the Bible. For to her Salvation exists only in imagination and is really a Delusion. We gladly agree with her that many physical troubles are the direct result of diseased minds, and we respect her for striving to cleanse and clarify men's minds and thus expel disease. But we turn in horror from the mere suggestion that it was not a Divine man who gave His life for us, to cleanse us from Sin, to conquer Death, and thus in due time to expel all sorrow, pain and sickness. She tries to abolish Sin, Disease and Death by discarding it all; Christ abolishes it by His life blood. We appeal for a verdict to the thinking world. Which is more likely? Which claim is true?

It must be remembered that Christian Science has no message for the masses of men—only for the few. The millions who have to struggle against sickness on insufficient means are only told that their fancied sicknesses are imaginary. Thank God, the Bible has a different message. It is not cold—it thrills and throbs with love—the love of a Father for His children. It tells them, "My God shall supply all your need," Phil. 4:19. "Your Father knoweth what things ye have need of," Matt. 6:8. Christian Science may influence the few, but not the many. It cannot touch them; for it has a phantom Christ—not a personal Saviour. And that is the only message that can grip the world.

DEANERY CIRCUITS

Where several clergy in a Deanery are owners of lanterns and have joined the Lantern Slide Exchange, they may each make application for a set or sets of slides through the Deanery secretary or other official appointed for the purpose, and have the whole collection sent to their secretary, who will circulate the sets among the members. This plan has been adopted for the benefit of the clergy who live at a distance from Toronto, with the view to overcoming the high express charges and loss of time required, in sending sets to those living in the eastern or western provinces.

For example, seven members resident in a distant city, a Deanery, may apply for seven collections of sets, have all sent to the one address and have the seven lots circulated among themselves for seven weeks, and then return the entire collection in one shipment to the Sunday School Commission and receive a new shipment.

This new arrangement will give the clergy, living at a distance, practically the same advantages as those resident in Toronto.

In the early days of the war 2,000 criminals, known to the police, joined His Majesty's Forces in Great Britain. The total now is about 8,500. One well-known criminal has won the V.C. and 187 are reported killed.

The tenth International Purity Congress was held in Louisville, Kentucky, on November 8th to 14th. Among the speakers was the Rev. R. B. S. Hammond, of Sydney, Australia, who addressed the Council for Social Service of the Church of England in Canada at its recent meeting in Ottawa. The list of subjects on the programme is most suggestive for Social Workers.

Prayer Book Studies

By

Dyson Hague.

THE COLLECTS AND THE CHURCH'S YEAR.

ONE of our noblest Church of England men once said that all that the Church of England needed to make her the glory of the Church is the spirit of her own Services. Those outstanding prayers which furnish the keynote to every section of the Church's Year, the Anglican Collects, certainly indicate in a wonderful manner not only the rhythmic sweetness of the Reformers' mind, but their great spiritual knowledge and their deep spiritual insight and a practical Christian edification. While the Reformers, as the true heirs of the ancient Church, entered with a profound sense of their responsibility upon the heritage that they received from the Fathers, they did not hesitate to make bold departures from the original in order to give a finer spiritual meaning, or to teach a richer spiritual lesson. For example, only a spiritual mind, enriched with the study of God's Word, could have translated the old Latin Collect for the 6th Sunday after Trinity into the exquisite prayer that we Churchmen now enjoy (see Proctor and Frere, p. 553), or could have substituted for the almost wooden and error-teaching Collect of All Saints' Day (Blakeney, p. 387) the Collect that we now have, at once pathetic and sublime. There are so many little touches of tenderness. There are so many little flashes of light and beauty. It was a delicate hand that was at work removing every trace of error, and bringing out the great spiritual features of our Anglican Church System. Another thing that will well repay the Anglican student will be the marking of the coincidence in doctrine between the Articles and the Collects. Note how the Collects emphasize:—

The Coincidences between Articles and Collects.

1. The supremacy of the Holy Scriptures. Compare, for instance, Articles 6, 8, 20, 22 and 34, and the Collects for 2nd in Advent, St. Mark, St. Peter, and St. Bartholomew. The place of supremacy is given to the Bible, both in the Collects and Articles.
2. The only true place of good works. Compare the teaching of Articles 10, 12, 13, and that of the Collects for the 1st, 9th, 17th and 25th after Trinity. How clear the ring of truth! How sound and scriptural!
3. The work and place of the Holy Spirit. Compare Articles 10, 12 and 13 and the Collect for Easter Day, the 5th after Easter, Quinquagesima, and the 19th after Trinity. Notice the order. The Spirit and faith are always first; good works and life are always after. The Church of England never puts the cart before the horse.
4. The frailty and weakness of our nature, as in Articles 10 and 13, and the 4th Sunday after Epiphany, Sexagesima, 4th after Trinity, and the Collect for Ash Wednesday. The Collects for 18th and 19th after Trinity bring out also the great Church doctrine of the necessity of true heart religion as opposed to mere formal externalism. In fact, all these Collects stand as a noble monument to the splendid spiritual insight and vision of the men who did this pioneer work of unparalleled difficulty with such courage and skill.

The Church Year.

While the ecclesiastical year represents the pre-Reformation and the ancient Church in a sequence which is of very early date, it stands to-day for a system which is of primary value

for the life of the Christian. From the first, the root and centre of the whole Christian year was undoubtedly Easter (1 Cor. 5:8), and Whitsunday, or the Day of Pentecost (Acts 20:16). From these centres there radiated the series of great Church seasons, which continually emphasize the fundamental facts of Christ's religion: the Incarnation, the Crucifixion and Ascension, and Second Coming of our Saviour. The blazing light of the twentieth century, so far from dimming, has only tended to emphasize the spiritual value of these great seasons, which are more and more becoming the real teaching centres and unifying standards of our modern Christianity. The Church of England, walking in the path trodden by all true believers

for centuries begins **Advent First.** with the End, that Great Event towards

which the whole creation moves, the Personal Return of Jesus Christ to this earth. For the last shall be first, and the Hope of the future, and the Blessed Hope of the Church, is the returning Christ, whose Second Advent is professed in the Church of England from day to day, and week to week, and year to year, in almost every service, in Creed, in Prayer, in Song. After Advent comes the joyous Christmas-tide, which emphasizes the great doctrine of the Incarnation, and the much-needed teaching of the Virgin birth. Then comes the Epiphany, with its great missionary call and challenge to make Christ known to the nations. It is a matter of deep regret, however, that the nobler note of the Epiphany, the teaching of St. Paul

Epiphany. in Titus 2:13, "Looking for that Blessed Hope

and the Epiphany of the Glory of our great God and Saviour Jesus Christ," and of 2 Tim. 4:1, "I charge you before God and the Lord Jesus Christ, who is to judge the living and the dead at his Epiphany and Kingdom," was obscured in the apostasy of the Church during the Dark Ages when the uplook of the Church to Heaven for her returning Lord was exchanged for the down look of the Church to the earth, and her dream of worldly kingdom, and of an earthly Church with world-wide power. Would to God that the nobler ideal as set forth in the Collect and the Epistle and Gospel for the 6th Sunday after Epiphany might soon permeate the whole of the Epiphany season and the whole of our beloved Church. Then comes Lent, with its

Lent to John the Baptist call to re-
Trinity. pentance; for the Kingdom of Heaven is at hand; and

then Easter, with its message to this age of the Living Christ; and then Ascension Day, with its coronation teaching of the reigning of the King; and then Whitsunday, with its dynamic message of the ever-needed power of the Holy Ghost; and then the climax of the Church's revelation of God in the worship of Trinity Sunday! And so in this way half the Church year is given to emphasizing in a very practical and simple manner the great outstanding facts of the Christian religion, while the other half of the Church year is occupied with the more general teaching of Christ's doctrine as set forth in the inspired Epistles of St. Paul, St. Peter and St. John.

