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CONTENTS

The Christian Year	Very Rev. D. T. Owen, D.D.
A War-Work Council	Editorial
The Value of a Child	Rev. R. A. Hiltz, M.A.
The Theological Novel and Mr. H. G. Wells	"Marcus Mann"
The Bible Lesson	Rev. Canon Howard, M.A.
From Week to Week	"Spectator"
Chaplains' Conference	Joseph Freeman Tupper
Commission on Social Service	Wycliffe College Alumni Association
Prayer Book Studies	Rev. Dyson Hague

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

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Personal & General

Henry Martyn Peck, a son of the Rev. E. J. and Mrs. Peck, is in hospital in France suffering from trench fever.

Rev. Canon Tucker, who has recently been speaking at the Social Service conferences in the Maritime Provinces and Newfoundland, has returned to London.

Dr. Symonds gave a delightful lecture on "Barnaby Rudge" at the opening of the Dickens' Fellowship Club in Montreal on the evening of October 16th.

The Bishop-Elect of Newfoundland, Canon W. C. White, of St. John's, will shortly receive the degree of Doctor of Divinity from the University of King's College, Windsor, N.S.

Under the auspices of the St. James', Hamilton, Branch of the W.A., Archdeacon Davidson, of Guelph, gave a very interesting lecture on "Old London" in the school-house on the evening of October 16th.

The Rev. Prebendary Webb-Peploe, the veteran Vicar of St. Paul's, Onslow Square, London, celebrated his 80th birthday on October 1st. He is still in the enjoyment of good health, and is able to carry on his parochial duties.

The Rev. E. J. Peck has just returned from a seven weeks' visit to the Eskimo Missions at Lake Harbour, Wakeham Bay and Fort Chimo. He reports that the two Eskimo catechists at Lake Harbour "continue their faithful work."

The Right Rev. Malcolm McAdam Harding, Bishop of Qu'Appelle, who has been in Halifax for the marriage of Archbishop Worrell, took part in the memorial service for the late Ayton Leggo in Ottawa, a young lieutenant recently killed in action.

Mrs. Winn, widow of Capt. Winn, of the 29th Regiment and elder daughter of the late Hon. James Gordon, who died last week at her late home at 241 Church Street, Toronto, was for over seventy years a member of St. James Cathedral congregation.

The Rev. C. A. Seager, M.A., D.D., was inducted as Rector of St. Matthew's Church, Toronto, last evening. The ceremony of Institution was taken by the Bishop of Toronto, and the Induction by the Rev. C. J. James, M.A., Rural Dean of Toronto.

The Rev. J. W. McDonald (formerly Diocese of Athabasca) has been appointed to serve in the Canadian General Hospital at Basingstoke, and Rev. G. D. Whittaker (formerly Diocese of Edmonton) to the Canadian Forestry troops at Sunningdale, Berks.

The Rev. W. G. Walton, of the Diocese of Moosonee, is at present in Toronto. Mrs. Walton has recently undergone an operation, and one of the children has contracted diphtheria. It will be recalled that another child was a victim of a Zeppelin raid in England.

The Bishops of Kootenay and Edmonton visited Kingston on October 21st. Bishop Doull preached in St. George's Cathedral in the morning and in St. Luke's in the evening. Bishop Gray preached in St. James' and St. Paul's, morning and evening, respectively.

The Rev. Professor T. G. A. Wright, of Huron College, London, has been appointed by the Bishop of Huron to act as the locum tenens of

new St. Paul's Church, Woodstock, Ont., to fill for the time being the gap made by the Rev. F. H. Brewin's removal to Ottawa.

Mr. Charles J. H. Stratton, an active worker and president of the A.Y.P.A. in the Church of St. John the Baptist (Norway), Toronto, died at his home on Monday evening last at the age of 23 years. He leaves a mother, wife and small daughter. He was a native of England.

At a recently-held meeting of the House of Bishops of the American Church the Rev. W. P. Renington, Rector of St. Paul's Church, Minneapolis, was appointed Bishop-Suffragan of South Dakota and the Rev. J. C. Sage, Rector of St. John's, Keokuk, Missionary Bishop of Salina, respectively.

The sum of \$10,183.70 was collected in thirty-nine of the Anglican churches of Toronto on October 21st in response to the British Red Cross appeal. Of this sum, St. Simon's people gave \$3,271.58. This was the largest sum given by any individual congregation. St. Paul's came next with \$1,279.58, and then St. Thomas' with \$1,165.

The Y.M.C.A. of Canada will hold a Convention in Ottawa, November 2nd to 5th, under the direction of the National Council. Among the speakers who will take part are Dr. John R. Mott; J. J. Virgo, a delegate from the British Associations; Robert P. Wilder, founder of the Student Volunteer Movement; and the Rev. George Adam, Montreal.

The Rev. H. E. T. Cruso, Rector of Tunstall, Sittingbourne, Kent, Eng., who has held the living 23 years, is retiring through ill-health after 53 years of Church work. Mr. Cruso is of Huguenot extraction, and one of his ancestors, Timothy Cruso, was a great friend of Daniel Defoe, who named his book, "Robinson Crusoe," after him, only adding an "e" to the name.