What the Church of England needs, to repeat Dr. Marsh's fine words, is the spirit of her own services. Yes. To utilize the power of Advent, and to appreciate its uplift; to utilize the advantages of Lent as a great annual revival; to be endued with power from on High in our yearly Pentecost; to seize the power of Easter for the revitalizing of the Church's life; to enter into the Life of the Incarnate Christ, and to work and pray for His manifestation to all the nations till His Epiphany; these are the Church's privileges and the Church's purpose.

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Correspondence

N.B.—The Editor regrets that lack of space compels him to delay the publication of several letters. These will appear in due course. We must, however, ask our correspondents to make their letters shorter.

THE WEEK OF PRAYER

The Toronto Branch of the Evangelical Alliance (Dr. Hoyles, president) will issue programmes for the Week of Prayer early in December. These will be found in all the religious papers.

E. D. Silcox,
Secretary,
4 Sussex Ave.

LIBRARY BOOKS WANTED.

Sir,—The Rev. Percy Paris, of Powassan, Ont., is making an effort to establish a library in his Sunday School at Trout Creek, one of his out-stations.

Those who have books suitable for a Sunday School library, and which are not in use, would put them to a very useful purpose by sending them to Mr. Paris for this Sunday School in the Diocese of Algoma.

The books would be greatly appreciated there, where good reading matter for young people is so scarce.

C. P.

PRAYERS FOR THE DEPARTED.

Sir,—A correspondent in your issue of October 27th quotes the daily papers as saying that the Provincial Synod of Canada decided to memorialize the General Synod to have certain Prayers for the Dead embodied in the revised Book of Common Prayer. The statement does not accurately represent the final action of the Synod in this matter. The original motion, it is true, was to the effect that two prayers from the Scottish book, the text of which, I think, has been given in a previous issue of the "Churchman," should be recommended for insertion among the Special Prayers for optional use. To this the objection was made that it would introduce a new principle into the book, and would, therefore, contravene the mandate from General Synod, under the terms of which the work of revision was proceeding. In deference to this objection the motion was by

consent so changed that instead of being asked for insertion of these prayers in the Prayer Book, the General Synod was memorialized that they be "authorized for use in the Church."

There may seem to be little difference between the two propositions, and doubtless the latter will still meet with objection on the part of many. It is not, however, open to the criticism that it disregards the mandate of the General Synod with reference to the present revision of the Prayer Book, and, as this I take to be the chief point of your correspondent's letter, it seemed to me that the correction ought to be made.

G. Abbott-Smith,
Hon. Clerical Secretary,
Provincial Synod of Canada.

"CANADIAN CHURCHMAN" IN FRANCE.

Sir,—Kindly allow me to express my thanks to the senders of the "Canadian Churchman" and other papers in response to my appeal in your columns in June last.

I have thanked by letter those whose names were enclosed, but a large number having omitted to do so will no doubt be glad to hear that their papers are greatly appreciated by the men of the Canadian forces. The demand is greatly in excess of the supply for literature of all kinds except ordinary newspapers.

H. L. Nobbs.
From Pte. Nobbs, No. 530,014,
C.A.M.C., 75th Canadians, France.

THE ANTIDOTE FOR HERESY.

Sir,—I appreciate very much the article of Marcus Mann on the "Religious Novel" in the "Canadian Churchman" of November 1, but I felt upon reading it, and still feel, that one section more should have been added to make that article complete. Perhaps I should say that what was needed was the approach to the question from one more viewpoint. Marcus Mann condemns the religious novel as the work of men who have not thought out the questions handled, and who thus leave their readers half-way through. He hopes for the appearance of a religious novel written by an able orthodox Christian, who will solve these doubts, and then he adds, apparently in either cynicism or pessimism (I hope it is neither), that, possibly, such a novel would not sell. Generally, the advice to Christians is to leave alone such half-baked theories, or to follow the enquiry right through to solid ground under the guidance of great men who have conquered their doubts. My experience is that the average busy Church member, man or woman, is inclined to adopt the first part of this advice, and it is the advice which the clergy, as a whole, are giving Church members, but the foes of orthodox Christianity in Canada to-day will not let them accept this advice. My experience—and it is a pretty wide one—is that from one end of Canada to the other to-day the average orthodox man or woman in the home, in the office, on trains, at hotel tables, in the factory, or even on the street, is forced by the foes of orthodox Christianity to defend his or her position, or to retire discomfited from the field to the weakening of the faith of some brother or sister who stands by. With the aid of confederates these people set traps for the unsuspecting, engage them in an apparently fair and innocent discussion, and then beat them, and either bring them captives into their camp or

seriously wound them. This is no illusion of a disordered imagination, for, while these people usually leave clergymen alone and endeavour to ensnare only the laity, yet clergymen in different parts of Canada have spoken to me of it. These people are well primed on all the arguments which uphold their particular heresy, while, by following the advice of our spiritual leaders to leave such questions alone, we are as sheep before wolves. And the amazing part is this, that while the average orthodox layman is so indolent and so ashamed of his religion that he will not and dare not tell what he believes to half a dozen of his neighbours' children in the seclusion of a Sunday School, he is no sooner inoculated with the virus of heresy than herculean labours and a soap-box on a street corner are all too little to satisfy his energy and his determination to proclaim the "truth." And do these labours succeed? For answer, look to the beautiful and costly Christian Science temples. Look at the Seventh Day Adventist publishing house, with four hundred printers turning out literature to meet the demand. Look at the Mormons, seeking to get the balance of power in one of our western provinces and proclaiming the doctrines of Joseph Smith right through to Nova Scotia. Look at the billboards, covered with expensive lithographs, advertising Russellism. Look at the rise of Theosophic lodges in all our cities. Look at the New Thought propaganda. These give the answer. And where do they gain their devotees, the men and the women who give their thousands to propagate these cults? From atheism, and agnosticism, and infidelity? No, but from the orthodox Churches. They take our members, and many who have been counted our best members. It is, perhaps, not too much to say that there is not an Anglican congregation of average size in our larger Canadian cities that has not lost at least one member to Christian Science or some other of these heresies.

And what is the conclusion, what is the remedy? Not less thought, but more thought. Marcus Mann may have access to material to refute the half-baked theories of Winston Churchill and H. G. Wells, but the average layman and laywoman has not. What is needed, it seems to me, is a cheap book in popular style, after the manner of Bishop Watson's "Apology," written to meet our modern needs. If Marcus Mann knows of such a book, let him proclaim it. If none exists, who better could write it? And in saying this I know Marcus Mann only as the author of your article.

Anxious Layman.
[A list of books will be given next week.—Editor.]

THE QUALITY OF SERMONS.

Sir,—The present offers an unique opportunity to the preacher, and, doubtless, many of your readers have welcomed the opening of this subject, even though agreement with the strictures of your correspondents may not be unanimous. To deny the importance of preaching in our system is futile. At the very inception of the life of the new-born Christian, the sponsors are solemnly charged to provide Christian teaching and to place facilities in the way of children, whereby authoritative tuition through "sermons" may be obtained. A solemn charge is given to the clergy to feed both the "lamb and sheep" of Christ's flock, and an examination of the exhortation of the Bishop in the Service for the "Ordering of Priests," shows that due preparation for this ministry is to be made through the media of prayer, devotional reading of the Holy Scriptures, and study.