The Rev. E. D. L. Danson was duly consecrated Bishop of Labuan and Sarawak in Lambeth Palace Chapel on St. Matthew's Day. The Archbishop of Canterbury officiated, being assisted in the act of consecration by Bishops Mounsey and Hose, the newly-consecrated Bishop's two immediate predecessors in the See, as well as three other Bishops, the Bishop of Brechin (the Primus of Scotland), who preached the sermon, being one of them.

The Bishops of Keewatin, Edmonton, Athabasca and Kootenay, who have been doing deputation work in the dioceses of Montreal, Nova Scotia, Fredericton, Quebec, Ontario, Niagara and Toronto, are continuing their work in the diocese of Huron.

The Rev. A. J. Vale, of St. Peter's Mission, Great Slave Lake, and the Rev. A. J. Williams, of Honan, China, are engaged in deputation work in the dioceses of Huron and Niagara. Mr. Williams will sail from San Francisco on December 15th.

Miss C. H. Travis, M.D., of Hampton, New Brunswick, who worked in Serbia for some time in connection with the war, and was compelled through fever to return to Canada, will accompany Mr. and Mrs. Williams to China. She is taking up work there under the W.A.

The Rev. W. Gale expects to sail from Victoria, B.C., for Japan on January 8th. He has been engaged in deputation work in the dioceses of Montreal, Quebec and Niagara.

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Canadian Churchman

Toronto, November 1st, 1917.

The Christian Year

The Twenty-third Sunday After Trinity,
November 11th, 1917.

"Our conversation is in Heaven," says St. Paul in to-day's Epistle, thereby inculcating that true otherworldliness of which his letters are so full. We are to live our lives in this world with our hearts set upon the other world.

"Our conversation," that is, the manner of life, the going in and out, the daily walk, is to be in Heaven. It is in the atmosphere of Heavenly places that the spirit is to live. Three-quarters of the bulk of the iceberg is underneath, down in the dark waters, while the crest stands upon the waters reflecting in a thousand pinnacled shapes the glory of the sunshine. So it should be with the Christian, while he lives his life in this world performing his daily duty, his spirit is bathed in the glory of the Heavenly country.

In the Gospel for to-day Christ says, "Render therefore unto Caesar the things which are Caesar's." There is, of course, no contradiction; indeed the duty which we have to perform to this world is not only not opposed to the duty to God, but is, as a matter of fact, part of our heavenly citizenship. No man has his conversation in heaven unless he is endeavouring to do his utmost to carry out his duties and obligations as a citizen of the community in which he lives.

Indeed, it is a fact that those people who, like Abraham, "look for a city which hath foundations, Whose builder and maker is God," who desire "a better country, that is a heavenly," are the people who have done the most enduring work for the city of Time. It is the people of the stranger and the pilgrim spirit who ever build the most enduring things of this world. As it has been well said, "The most abiding things on earth are to be found in the track of a band of pilgrims." The true source of all abiding work for this world is the spiritual world, and it is only the people whose "conversation is in Heaven," who can build the things which shall abide forever. Such work as Social Service, of which we hear so much, can only be performed to the lasting good of this world if done in the strength of God, and the power which alone comes from constant communion with Him. It is the other world held steadily in view which alone can give inspiration and guidance to our work on earth. We can do our duty to our neighbour only in the strength which comes from obedience to the first commandment—"Thou shalt love the Lord Thy God."

There is no contradiction between duty to this world and duty to the other. It is not in spite of the fact that we are citizens of the Heavenly Country, that we must endeavour to do our duty to this, but it is because our "conversation is in Heaven" that we truly and fully "render unto Caesar the things which are Caesar's."

God grant that, as our horizon of duty is widened, our minds may widen with it; that, as our burden is increased, our shoulders may be strengthened to bear it. God grant to us that spirit of wisdom and understanding, uprightness and godly fear, without which, even in greatest things, there is nothing; with which, even in the smallest things, there is everything.—Dean Stanley.

Editorial

A WAR-WORK COUNCIL.

It is a hopeful sign of a growing demand for some emergency planning and action within the Church that various societies have been concentrating their attention on outstanding War problems. A summary of the investigations as well as the subsequent findings of the commissions appointed by one of these bodies has been appearing in recent issues of the Canadian Churchman. These undertakings appear to have been very valuable. They suggest that what is being done to advantage in a necessarily partial way, might be taken up on a more comprehensive scale by the whole Canadian Church.

It is no reflection on Diocesan Synods or the General Synod to express the opinion that they have not proved themselves adequate for the emergency action or for concentration in special problems created by the War.

The Federated Council of Protestant Churches in the United States have acted with promptness and decision and have appointed a special War Council to deal with the new and important issues facing the Churches.

One religious organization assembled a War-Work Council within a few hours after the formal rupture of diplomatic relations. A telegram was sent to the President tendering him support and co-operation. A few days later an official delegation visited the Secretary of War and the Secretary of the Navy at Washington and pledges were made of readiness to co-operate to the fullest extent. It is significant that out of 104 persons appointed to serve on this Council only four had found it impossible to accept. Other bodies have been impressed with the necessity of emergency action in order not to let the opportunity slip. Yet, after more than three years in the War the Church of England in Canada is only beginning to realize the need of employing something more than the ordinary channels in order to deal effectively with the extraordinary situation which exists.

The General Synod has done something, but a very great deal more remains to be done if the Church is to measure up to the extraordinary needs and opportunities of the times. Why should there not be called together something analogous to a War-Work Council which should be commissioned to deal in a statesmanlike and thorough way with these and many other important questions related to the War and after? The difficulties which stand in the way of such a project are doubtless considerable but they are not insuperable. The unusual times require unusual measures. Venturesome faith, constructive planning, and courageous action are needed. Indecision, hesitation and inaction are fatal. The time at longest is so short that no effort should be spared to do something which will deal adequately with what is without doubt the most critical period in the history of the Canadian Church.

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

Through the generosity of a friend of the Canadian Churchman, we are enabled to offer prizes of \$50.00, \$30.00 and \$20.00 each for the three best papers on the subject, "The Mission of Religious Journalism and How to Make It Effective." The following gentlemen have kindly consented to act as judges: Rev. G. M. Wrong, M.A., Professor of History in the University of Toronto; Mr. Justice F. E. Hodgins, and Mr. David Creighton, editor of the "Empire," Toronto, before it was merged with the "Mail." It is stipulated that the papers of the successful competitors shall become the property of the Canadian Churchman and that competitors shall be subscribers to the paper. The competition will be open until the end of the present calendar year.

* * * * *

A young soldier remarked recently to the Editor of this paper that it was a pity that more was not being done along spiritual lines for the returned men as too many of them were "going to the bad."

* * * * *

The Rev. E. W. Gardner, who for several years was a missionary on the Labrador Coast, and, since leaving there, in the Haliburton district, Ontario, has joined the staff of the Canadian Churchman. He will visit as many parishes as possible in the interests of the paper and we bespeak for him a cordial reception. Mr. Gardner has been compelled, largely through failing eyesight, to give up regular parochial duties, but we feel certain that he will find in his new occupation abundant opportunity to serve his Master and the true interests of the Church.

* * * * *

It will interest Canadian Churchmen to know what the attitude of the Church is towards reprisals. "The Challenge" of October 5th says in an editorial, "And we must at all costs, as individual Churchmen, continue to protest against a policy of reprisals for their own sake. It may be in keeping for the daily press to state that the people do not understand the policy of turning the other cheek; Churchmen can only allow such a statement to pass unchallenged by a direct betrayal of Jesus Christ. We are continually accused of inconsistency with the Christian principles which we profess and teach. Here is a clear opportunity of showing, at the risk, perhaps, of some passing unpopularity, that we are prepared to act upon the fundamental principles of the faith."

* * * * *

It should be scarcely necessary to urge Canadians to support to the utmost of their ability the new Victory War Loan. The successful prosecution of the war demands that the resources of the country in men, money and war materials shall be placed at the disposal of the Allies. It is not charity nor philanthropy, as the country is pledged to restore not only the principal sum but a most generous rate of interest as well. It is, as a matter of fact, a profitable investment. The success of the loan will, however, depend largely upon the extent to which it is taken up by the people generally. It is not enough for a few wealthy citizens or corporations to invest their funds in it. The United States has set a splendid example for Canadians in this matter and it is to be hoped that we shall profit by it.

November 1, 1917.

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If a man's device can produce pure white paper from filthy rags, what should hinder God in raising from the dead that vile body and fashioning it like the glorious body of Christ?—Gotthold.

* * * * *

We are never without help. We have no right to say of any good work, it is too hard for me to do, or of any sorrow, it is too hard for me to bear; or of any sinful habit, it is too hard for me to overcome.—Elizabeth Charles.

* * * * *

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest without concern; it is not my affair.—Fenelon.

* * * * *

Jesus Christ has the human hands to bless, He has the human heart to sympathize, He has the human voice to intercede. He feels for all our anxieties, all our sorrows, all our sins. He feels, therefore He helps. Trust then His sympathy, His intercession for you.—Manning.

* * * * *

Whoever plants a seed beneath the sod,
And looks to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart! Light breaketh by and by,"
Trusts the Most High. —Selected.

* * * * *

If you have asked for guidance and have then done your duty as you saw it, take for granted that your prayer was answered and cease to worry over the matter. In making our decisions we have to walk by faith, and let us have the peace that comes from faith.

* * * * *

You may not have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficent life, if you will practise this lesson of shedding around you the grace of human tenderness, in word and act and by the spirit of your life.—The Lutheran.

* * * * *

The situation which is exactly to our liking has not yet been discovered. Most people go in search of it, but no one finds it; and the wisest thing is to play the man in the place you are in, while you are in it, until you are called to play the man in the better place.—J. G. Greenhough.

* * * * *

Conscience appears to have a threefold office: First, it is a witness, testifying what we have done; second, a judge, passing sentence upon what we have done; third, it in some sort executes the sentence by complacency in the well-doer, and uneasiness in the evil-doer.—Wesley.

* * * * *

It is in vain to talk of holiness if we can bring no letters testimonial from our relations. Can he be a good Christian that spends all his religion abroad, and leaves none for his home? Grace does not teach us to love our relations less than we did, but to love them better. What art thou within doors?—Gurnall.