The references to preaching in the New Testament exceed one hundred, and the idea of New Testament preaching embraces exhortation, proclamation of the truth as revealed by Christ, and the announcing of "good tidings." In the religious sense, preaching is the forthtelling of the whole counsel of God; and on the philosophic side, preaching is not only the conservation of value spiritually, but the increase of that value, interpreted in terms of the period, by applied spiritual energy. To deprecate the efficacy of preaching, is no less than a depreciation of the prophetic in the ministry of the Church. Let it be granted that the average city or town clergyman is cumbered with much serving, and that the rural clergyman has to make journeys repeated and oft, even thus, the opportunity is not broken for spiritual meditation and prayer, as historic itinerancies of the Church abundantly prove; such redeeming of the time has proved a wonderful blessing to countless thousands throughout the Christian era.

Within comparatively recent times, homiletical teaching has been restored to our theological colleges, and while poise, division, balance and correct methods are more or less successfully taught, much remains to be established. For instance, little within the writer's limited knowledge has been attempted to enlarge upon the romantic side of preaching; a short course in the history of preaching would do much to stimulate the imagination in its fullest and best sense, and widen the vision of the future preachers in our own Church. A post-graduate course, taken in the study of the rectory or parsonage, will open a new and wonderful vista, and to the many obsessed with the thought that they have "toiled all night and taken nothing," will come the knowledge of the presence of the Divine Master, on the morning of prayer and meditation. Many stimulating books there are within the reach of those clergy who are not positively indigent, such as the "Lectures on Preaching," by Phillips Brooks, Dr. Dale, Bishop Hall and F. E. Carter. Dr. Ker's "History of Preaching" is most valuable, while Dr. C. L. Slattery's "Present-Day Preaching" is helpful and fascinating. The study of these and kindred works, has, within the experiences of many clergymen, entirely altered the concept of preaching, and revolutionized their methods of presenting religious truths. The meetings of rural deaneries afford an opportunity for frank discussion of the preaching question, and from the accumulated experience of the clergy much useful information could be gleaned. What the Sunday School Commission has done to elevate the method and tone of teaching is common knowledge, and it should not be beyond the genius of the Church in Canada to institute machinery, Diocesan or otherwise, to inaugurate something for the elevation of preaching throughout the Dominion. That something of the sort is required, is proved by the large sale of Homiletic magazines of various descriptions, while the sale of MSS. sermons is freely advertised. The average clergyman, at least of the more happily placed centres, suffers from an embarrassment of riches, doctrinal, expository, textual and topical material lies before him for the gathering, the difficulty often is, how to choose wisely and well; and herein is the opportunity for expert advice.

A well-known theological tutor of a past decade, after lecturing in Homiletics, permitted his students at the end of each lecture to ask questions, and his words on one occasion have been treasured by many of them. In reply to the question: "How can we be sure that our sermons will be adaptable to a congregation, many of whom we cannot know intimately?" he stated: "Lift up and exalt Christ

in your sermons, and He will lift up the heads of your people. A sermon has missed its mark if the spiritual life of some Christian is not deepened, and someone has failed to get a clearer vision of the Master."

The note of the preacher must always be, "the love of Christ constraineth us"—i.e., holdeth us together, and the sermon that appeals to and inspires the preacher, will be an inspiration to others. There are two classes of preachers who demand our sympathy: those whose "speech is contemptible," judged from unspiritual standpoints, although their lives may be a pattern of godliness; and those who are weighed down by many cares. The first class should have our careful attention. From them the message of God may, and does, come. Their daily lives are a sermon which shall endure when mere oratorical flights are forgotten. These lives are a daily application of "illuminating texts," and from the halting phrases we may learn much of the secret of true spirituality. The second class is found throughout the length and breadth of the Dominion. Living and striving amid inarticulate poverty, under paid, pressed by debt, yet forced to smile outwardly, while the barb of daily hardship increasingly accentuates mental and physical pain, is it a cause for wonder that these are not at their best in the pulpit? Truly, the subjective text is upon the bookboard before them, but the objective text is found in the scantily provided pantry, or the well-turned and almost threadbare articles of clothing in the chest or closet. These unfortunate victims of parochial parsimony, struggling amid conditions not tolerated in other professional ranks of life, are reviled, but cannot revile again. Relatively, their conditions are little better than those of "sweat-shop workers," on whose behalf enlightened economists have engaged. This condition borne uncomplainingly by many hundreds of the clergy of to-day, could and should be relieved by the awakened voice of the whole Church. A broken or weakened instrument cannot but give an uncertain sound; melody only succeeds discord, when the cause is relieved or removed. When the heart-breaking poverty of so many clergymen, is a thing of the past, when these can look their fellowmen in the face unabashed, their lives will be broadened and brightened, with happiest results to the Church at large. There is a dearth of clergy to-day; ordinary and extraordinary efforts are being put forth persuasively to obtain recruits for the sacred ministry. This fact clearly suggests that few, if any, enter the ministry that "they may eat a piece of bread."

Every clergyman, not excluding "the platitudinous," has, at the beginning of his clerical life, some ideal, some standard of attainment, visions of what may be these ideals, and visions of what properly used are an asset to the Church. It is only when deferred hope, with chronic poverty breaks the heart of the man, and attenuates his faith, that he gives them all he has—a platitude. When the laity, as a whole, bring the beatitude into practical existence by prayer, loving co-operation and the ministry of necessary material things, the platitude will largely disappear. In this way the laity can largely preach a sermon, widespread in its influence. The class represented by Demas we shall have always with us, but to increase generally "the Quality of Sermons," the Church and the clergy need a multiplication of the class represented by Onesiphorus.

W. E. Phillips.

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The Churchwoman

Niagara W.A.

About 40 delegates of the Niagara Board of the Woman's Auxiliary journeyed to Guelph on Wednesday, November 7, to hold a meeting in conjunction with the Deaneries of Wellington and Halton. It was a decided success, fine weather and the well-known hospitalities of the ladies of the St. George's and St. James' Branches combining to make everyone happy. The Holy Communion was celebrated by the Rector of St. George's, the Ven. Archdeacon Davidson, assisted by Revs. Mr. Cooke, Brett and Mayes. A short address was given by Archdeacon Davidson, who first welcomed the delegates and said how much the W.A. in that part of the diocese appreciated the visit of the Board, and hoped that much good would result from the meeting. The subject of his address was "The Widow of Nain," taken from St. Luke 7: 13. After the minutes were read and confirmed four new Life members were reported by

prayers and intercessions. Miss Perry, of Mount Forest, and Miss Pearce, of Georgetown, then gave reports of the Deaneries of Wellington and Halton. An interesting discussion followed on the work and methods of the Branches in these Deaneries. Conferences were then held on Junior work, led by Miss Garilier, General Junior secretary; on Dorcas work, led by Miss Halson, General Dorcas secretary; on the financing of the different departments of the work, led by Mrs. Hobson, Diocesan treasurer; and on Mission study and the text book, "Inasmuch," led by Miss Metcalf, convener of the literature committee. These conferences brought out much that will be helpful to the Branches in their work this year. Mrs. Whittaker, of Fort Macpherson, Mackenzie River diocese, gave a most interesting account of the work done in that diocese, speaking specially of the change in the morals and habits of the Eskimos and Indians since work was started among them. Mrs. Whittaker also spoke of the good work being done by the Rev. Mr. Girling among the Eskimos, and of Rev. Mr. and Mrs. Fry

Canada and the World Food Shortage

RECENT developments in Europe, official correspondence and the latest crop estimates make it plain that the world food situation to-day is serious beyond anything that we could see a few months ago. Unless we are willing to make some sacrifice in our eating and rigorously to guard against waste of foodstuffs, we may find the conclusive victory of our armies endangered.

Reports of the crops of France and Italy show that we shall be called upon to strain every effort and to conserve every ounce of food to make up the shortage of our Allies. Temporary disaster has overtaken the Italian Army and it will be necessary to support them to the utmost by rushing food shipments. The requirements of Great Britain will be much larger than they were last year. We must also ensure the women and children of France against terrible suffering and make certain that the Allied cause will not be weakened by shortage of essential food supplies.

The situation is grave to-day and the time has come when the people of Canada must realize that the Allies are depending on the continent of North America to a far greater extent than ever before. It is within the power of all of us effectively to support the efforts of our armies. The Canadian farmer has done his part by harvesting a splendid crop. Plans have been made for greater production next year. But until the next harvest, the only means of increasing the exportable surplus of food is for the consumer to do his duty: The fighting efficiency of the Allied forces will be impaired unless Canada awakens to the seriousness of the food problem. There rests upon us a tremendous responsibility—perhaps for the very issue of the war.

(Signed) W. J. HANNA,

Food Controller.

Miss Morgan, recording secretary. These are: Mrs. Riley, of Dundas; Miss M. Clench, of St. Thomas; St. Catharines; Mrs. Neville, of Cayuga; and Mrs. Moore, of St. Mark's, Hamilton. A Girls' Branch has been organized at St. Luke's, Hamilton, and promises to do good work. Three bales sent out from the Dorcas department were valued at \$69.57. The Juniors sent out two bales, value \$34.19. Miss Middy, Junior secretary, is sending out a circular letter to the superintendents this week about the work and urging them to use the Mission Study of Teacher and Child in the "Mission World." The E.C.D.F. receipts were \$173; expenditure, \$100. The "Leaflet" circulation is 1,776, an increase of nine for the month. Mrs. Spencer, the W.A. librarian, spoke of some of the books lately added to the library, including two volumes of the "Student in Arms," which is one of the most inspiring books on the war. Instead of serving lunch in the school-room, the delegates were taken to the homes of the Guelph members. It made a pleasant change and gave them an opportunity to see something of the pretty city. The afternoon session was opened by Mrs. Dalley, first vice-president, who read special

in faraway Herschel Island. The meeting closed with a very hearty vote of thanks to Archdeacon Davidson and the members of the W.A., for a delightful day spent in Guelph.

New Westminster W.A.

The monthly meeting of the Woman's Auxiliary of the diocese of New Westminster was held in the Parish Hall of St. Michael's Church. The treasurer reported a balance of \$164.85. The corresponding secretary read a letter from St. Thomas' North Lonsdale Branch asking for supplies for a new junior Branch. She was also able to inform the meeting that Dean Quainton of the diocese of Columbia has kindly consented to give his lectures on Christianity and Christian Science, Christianity and Theosophy, and Christianity and New Thought, in Vancouver about the middle of January. The organizing secretary reported a new Girls' Branch at Merritt. Details of the arrangement of the memorial roll were given and it was decided to place on it the name of Rev. Henry Irwin, better known as Father Pat, who will always be remembered for his magni-

Progress of the War

November 12th.—Monday—Inter-Allied War Committee formed by the Allies.

November 13th.—Tuesday—Italians hold enemy on River Piave. French Cabinet resigns.

November 14th.—Wednesday—Another British victory in Palestine.

November 17th.—Saturday—British take Jaffa, the seaport of Jerusalem. Italians hold enemy despite desperate attacks.

ficent work in the early days of the Province. The secretary-treasurer of the "Leaflet" announced a balance of \$26.25 and twenty-seven new subscribers. The secretary-treasurer of literature reported the sale of \$10 worth of books during the month. The Junior secretary reported that the General Board had taken up three more Junior pledges, these being the salary of Miss Young, the kindergarten teacher at Nagoya and the Chinese kindergartens in Victoria and the diocese of New Westminster. They have also accepted an appeal for the final payment on the building at Nagoya. The Chinese convener reported that Miss Lucas is back at work and that she needed certain supplies and the Chinese convener was authorized to send for them at once. Steps are being taken to obtain a lease of the Georgia Street premises. The Japanese convener said that the Mission work in Cordova Street was steadily growing, more men coming daily to the Mission. The kindergarten and Sunday School are both prospering. The Rev. F. C. Kennedy has issued an appeal for Christmas gifts for the Japanese who are serving with the Canadian troops in France. The Indian convener stated that this year the Indians have cultivated much more land and many have been working satisfactorily on the railways. The Indian day school at Lytton has been reopened and the hospital has treated 180 patients and 90 out-patients. The librarian reported two new books. The Rev. G. H. Wilson gave a splendid address on the place of the Bible in national life. Mrs. A. U. de Pencier gave a résumé of the General Board meeting at Ottawa and said that there are now 35,065 members of the Woman's Auxiliary in Canada. The thankoffering amounted to \$24,532.55 and will next year be offered again instead of waiting for three years. The assessment of the diocese has been raised by the amount of \$40. It has been decided to hold a whirlwind campaign in January to arouse interest in the W.A. Mrs. Dorrell asked that all gifts for the Oriental Christmas treats may be brought to Christ Church at the next Board meeting. The rummage sale brought in the sum of \$59.90.

Church News

Memorial Service at St. George's, Ottawa.

A memorial service to the noble men from St. George's Church, Ottawa, who have fallen on the field of honour was conducted at that church on Sunday evening, November 4th, by the Rector, Rev. Canon Snowdon. A special order of service was adopted and hymns appropriate to the occasion sung. Twenty-six men from this parish have paid the supreme sacrifice, two hundred and fifty of the church members altogether having left for active service. Those whose memory was honoured last evening are:—Rupert Hunter, Wilfrid Harrison, John

Abrahamson, Sydney Cripps, Harry Lewis, Robert Cranmer, Leonard Endicott, Harry Williams, Oliver Paynter, Andrew Pullen, Frederick Barnett, Harry Mason, William Trap-pitt, Ernest Paynter, Edward Assinter, Lorne May, Hugh Lindesay, Paul Armstrong, R. E. Greene, John Elliott, Arthur Pearce, A. C. Major, Harold Fraser, Alec MacFarlane, Geoffrey May and J. C. Galway.

Archdiaconal Conference at Guelph.

A most successful Archdiaconal Conference was held at Guelph on Wednesday and Thursday, November 7th and 8th. The Ven. G. F. Davidson, Rector of St. George's Church, Guelph, presided. The proceedings opened with a celebration of the Holy Communion at 10.30 a.m., which was followed by Chapter meetings of the two Deaneries of Wellington and Hal-ton, and a business meeting of the Diocesan Board of the Woman's Aux-iliary, all meeting at the same time in different places. At the meeting of the Halton Deanery Chapter, the Rev. O. Cooke, Rector of Milton, was appointed Rural Dean by the Bishop of Niagara in succession to the Rev. F. W. Hovey. The W. A. continued its meetings in the afternoon and in the evening a service was held in St. George's Church, at which the Ven. Archdeacon Cody, of Toronto, was the preacher. On Thursday, the 8th, after a Quiet Hour, from 10 to 11 a.m., con-ducted by the Rev. C. A. Seager, D.D., of Toronto, a S.S. Conference was held. Addresses were given by the Revs. R. S. Mason, C. A. Seager, R. A. Hiltz, Hamilton Mockridge and Mr. Ernest Callaghan. In the evening a public meeting was held in St. James' Schoolroom, when addresses were given by the Revs. Dr. Tucker, J. O. Miller and A. C. Mackintosh. The attendance at the meetings was large and much interest was shown in the various subjects under consid-eration.

Purse of Gold for Rector.

The Ven. Archdeacon Perry, who for the past 20 years has been Rector of St. Thomas', St. Catharines, was presented with a purse of gold by the members of the congregation at a re-union of the parishioners which was held on November 12th for the purpose of celebrating the 40th anniversary of the opening of the church.