* * * * *

To be effective, a man's education must become a part of himself as he goes along. All of it must be worked up into power. A little practical education that has become a part of one's being and is always available will accomplish more in the world than knowledge far more extensive that can not be utilized.

The Value of a Child

Sermon preached in St. John's Church, Sault Ste. Marie, Ont., before the Rural Deanery of Algoma, by the Rev. R. A. Hiltz, General Secretary of the Sunday School Commission and published at the request of the Deanery.

"Out of the mouths of babes and sucklings hast thou established strength, because of thine adversaries, that thou mightest still the enemy and the avenger."—PSALM 8: 2.

PREACHING at the World's Sunday School Convention in the year 1910, the Rev. F. B. Meyer, the president of the Convention, commenting on this verse, used these words: "The main thought of this Psalm is the contrast between *Bigness* and *Greatness*."

And does not this give us in a word the key to the Psalmist's thought? He is thinking of the proper destiny of man and marvelling at the idea of man's being chosen as "the chief revelation of God and His representative on earth."

At first the "Bigness" of the Universe seems to make man so insignificant. Compared with the starry depths of the firmament man seems but a mere atom. No wonder the Psalmist asks, "What is man, that thou art mindful of him?"

And if the Psalmist felt that way in his day how much more would he feel the contrast today when he had revealed to him all that modern astronomy has made clear?

But "Bigness," while at first it overwhelms, does not, after all, constitute the importance or value of anything. As a matter of fact, it is the poet's contemplation of the Heavens "with all their wealth of mystery and magnificence which, by the law of contrast, turns his gaze to man." Nature is wonderful, undoubtedly, but man is more wonderful still, for he is, by his nature, only less than God.

There is an old Greek saying, "Man is the measure of all things," and when we think of man's nature and position and destiny in the original purpose of God we can accept the saying as true. Here we have *greatness*—not simply *bigness*. The universe is big, truly, but the smallest child—the tiniest infant in the cradle—is great and greatness is always more than bigness.

And so we find the Psalmist, after his first contemplation of the wonders of Nature, adjusting his thoughts and getting a truer perspective which enables him to say in the words of our text: "Out of the mouths of babes and sucklings hast thou established strength, because of thine adversaries, that thou mightest still the enemy and the avenger."

Or, to put it in ordinary language: God has ordained that even the feeblest representatives of humanity shall champion His cause and put to silence those who oppose His Kingdom.

Now, this idea of the Psalmist brings to our notice one of the most important themes upon which to centre our thoughts, *viz.*, The Value of Child Life—of Human Nature—as seen in its wonderful possibilities.

Life is the greatest gift of God, and the coming of a life into this world is an event fraught with the greatest consequences, not only to the being in whom the life is but to the whole generation, the race, the world. It requires but little thought to realize this. "As the child is so the coming age will be." Each life is helping to determine the answer to that great question, whether this old world shall move onward into darkness or into light. And this being so, how tremendous is the responsibility which rests upon the shoulders of those who are entrusted with the great task of training that life—of directing those powers so that

they will contribute to the highest, the best.

Let us endeavour, then, to see just wherein this value of the child life of our land consists, and to determine what our contribution must be to enable the child to enter into the fullness of his glorious heritage.

1. Wherein the value of the Child's life consists.

One might answer this question simply by saying that God has put the child in the very centre and that any attempt to change this divine order would be disastrous. When our blessed Lord took a little child and set him in His arms—it was no mere spectacular display but an act of great significance. When, on another occasion, He declared "of such is the Kingdom of Heaven" He was emphasizing the same truth. Try as we may, we cannot get away from the fact that "the future of the home—the Church—the nation—the world is wrapped up in the child."

Is it not true, as one writer so well puts it, that "the world's work organizes about the child? For him the husbandman plows and sows and reaps; for him the builder builds; and for him the miner delves. A child's hand, in fact, is upon the lever of every engine; steam is his obedient slave, and electricity is his wonder-working genie. For, when you follow the circles of human activity, however wide may be their reach, you will find that, slowly but inevitably, they draw in about one common centre, and at that centre is the child."

But again, is it not also true that the spirit of patriotism centres in the child. The true patriot does not think of the present need only. It is not his country's present interests alone which demand his best thought and action—but the future glory and prosperity. He builds not for to-day but for the years—the centuries which are to come. If it were not so, what would be the use of the awful sacrifices which have been made and are still to be made by those near and dear to us in this great world-struggle? What are our armies fighting for to-day? Is it simply to bring about a better situation for the present? If it were so, it would probably be easy enough to come to terms of peace. But it is because we feel it necessary to ensure to future generations that the sufferings which the present generations have been called upon to experience shall be impossible in the days to come. The patriot, to-day as always, must dream not only of his own children but of his children's children and of all the coming generations.

Once more we may see the greatness and value of the child in the child's susceptibility to God.

God can find something in human nature which responds to His own nature and which satisfies His heart hunger for love.

Do we desire evidence of this? We may find it not only in the words of our text but in its implied prophecy, in the revelation of God as found in Jesus Christ. The fact that God revealed Himself as a Child was not only no stumbling block to the shepherds, to the Magi, to Mary, to Simeon, to Anna and to many others who were looking for the consolation of Israel, but may we not say that it was a method of revelation which made the revelation all the more readily understood? It is forever true that the heart of a child is the best meeting-place for the divine and the human.

Think, too, of the significance of the Hosannas of the children in the Temple courts as they welcome this Babe of Bethlehem now grown to manhood. Here were the hearts of Priests and Levites, of Pharisees and Scribes, hardened; their minds so darkened that they could not perceive the Son of God, while these children, whose lips had been touched by the

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Add to this the evidence of our own experience and we cannot doubt, for "the fact that a child may receive and believe in God proves conclusively that it has a profound affinity with the Son of God, and, on this account, outweighs in value all the universe in which it lives."

Finally, we may see the value and greatness of the child in the child's capacity for rule as suggested by the Psalmist in the words: "Thou makest him to have dominion over the works of thy hands; thou has put all things under his feet."

We cannot read these words without being reminded of the commission recorded in the first chapter of Genesis bearing on this same theme.

It is true that man has lost his crown, but we still see some remnants of that ancient power. When we think of the way he has succeeded in harnessing the forces of nature and in taming the brute creation, we recall this promise of dominion; while in Jesus Christ, perfect man, as well as perfect God, we see a prophecy of the fulfilment of this promise in its highest sense for in Christ we, too, shall reign and rule.

Now the beauty of it all is that in every child we may see the latent possibilities of this same power. As each life comes forth from God, the Divine Creator has an ideal which He wishes that life to attain. Every detail in the great plan is possible of attainment. No power, skill, talent that is needed for such development is lacking. Each one is endowed, embryonically, as it were, with that which is necessary for its accomplishment. And if these powers and talents are made use of and developed in the right way it is quite possible, through Christ, to attain the goal. "The Babe of Bethlehem is the prophecy of the possibilities of every child." Each one may be to his own age and generation such a leader as will help to lift mankind nearer to the Heavenly Father Himself—one called of God for a definite task—an Abraham to arrest the drift of unbelief—an Isaiah to withstand the drift of corruption—a Wilberforce or a Shaftesbury to espouse the cause of the weak and the suffering—a Carey or a Morrison or a Judson or any one of that long line of leaders to carry the light of the truth into the fields of darkness or, it may be, one of those many unknown workers whose praises are unsung and whose deeds are undiscovered to the eye of man, but who are doing their duty faithfully and well in their own little quiet corners, where God has placed them—doing it in such a way that, when the books are opened and the life history of each one is revealed, it will be found that they, too, by their lives, have built up characters that will stand the test and that they have contributed their share towards the realization of God's wish for the world.

2. Our contribution to enable the child to enter into the fullness of his heritage.

So much for the value of child life as seen in its wonderful possibilities. There remains, however, the very practical issue—viz., what is our duty to the child—how shall we enable him to enter into the fullness of his glorious heritage?

There are just three things I would ask you to remember in this connection:—

(1) No effort can bring better results, either to the Church or to the nation than that which concerns itself with the education of the child, and especially his religious education. It is unnecessary that I should speak of the importance of providing adequately for the general education of our boys and girls and young people. We are living in an age when such education is strongly enthroned. There is need, however, of reminding ourselves very emphatically that we are in danger of leaving out of our educational system the one thing which alone will give it that vitality and power which we wish it to have—viz., religion. Any education which does not provide for all the normal capacities of the mind cannot be regarded as true education.

Now I believe that when the Church fully realizes this and recognizes "the extent, value and power of her high calling, she will turn to the religious training of her youth with a common consent that here she must take her stand. Three times in a century God recreates the world through childhood. With each new generation He impanels a new jury to try the case of truth against error and holiness against sin. If there were no deaths or no births we might well despair of the world, but the Kingdom and the King are forever born anew in the life of the little child."

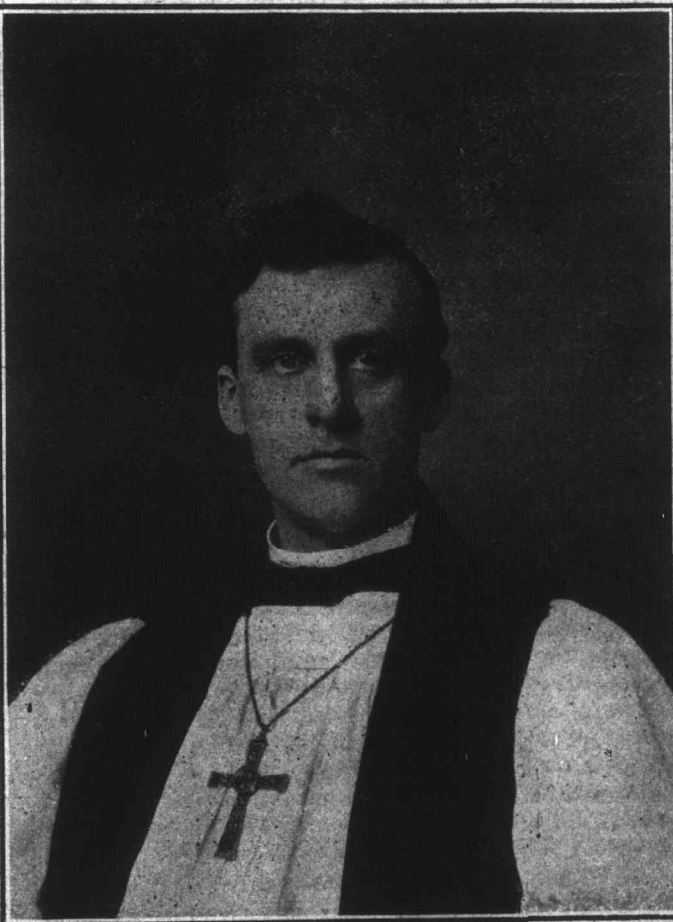
We cannot make any mistake here for our own judgment corroborates the testimony of many a wise leader of the past. There is a story told of