Purse Presented to Rector of Pakenham.

The Rector of Pakenham, Ont. (diocese of Ottawa), the Rev. R. Turley, got a pleasant surprise when a deputation of his parish-ioners waited upon him recently and presented him with a purse contain-ing over \$180 "as a token of our ap-preciation of Mr. Turley's sacrificing spirit shown at all times when oppor-tunity presented itself in doing good to all of us." The money is to be used in purchasing a fur coat, and, need-less to say, the gift was very much appreciated by the recipient. This is only one of several gifts which Mr. Turley has received from his people. It would be well if other parishes copied Pakenham in this respect.

Anniversary Services.

On Sunday, November 11th, anni-versary services were held in the Church of the Good Shepherd, Wye-bridge, diocese of Toronto. The Rev. Professor T. H. Cotton, M.A., D.D., was the special preacher for the day. The Doctor gave two stirring sermons which were not only suitable for the particular services, but also to local and universal conditions. There was

a celebration of the Holy Communion at 11 a.m., when the Doctor took as his text Heb. 12: 1-2, dealing with the great race, the necessity of laying aside sin and the necessity of looking unto Jesus. In the evening the Doctor spoke from St. John 10: 10, dealing with the spirit of the thief and the spirit of Christ in the world. The appeal was made by the minister in charge for a minimum of \$200, but the splendid total of \$300 was given. These services were a new departure and proved to be an honest way of giving to God's work.

Flying Corps at Wycliffe College.

The Council of Wycliffe College has consented to a proposal by the mili-tary authorities that the College build-ing should be used by the Imperial Government to house some 250 men of the Royal Flying Corps. By the erec-tion of a separate entrance to the west wing, the building will be divided in-to two self-contained units. The R.F.C. will have the dining hall, lec-ture rooms, faculty room, offices and convocation hall, as well as 70 bed-rooms. The College work will be con-ducted in the west wing and chapel as far as possible with the depleted numbers. Over 60 of the College stu-dents are with the overseas forces, in addition to 28 graduates. Nine have paid the supreme sacrifice and four are prisoners in Germany.

Harvest Thanksgiving at Mitchell.

The annual Harvest Thanksgiving services took place in this parish on November 18th, the services being conducted by the Rev. W. H. Robarts, the Rector-designate of the parish, late Rector of Gorrie, who on the Sun-day following will be duly inducted as Rector of the parish.

Quebec Notes.

Rev. E. R. Roy has been appointed by the Bishop to the Rectory of Levis, and Rev. F. A. R. Macdonald to the Rectory of Cookshire.

A meeting of the Rural Deanery of Quebec was held in St. Matthew's Parish Hall on November 13th. The Rev. A. R. Kelley was elected Rural Dean for the period of three years and Rev. A. R. Beverley, secretary. Morn-ing Prayer was held in St. Matthew's Church, at which the Bishop of Que-bec gave a devotional address. "The Duty of the Church to the Returned Soldiers" was presented by Capt. Reede, of the Discharge Depot, and Rev. M. La Touche Thompson, port Chaplain. The chief business of the session was the discussion of recom-mendations regarding the revised Prayer Book.

News from St. Thomas, Ont.

A new and beautiful lighting system has been installed in Trinity parish church and other improvements made to the extent of \$2,000.

The Bishop of Huron will hold Con-firmation service on November 21st.

The Rev. A. T. Lawson, B.A., who was recently ordained to the diacon-ate, is now in charge of St. Luke's Church, Yarmouth Heights. Mr. Law-son is a graduate of Trinity College, Toronto, and a young man of prom-ising ability.

Edward Lye and Sons, of Toronto, have installed a new pipe organ in St. John's Church. The organ was dedi-cated by the Bishop of Huron on October 28th. The following Thurs-day, Mr. C. Percy and choir of St. James' Church, London, gave a grand recital and sacred song service.

An impressive military memorial service was held in St. John's Church,

on November 11th, and was attended by a large number of the members of the Great War Veterans' Association. The honour roll now contains the names of 33 who have fallen and 72 wounded. The Rector preached from the text, St. Matt. 26: 42, "If this cup may not pass from me except I drink it, thy will be done." At the close of the sermon the congregation stood while the organist played the "Dead March."

The Deanery Chapter of Elgin met in Trinity Parish Hall on November 2nd. The Chapter regrets the loss of the Rev. S. A. Macdonell and also welcomes the Rev. C. H. P. Owen into the Deanery.

On the same date the Lord Bishop of Edmonton addressed the Deanery W.A. in St. John's Church at 3 p.m., and gave a public address at 8 p.m. in Trinity Parish Hall, setting forth the urgent need of the Church in the Western Provinces.

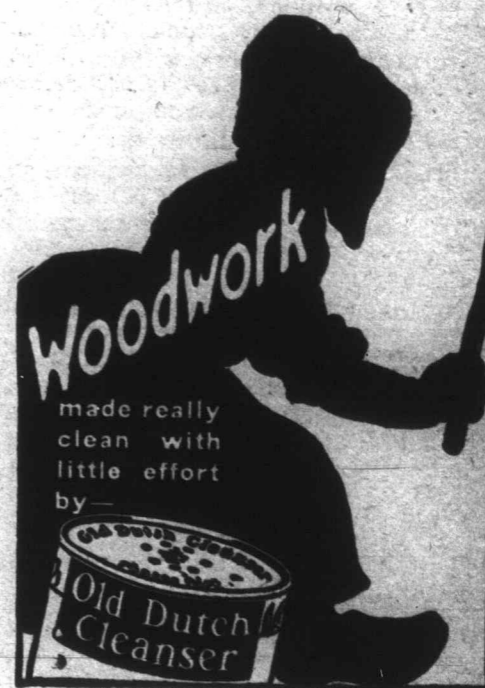
Sunday School Committee, Diocese of Toronto.

At a recent meeting of the Sunday School Committee of the diocese of Toronto, it was decided that the work of Sunday Schools in the weaker por-tions of the diocese would be helped, if an arrangement could be made whereby the stronger parishes could send to the weaker parishes or mis-sions pictures, maps or books for which they have no further use. The Rectors, or Sunday School secretaries of any parishes which have such mat-erial which they would be willing to hand on, are requested to communicate with the chairman of the committee, the Ven. Archdeacon Ingles, while the clergy or Sunday School secretaries of any parish or mission needing the help, may communicate also with the chairman.

DIocese OF NOVA SCOTIA.

Successful Campaign in Halifax and Dartmouth for the King's College Advance Movement.

Halifax and Dartmouth have worth-ily inaugurated the King's College Advance Movement series of cam-paigns by subscribing over one-third of the total amount of \$100,000 asked for. At the closing meeting at the Church of England Institute on Tues-day evening, the total amount sub-scribed to date stood at \$35,881, with a few collectors, including two of the ladies' teams yet to hear from. The subscriptions secured included three of \$5,000, six of \$1,000, five of \$500, two of \$300, five of \$250, two of \$200, three of \$150, three of \$125, one of \$120, twenty of \$100, two of \$75 and forty-two of \$50. Splendid work in securing some of the larger subscrip-tions was done by the executive com-mittee team, consisting of Dr. J. Walter Allison, senior lay delegate to the Synod from the Cathedral, and Mr. Justice Harris, senior lay dele-gate from St. Paul's. Canon Vernon was chairman of the committee, and the work of preparing for, organizing and directing the campaign was car-ried on through the office of the Church of England Institute. The campaign for which long and careful preparation had been made was open-ed with services in all the Anglican churches of Halifax and Dartmouth in the interest of the College, the special preachers being President Boyle, Rev. Prof. A. W. M. Harley, Archdeacon Martell and Rev. G. F. Kingston. Strong teams of business men with the following captains carried on the work: A. B. Wiswell, churchwarden of the Cathedral; W. L. Payzant, church-warden of St. Paul's; Col. C. W. Gun-ning, Rev. Noel Wilcox, Rector of Dartmouth; Dr. M. A. B. Smith, president of the Church of England



Institute; and J. L. Harrison, church-warden of Christ Church, Dartmouth. Luncheons for the workers were given at the Church of England Institute by ladies of the Alexandra Society be-longing to the various parishes. Mon-day's, by St. Paul's, with Archdeacon Armitage as chairman; Tuesday's, by the Cathedral, with the Dean as chair-man; Wednesday's, by St. George's, with Rural Dean Cunningham as chairman; Thursday's, by Christ Church, Dartmouth, with Rev. Noel Wilcox as chairman; Friday's, by St.