(Continued on page 704.)

The Theological Novel and Mr. H. G. Wells

THE theological and religious novel is not one of the things in this world for which everybody can feel thankful. Many a young reader has had his first mental growth warped into the deformity of life-long doubt by being put through the forcing frame of some author's religious difficulties. It is poor tactics to engage an opponent for whom we are not prepared. But the readers who have never taken the time to "think through" are the very first to bolt the musings of an author who, ten to one, is more qualified to describe scenery than theology, and as a consequence their spiritual digestion is awry for years afterwards. Some few authors lead the way through to solid ground, but it is fairly true to say that most leave their readers floundering in the muskeg. It requires little brains to point out the muskeg, but it takes a lot of brains to get through it. Wise travellers go around it.

Popularity the theological novel will always have with some readers. It enables them to take their



RT. REV. J. A. RICHARDSON, D.D.,

who has been asked by the House of Bishops to visit the Canadian Soldiers at the front.

religious teaching in self-appointed doses and from physicians who they foolishly imagine are impartial and trustworthy because they are not in the pay of the Church. But H.M. the Public is a harder paymaster than the Church. The appetite for denunciation and caricature must be satisfied. To this appetite most theological novelists are slaves. They must produce something which will sell. Hence the temporary value of their books. We never hear now of a score of books which in their day drew the fire of the heavy artillery of the Church. Why? Because they dealt with some over-emphasized phase of a period of transition. Each generation has its own viewpoint and problem. The novelist who is sharp enough to scent the problem can write a "good seller" but he pays the price unless he is great enough to show the universal in the particular.

George MacDonald may be considered the father of the theological novel, for in his hands theological questions were first made the dominant issues of a work of fiction. He combated the notion of Fate and Hell, popularly attributed to Calvin, in works such as "David Elginbrod" and "Robert Falconer." Twenty years later Mrs. Humphry Ward produced a much-read book, "Robert Elsmere," in which the hero after being worsted by the squire, who was somewhat of a "higher critic," goes out in a somewhat farcical fashion to worst others in his old position. In the "Autobiography of Mark Rutherford," that

marvel of drabness, there is portrayed a nervous, anaemic clergyman, who saves himself from the inadequate faith of his own imagining by a modified stoicism. But he is pitiable, not admirable, and Robert Elsmere is not intellectually alert. The reader cannot help but wonder what would have happened to the squire panoplied with his library if his opponent had had a better grounding in philosophy and stronger mental fibre.

There is another large class of novels hardly justifying claiming the description of theological, which are so shot through with faith or doubt that they give definite religious and ethical impressions, such as George Meredith's "Ordeal of Richard Feverel" and "The Egoist." The spiritual significance is apparent in the former in which Vernon Whitford is an average man with honest convictions which are fundamentally Christian, though not expressed in conventional religious and ethical language. The perusal of the latter will discover his own sin to many a man. Thomas Hardy in spite of his pessimism has characters which teach deep lessons, for "a soul's specific gravity is permanently less than that of the sea of troubles into which it is thrown."

Kingsley's "Hypatia" might be called a theological novel. Its use of early Christian background and characters found a host of imitators. There was introduced into Fiction the portrayal of sacred scenes and persons. As soon as the suspicion with which this was at first regarded wore off, there was a deluge of "Early Christian" novels. Some were mere humbug, yet the vogue such stories had is easily accounted for. Fortunately some books of the calibre of Lew Wallace's "Ben Hur" were of literary merit and reasonable historical accuracy.

The religious element combined with adventure is strong in the work of such authors as Rev. C. W. Gordon, Mr. Norman Duncan, John Watson, and in some books of Sir J. M. Barrie. Such stories as "Auld Licht Idylls" and "Beside the Bonnie Brier-Bush" have their appeal because they are something more than well-told tales. They are stories, sane and true, of men and women whose faith grew strong and triumphed at the last. They are books with a lift in them.

An earlier type of helpful religious novel was "John Inglesant," no doubt the best of its class. It set out the mystical side of religion with singular charm. The popularity of Mr. Short-house's book was an evidence that the appetite for spiritual things was keen, because no one would think of reading the book as a pastime. Marie Corelli is a writer who has exploited theological themes profitably. The value of her work varies. In "Barrabas" and the "Sorrows of Satan" there is rather the prostitution of mystical to the purpose of fiction. Even in her "Master Christian" the Christ-child seems to serve a convenient "deus ex machina" for the plot, notwithstanding some good parts. Her latter books, "Holy Orders" and "God's Good Man," have been on saner lines, but she has to live down a reputation for the sentimental and bizarre.