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Mark's, with Rev. N. LeMoine as chairman. During the campaign President Boyle, Professors McCarthy, Harley, Forsyth and Kingston each spent two days with the workers.

The success of the movement in Halifax was due to careful preliminary organization, energetic and self-sacrificing work on the part of the canvassers, the generous assistance of the ladies in providing the luncheons, the fact that Churchmen of all schools of thought co-operated in the effort to secure the saving of King's College, and to a carefully organized publicity campaign for which space was freely and generously given by the Halifax papers.

What Halifax and Dartmouth, where there were many exceptional difficulties, have accomplished, other centres with similar careful preparation can also effect. Halifax and Dartmouth have given six times the amount of their yearly D.M.B. apportionment. If other parts of the diocese of Nova Scotia and Prince Edward Island will give five times their missionary apportionment, the diocese of Nova Scotia alone can make up the \$100,000, while the diocese of Fredericton should reasonably be expected to contribute another \$50,000.

With a view to speeding up and systematizing the general work of organization, Canon Vernon, who previously had only undertaken the chairmanship of the Halifax committee, and the recording-secretaryship of the central committee, has at the urgent request of the central committee of the movement, taken charge of the general organization, and will deal with the general correspondence and other matters relating thereto.

Rev. Noel Wilcox, as the representative of the central committee, paid a visit to St. John, and secured the organization of a strong local committee, with Hon. J. B. M. Baxter as chairman, and J. Allan Le Blanc as secretary. The St. John committee are starting active work and trust to have a successful canvass early in the New Year.

Last week Ven. Archdeacon Martell and President Boyle visited Cape Breton and formed a strong committee at Sydney with Mayor Muggah as chairman and F. C. Kimber as secretary. It is confidently hoped that Cape Breton will do its full share.

Plans are being matured for a campaign in Prince Edward Island under the leadership of Rev. Prof. A. W. M. Harley and Ven. Archdeacon Watson, assisted, it is hoped, by Rev. R. M. Fenton and others.

Plans are now being matured for taking up work in the other parts of Nova Scotia and New Brunswick. The idea is that the work should be done wherever possible,—not by the old method of an outside canvasser going round to everyone, but by the short term method by which under either a residing or a visiting leader, teams of local workers are secured and the campaign is pushed to a speedy conclusion. This is the method that proved so successful in Halifax, and it is specially important that it should be used to the very best advantage wherever possible.

All who wish to secure information respecting the movement, and all who are willing to co-operate in any way can obtain full information as to suggested methods of work by writing to the organizing secretary of the movement, Canon Vernon, Church of England Institute, Halifax, N.S.

The Church of England people of these provinces can easily raise this \$100,000 if they will, and we believe they will when once they realize fully that it is absolutely necessary to the very existence of the College. President Boyle is now in the United States in the interest of the Advance Movement.

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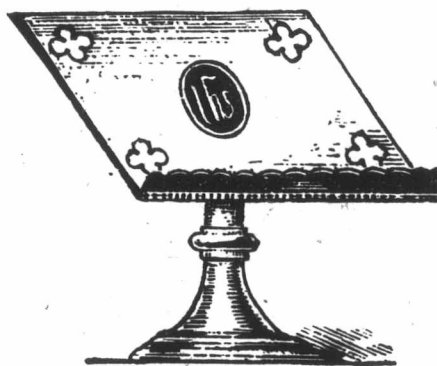
The Bishop of Ottawa at St. Thomas', Toronto.

On Sunday last this church, which has been closed for several months undergoing repairs, renovations and alterations, and which was on the previous Sunday re-opened for Divine worship, was, at the morning service, packed to the doors, when the Right Rev. J. C. Roper, D.D., the Bishop of Ottawa, who was the first Vicar of St. Thomas', was the preacher. Immediately prior to the sermon, the Bishop dedicated various memorial gifts which have been placed in the church—namely, a new pulpit and lectern, new choir stalls and a set of Communion rails, all of which were handsome pieces of church furniture.

The carved choir stalls have been placed therein through a bequest of the late Mr. William Smith, Mrs. Esten donated the Communion rails, the lectern is the gift of Mrs. Reed and the

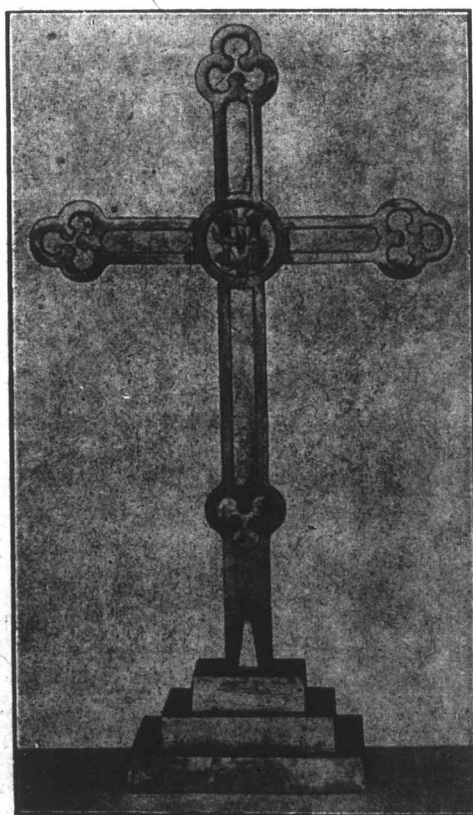
pulpit has been given by the Misses Bethune in memory of their sister, Alice Larratt-Smith. A new bell, which is being given by Mr. and Mrs. William Ince, in memory of their son who was killed in action, will be ready shortly.

The chancel itself has been lengthened by a depth of 25 feet and this alteration, in addition to the various items of new church furniture which have lately been added, tend greatly to add to the beauty and to the dignity of the sacred edifice. The Bishop gave a forceful and eloquent sermon from St. Paul's words to Timothy, "O Timothy keep that which is committed to thy trust." 1 Timothy 6: 20, 1st clause, and in the course of his address the Bishop dwelt at some length on the early history of the congregation when he first took charge of the parish just about 30 years ago. His sermon was listened to throughout with marked attention.



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Annual Meeting of Down Town Church Workers.