Winston Churchill's "Inside of the Cup" is one of the last theological novels. The Virgin Birth and the Resurrection are his particular objection and social work the relief. His best character was the old man who lived according to Christian ideals of service without knowing them as Christian. He leads the van of a host of writers who find in philanthropic activity a placebo from the haunting inability to "think through."

The latest accession to the ranks of the theological novelists is Mr. H. G. Wells. He first appeared in the literary world about fifteen years ago. His output of imaginative fiction and short stories has been tremendous. He made his debut into the theological class with "Mr. Britling Sees It Through" two years ago. It was not altogether a surprising move because he had shown an interest in social and philosophical questions in some of his previous works. His last book, "The Soul of a Bishop," is entirely concerned with theological questions, without the war-issue as a stimulus to the author and a point of contact with the reader.

The burden of his book is that the Church's conception of God is all wrong. He expounds the same idea which was outlined in "Mr. Britling Sees It Through" and was expanded in "God the Invisible King." He seizes the novel as a weapon of theological controversy to get his ideas before an increased public. We credit him with sincerity and seriousness of purpose, but for all that, he has a large element of denunciation and caricature, the usual stock in trade. Perhaps it is to persuade the buyer that he has value for his money.

He makes the difficulties of theology an excuse for dismissing organized Christianity. His starting point is the question of the Trinity, regarding

(Continued on page 704.)

NEW BOOKS

Sunday School Helps for 1918: Tarbell's Teachers' Guide.

By Martha Tarbell, Ph.D. Fleming H. Revell, New York. (465 pp.; \$1.25 net.)

For thirteen years Dr. Tarbell has been publishing her excellent S.S. helps, and they each year meet an expectant and increasing circle of teachers. This year with the Improved Uniform Lesson Course of the International Committee the Guide presents material that is admirably graded for the use of all classes from Junior School up to Bible Classes. The notable features of the Guide are the explanation and illumination of the Bible texts, the orientalisms, the historical and geographical settings, the vital treatment of the advanced topic in its bearing upon every day living, and the suggestions for discussion with references to chapters in books which give further help. It is one of the fullest and best annual volumes for teachers of seniors and adults, while other features make the volume of supreme value for teachers of earlier grades. It is well printed, bound and illustrated.

Arnold's Practical Commentary on S.S. Lessons.

Edited by Rev. David S. Warner. Fleming H. Revell, New York. (233 pp.; 75 cents net.)

Arnold's commentary aims to give the information which every teacher should have, and some find difficulty in procuring. In arrangement it is adapted for rapid work. Its comments are brief and practical to a degree. The Practical Applications are very suggestive for Senior classes and Bible classes.

The Gist of the Lesson.

By R. A. Torrey. Fleming H. Revell, New York. (154 pp.; 25 cents.)

A little vest-pocket companion for the busy teacher who must snatch the leisure moments of travelling for preparation. Splendid expositions, pointed applications. Dr. Torrey never loses sight of the ultimate aim of Sunday School teaching, the saving and training of souls in Christ.

A Canadian Twilight and Other Poems of War and of Peace.

By Bernard Freeman Trotter. McClelland, Goodchild and Stewart, Toronto. (127 pp.; cloth, \$1.25.)

Bernard Freeman Trotter was a Second Lieutenant in the Eleventh Leicesters and was killed in action in France on May 7th of this year. He was born in Toronto in 1890, the son of Professor Trotter of McMaster University. He was in his senior year at McMaster University when war broke out, and at once joined the Canadian Officers' Training Corps. He completed his University Course and an opportunity being given to join the Imperial Army he went overseas, and after a short course in England went to France as a Transport Officer. The greater part of his poetry was written while at College, and while it does not show great depth of thought is full of beautiful rhythm, and nobility of sentiment. His choice of words and facility of expression make his poetry very pleasant reading, and we feel certain that had he been spared he would have risen to a foremost place among Canadian poets.

Anne's House of Dreams.

By L. M. Montgomery. McClelland, Goodchild and Stewart, Ltd., Toronto. (346 pp.; \$1.50 net.)

Mrs. Macdonald's throng of readers will welcome another volume from her pen. It has lost none of its winsome attractiveness. In this story our friend, Anne, withdraws to the background, and brings into her "House of Dreams," new and strikingly original characters. They develop under the magic of her friendship and home life in a natural but strong manner, and the longings and passions of the human race are as clearly portrayed in the isolated gulf land, as they could be in the busy life of the city. "Captain Jo," "Aunt Cordelia" and others form a group which holds one's attention to the end. The tragedy which seems to envelop Leslie Moore lifts in a most ingenious and skilful way, and into her sombre life, sunshine comes with the great glory of love fulfilled. This is a wholesome, refreshing, and strong story, a splendid sequel to "Anne of Green Gables."