The annual meeting of the Down Town Church Workers' Association of Toronto was held in the School House of Holy Trinity Church on Monday evening November 5th. The attendance was large and the reports throughout most encouraging. Since the last annual meeting this organization has been incorporated and St. Faith's House has been included in its sphere of operations. The retiring president, the Rev. F. H. Hartley presided during the transacting of the regular routine of business and then the Bishop of Toronto took the chair. The report of the superintendent, Miss H. D. McCollum, placed before the audience the great opportunities for Christian service at the very doors of Churchpeople to-day. Home visitation, Mothers' Guilds, Children's Work, Girls' Clubs, Relief Work, Christmas Cheer and Summer Work are the main channels through which the problem of the heart of the city is being attacked. Prejudices are being overcome, lives are being brightened, physical needs are being provided for, and with it all the love of God is being emphasized as the great motive force. During the past summer 308 women, children and business girls were given two week's outings on Lake Simcoe, the Home of the Evangelia Settlement, near Allandale, having been leased for the season. The new building being erected near Beaverton has been completed and will be used next year. This building has been made possible by the efforts of the Rev. R. J. Moore and a committee of laymen, with Sir Frederick Stupart as chairman, who are providing the necessary funds. The treasurer's report showed gross receipts of \$10,576.88 and a gross expenditure of \$9,377.52, leaving a balance of \$1,199.36 carried forward. Short addresses were given by the Bishop of Toronto, Ven. Archdeacon Ingles, the Revs. F. H. Hartley, R. J. Moore, C. J. James, Sir Frederick Stupart and Mr. R. W. Allin.

Rev. A. C. Cummer Goes to Huron Diocese.

Capt. Rev. A. C. Cummer, formerly Rector of All Saints' Church, Cannington, and St. Paul's, Beaverton (diocese of Toronto), has been offered a charge near the city of London, Ontario, and has accepted. During the eight and half years that Rev. and Mrs. A. C. Cummer have been citizens of Cannington, they have made many warm friends who regret their removal. He did much for the boys of this town by their training in the Cadet Corps, and as a worker in and around the church and grounds, he has few equals. The removal from Toronto diocese of Rev. and Mrs. Cummer is a loss, but they are returning to their original district. Our loss is others' gain. Capt. Cummer has received from the congregation of Cannington, a handsomely engraved wrist watch and from Beaverton congregation a sterling silver private Communion set, also from the Cadet Corps, a silver tea service. Many tokens of remembrance have been presented to Mrs. Cummer from the ladies of both congregations.—"Cannington Gleaner."

New Parsonage at Longford Mills.

The building fund of the new parsonage in the Mission of Longford Mills, the corner-stone of which was laid by the Bishop of Toronto early in October, has been added to recently by another friend of the cause. The building is a comfortable brick-clad building of six rooms and is beautifully situated overlooking Lake Couchiching. The total cost is about \$3,200 towards which the Standard

of Down Town Workers.

ing of the Down towners' Association of the School House church on Monday 5th. The attend- and the reports ncouraging. Since eting this organi- corporated and St. been included in ions. The retiring F. H. Hartley pre- transacting of the business and then to took the chair. perintendent, Miss placed before the opportunities for t the very doors of y. Home visitation, Children's Work, f Work, Christmas Work are the main which the problem e city is being at- s are being over- being brightened, being provided for, ove of God is being great motive force. mmer 308 women, ss girls were given s on Lake Simcoe, angelia Settlement, ing been leased for ew building being rton has been com- e used next year. been made possible e Rev. R. J. Moore f laymen, with Sir as chairman, who necessary funds. port showed gross .88 and a gross ex- 7.52, leaving a bal- carried forward. vere given by the y. Ven. Archdeacon . H. Hartley, R. J. es., Sir Frederick . W. Allin.

er Goes to Huron

esse. Cummer, formerly nts' Church, Can- Paul's, Beaverton o), has been offered e city of London, accepted. During years that Rev. and er have been citi- n, they have made s. who regret their much for the boys eir training in the as a worker in and and grounds, he The removal from of Rev. and Mrs. but they are return- l district. Our loss Capt. Cummer has e congregation of ndsomely engraved om Beaverton con- ing silver private so from the Cadet service. Many tol- ce have been pre- mer from the ladies ions.—"Cannington

Longford Mills.

id of the new par- sion of Longford one of which was of Toronto early n added to recentl of the cause. The ortable brick-clad oms and is beauti- oking Lake Couch- cost is about \$3- ch the Standard

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Chemical Company made a handsome donation. Contributions of \$50 each were received from Mr. M. L. Davies, Toronto, and Mrs. C. W. Myers and Mrs. Anderson, Atherley. Contributors of \$25 each were Messrs. Mark Bredin, G. B. Woods, J. M. McWhinney, F. C. Jarvis, W. T. H. Boyd, Thomas Mortimer and A. C. McCurdy, Toronto, and Miss Maudsley, Atherley. The Woman's Auxiliary of the diocese gave \$200, the Synod \$200, and some \$300 was collected locally. The architect, Mr. Croker, gave his services free of charge. Among those present at laying of the corner-stone were Mr. and Mrs. Davies, who made a special trip from Toronto for this purpose. A great deal of the credit for the success of the undertaking is due the Incumbent, the Rev. H. Naylor, who has laboured unremittingly and whose enthusiasm aroused enthusiasm among others.

Memorials Unveiled and Dedicated.

The 36th anniversary of the opening of St. John's, West Toronto, was observed on Sunday, November 18th, and the church was filled to overflowing at both the morning and evening services. At the former service Canon T. R. O'Meara was the preacher, and at this service a handsome stained-glass window was unveiled and dedicated. It has been placed in the church in memory of the late Miss S. Griffin, whose life and service are held in affectionate regard. At the evening service a brass tablet, erected to the memory of the late Mrs. B. W. Murrey, one of the founders of the church, was unveiled and dedicated. Rev. Dyson Hague was the preacher. Major the Rev. R. MacNamara, the Rector of the parish, assisted at both services.

A Clergyman's Heroism.

Captain the Rev. F. E. Baker, Curate of St. James the Apostle, Montreal, who is at present serving as a Chaplain at the front, has gained great praise for heroic and hard work in the conduct of burying parties in the recent push. For three days he looked after the conveyance of wounded and killed amid continuous shelling, and was the last to take cover when the whole party was obliged to desist from work. This was only when he had planted the last cross over the graves.

The Bishop of Huron at Brantford.

The Bishop of Huron held Confirmation services at St. Luke's and St. Jude's Churches on the morning and afternoon of the 18th inst., and in the evening he visited Paris and held a similar service. A goodly number of candidates were confirmed at all three churches.

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A woman who values her looks takes care of her complexion, knowing that the disastrous results of sun and wind on delicate skin are painful and unsightly. Sagacious women are using Campana's Italian Balm, which quickly removes tan, allays roughness and irritation of the skin; 35c. at all drug stores.—E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

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ROSE ISLAND
By Lillian Leveridge

CHAPTER XVII.—Continued.

"What does the loikes av yes want wid an organ?" queried Mike. "Ye couldn't tell 'God Save the King,' from 'The Toon the Auld Cow Died of.'"
"I don't want it meself. I'm jest biddin' to kape things lively."
"Ten dollars I am offered—only ten dollars for this beautiful organ. Come now, who'll raise it? Don't let somebody else in ahead of you. Your chance is slipping."
"Twen—"

"Hold yer whist, Nick!" a bystander interrupted. "Ye don't want that music box. Don't ye see the little school-ma'am wants it? Look at them eyes o' hers a-shinin'. She's the only one in the whole bunch of us that can make it talk; an' I say, she's the biggest right to it. Let her have it cheap."

More than Nick Scranton's eyes were by this time turned toward the "little schoolma'am." A vivid flush was on her face and an eager light in her eyes. It was very evident that she wanted the organ, and wanted it badly. Swift as a telegraphic message the whisper passed through the crowd, "Let the teacher have it."

Mr. Jenkins made another desperate effort, for he felt that his reputation as an auctioneer and as an orator was at stake. But the musical instinct of Deerwood remained, to all appearances, as dormant as a songbird's egg, while a smile of understanding passed from face to face, like a gleam of sunshine rippling over a field of ripened wheat.

"Ten dollars I am offered—only ten dollars!" reiterated Mr. Jenkins, his stock of eloquence well-nigh exhausted. "This is your last chance. Who will raise it? Ten dollars—only ten dollars! Going—going—going—gone!"

For the last few moments Ruth Cameron had scarcely breathed. Even now she could hardly realize that the suspense was ended and the organ her own.

A frown darkened the face of the auctioneer. "Mr. Harper, are you going to let it go at that?" he asked, almost fiercely.

"Let her fly," was Mr. Harper's flippant rejoinder; and Miss Cameron twirled around on the stool and beat her head over the gleaming keys to hide the sudden and inexplicable rush of tears that dimmed her sight.

"I wouldn't have let it go so cheap to just anyone," Mr. Harper said to her an hour later when the crowds were dispersing, "but seein' as it's you, I don't mind."

"Oh, Mr. Harper," she replied, "it isn't for myself I want it, but for my little friend, June Sutherland. She sings like a bird, and she has the soul of a musician."

"I'll bet you anything she has," acquiesced Mr. Harper with an interested air. "I took quite a notion to that little lass the day I brought her up from Hillsdale. And she wants an organ, does she?"

"Yes, she does. I think she will be able to buy this at such a ridiculous price, and if she can she will. It will be nothing but play to teach her."

"Well, well, well! It's an ill wind that blows nobody good, they say. I did hope to make more out o' this deal, but I'm glad it's you and the little girl that's to get the good of it. I'll buy my girls a pianner when I've been out west a spell."

"You are very kind, Mr. Harper."
Ruth was impatient to tell June the good news, and, refusing an invitation to stay to tea, she hastened in the direction of Rose Island. "Ship ahoy!" she called when she came to the lake.

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June and Robin were watering a little plantation of orchids when they heard the call. "It's Miss Cameron," June cried. "Do hurry and fetch her across, Robin. I'll finish watering the flowers."

When Ruth stepped out of the canoe at the Haven June was there to meet her. The teacher greeted her little friend with more than her usual warmth, and a suppressed eagerness was in her manner. She had not yet told Robin the purpose of this surprise visit, as she wished June to be the first to hear the news.

"Hallo! Here's somethin' needin' me," cried Robin as they began the ascent of the flower-bordered path.

Too Nervous To Sleep

Nerves Wrecked by Accident—Was Afraid to Go in a Crowd or to Stay Alone—Tells of His Cure

London, Ont., November 22.—Much sympathy was felt in this city for Mr. Dorsey, who met with a distressing accident when his foot was smashed in an elevator.

The shock to the nervous system was so great that Mr. Dorsey was in a pitiable condition for a long time. He was like a child in that he required his mother's care nearly all the time. He feared a crowd, could not stay alone and could not sleep because of the weakened and excited condition of his nerves.

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"Them rue anemones we planted last night are droopin', June. You two go on up, and I'll water them."

So the two went on together. Ruth breathed in delicious whiffs of the rose-perfumed air. "June," she said, "what a lovely place to live in! You ought to be a very happy little girl."

"So I am," June replied. "I'm nearly as happy as I can be."

"Nearly—why not quite? Have you still something left to wish for?"

"Yes," June sighed. "There's three things I want ever so much. Most of all, I want mother—I'm always wanting her—and Daddy. Sometimes I dream that Daddy is here, and we take lovely walks together. Then when I wake and think of mother in heaven and Daddy away off in British Columbia, I feel so lonesome, and often I cry."

Ruth showed her understanding and sympathy by a silent pressure of the hand she held. "And if Mother and Daddy were here, what-else would you wish for?" she asked. "You said 'three things.'"

"It seems almost wicked to want anything more than I've got," June answered, hesitatingly, "but I can't help it. I want to learn to play, Miss Cameron. It seems to me I'm wanting it more all the time. I have my flowers and birds and books, and so

many things, but I want music, too. If only Aunt Hilda had an organ! Do you think I'm very wicked, Miss Cameron?"

This time Ruth's sympathetic squeeze was accompanied by a joyous laugh. "You dear child, no!" she answered, emphatically. "It's only the music God put in you coming up to the top: How would you like to have an organ of your own?"

June looked beyond the roses to where, above the shadowy, song-filled forest, one clear star budded into light. "It would be too lovely to be true," she sighed.

"I'm not so sure of that. The loveliest things in all God's universe are true. Nothing beautiful is 'too good to be true.'"

June looked up with a quick enquiry in her eyes, and, smilingly, Ruth asked, "Do you want an organ enough to pay ten dollars for it?"

"Well, I should think I do!—and ten times that, if I had it."

Then, in a few brief sentences, Ruth told about the organ. "It will be yours, June," she concluded, "just as soon as you like to pay Mr. Harper the ten dollars that I offered."

For a few moments June scarcely knew whether to laugh or to cry. Her eyes were like forget-me-nots drenched in dew when, with an uncertain little

quiver of her lips, she whispered, "I want to kiss you awfully, Miss Cameron."

With a bright smile Ruth leaned toward the child, whose arms were instantly flung around her neck, and June's lips pressed warmly upon her own. Presently June said, "I can hardly wait till I go to bed to-night to say my prayers. I'm so anxious to say 'Thank You' to God; and I want Him to tell mother; she will be so glad."

"You needn't wait," Ruth answered. "Why not say it now? You can speak to God at any time, you know, and He understands a thought just as well as a spoken word. Let us both look toward the sky, and thank Him in our hearts."

So, with their arms still around each other, these two earth children, amid earth's flowers, offered to Him Whose mercies fail not, but are new every morning, the sweet incense of grateful love.

In a few minutes June's buoyant spirits were overflowing in happy laughter as she ran back to meet Robin and tell him the news.

Robin threw up his cap in an exuberance of good spirits. "Hooray, June! Things are more than comin' our way these days, ain't they? You must be really a fairy princess. Have you been waving your magic wand over Rose Island?"

June laughed merrily. It's Miss Cameron that's the fairy this time," she said.

"Ain't she a corker!" Robin ejaculated.

Together they sprang lightly up the rocky path, and burst in upon Aunt Hilda with the wonderful news. The latter showed more real pleasure than anyone had expected from her. "Seems to me them two kids have bewitched this island," she remarked to Ruth once when the young folks were not in hearing range. "It ain't the place it was two months ago. Soon I'll learn not to be surprised at anything."

Just as the visitor was leaving, June said to her, "You'll teach me how to play, won't you, Miss Cameron? I have enough of my fifty dollars left to pay for quite a few lessons, and I'll try as hard as ever I can to learn."

Ruth took the eager little face between her two palms, and kissed it impulsively. "Yes, I'll teach you, darling," she replied, "but I'm going to do it for love, not money, so you may keep your dollars for photo supplies and books. You must come to me twice a week without fail."

The next day four strong men installed the new organ in a bright corner of the sitting-room, where at evening the light of the setting sun would fall upon the keys. A very cheery appearance it gave that once silent apartment; and it seemed to June, as lovingly she touched the gleaming keys, almost as if it were endued with life, and could, by its sweet, mysterious spirit, answer to her thought. Before that week was over her lessons began in earnest, and she took her first step along a road that at present seemed strewn with roses.

There was never any need to goad June on to practice. What has been termed the "drudgery of music" was never so accounted for her; for her eyes of hope looked through and beyond the tedious scales and exercises to the realm of melody ahead. Ruth's prediction that to teach her would be play soon proved to be a well-founded fact. The long, sunny days that passed over Rose Island were thus filled to the brim with happy employment.

Meanwhile, Hilda folded away her five-hundred-piece patchwork quilt and sighed for the degeneracy of the age.

(To be continued).

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