The Bible Lesson

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

Twenty-third Sunday after Trinity. Nov 11th, 1917

Subject: Ezra and Nehemiah Teach the Law.
—Nehemiah 8: 1-4a; 5, 6, 8, and 12.

THE two great leaders of this period now appear together. Nehemiah has succeeded in building the wall and setting up the gates of Jerusalem. During the time occupied by this work, Ezra may have been absent from the city, or, as priest and scribe, his particular work did not call for special mention. Now, however, he seems to take the first place again. The people are to be taught the Law of God. Both leaders are enthusiastic about it, but it comes more especially under the control of Ezra. It is the proper work of the priest-scribe.

1. **A popular demand for the Word of God.** Ezra had received a Royal Edict from Artaxerxes to teach and enforce the Law of God in the Jewish Colony, but for some reason he had not been able to do it. His reformation of the marriage laws and the disturbed state of the country had fully occupied the minds of the people. A period of tranquility came after Nehemiah had made Jerusalem secure. Then the people asked that they might hear the words of the Book of the Law which they knew was in the possession of Ezra.

2. **The people heard with attention.** The vast concourse which was gathered in the broad space before the water gate listened with keen attention. As much depends upon the hearer as upon the reader. Our Lord not only said: "Take heed what ye hear," but, also, "Take heed how ye hear." Congregations ought to listen to the lessons and other parts of the Church service, as well as to the sermon, with the same keen attention they would give to a play or a political speech. Indeed, no good can come to the hearer unless he be attentive. In the army the command, "Attention!" is first given that the men may be prepared to obey quickly other commands. The great congregation before the water gate had the splendid quality of sustained attention. From morning until noon they listened to the reading of the Law. The finest tribute is paid to this congregation in the words: "The ears of all the people were attentive unto the book of the law."

3. **The people received the Law with reverence.** Ezra stood upon a pulpit erected in the open square. When he unbound the book and opened it all the people stood up showing their reverence for God and God's word. For like reasons our congregations stand at the reading of the Gospel in the church. Before he began to read Ezra offered thanksgiving to God (v. 6), and by lifting up their hands in an attitude of prayer. They bowed their heads and worshipped.

4. **The Law of God explained.** It is stated in v. 8 that the meaning was made clear by explanation. The reading was in the Hebrew tongue which, no doubt, all understood, but books could not be multiplied as they are to-day, so that every one might have a copy. Besides, explanation is always needed. It is part of the work of the Church to explain the Word of God and to impress the meaning of it on the minds of men. Our Sunday Schools are engaged in this work. The office of preaching is for the same purpose. The Holy Scriptures are our standard of doctrine, "So that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of the Faith." (Art. 6.) Yet we can not do without the living voice of the teacher.

5. **Nehemiah supports Ezra in this work.** He believed in prayer and the value of the Law of God as much as Ezra did. His mission, however, was political. He was the Tirshatha, or Viceroy, who had been sent by Artaxerxes to fulfil a definite commission. That work was now practically done, but he used the power of his great name and influence to assist Ezra in his spiritual work. There is a special influence and enthusiasm which laymen of the Church can employ in the furtherance of God's work. It is a fortunate congregation that can count on the help and encouragement which laymen of influence give to their clergy.

6. **A religion of cheerfulness.** Many of the people wept when they found that they came so far short of the standard of God's Law. It is characteristic of Nehemiah that he pointed out the uselessness of lamentation over the past and that he gave them the strong practical exhortation: "The joy of the Lord is your strength."

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE attitude of the Provincial Synod of Canada in praying the General Synod to introduce a prayer for the dead indicates that an important section of the Canadian Church feels that the restrictions placed upon the revisers at the outset of their work was a mistake. "Spectator" does not propose to discuss the subject of praying for or to the dead, beyond saying that, in his opinion, even the most ardent advocate of the proposed change could hardly believe that the spiritual benefit brought to the Church by such action could compensate for the disturbance and unsettlement that would follow in its wake. The Church does not presume to place any limitations on the private devotions of her people and therefore, all who desire to remember those who have entered into the spirit world, are at liberty to do so whenever they choose. The first Prayer Book of Edward VI. certainly contained such prayers, but they were subsequently eliminated, and it was in regard to the doctrines of the Prayer Book of George V. that prohibition of any changes, actual or implied, was set forth by the General Synod. It is not because of that inhibition, however, that "Spectator" would object to the consideration of such a subject, but rather on the ground of the subject itself and the probable consequences. As a matter of fact, the writer has always regarded those initial limitations imposed upon revision, as unwise and unprofitable. To lay down rules concerning revision before revision was taken up at all, simply tied men's hands before the subject had received adequate consideration. It was bound to block the way for thoroughness in the great work. The Church in Canada can be trusted today and to-morrow quite as safely as yesterday and the day before. Now that the Provincial Synod of Canada, including four members of the Upper House, is prepared to waive one restriction, there is hope that it may not object to the withdrawal of that second restriction regarding the inviolability of the ornaments rubric. No revision of the Prayer Book in Canada should be allowed to become law in the Canadian Church without a deliberate and searching consideration of that rubric, and the Act of Uniformity that goes with it. As a matter of fact, the whole question of revision and its essential details is only beginning to be discussed by the Churchpeople of this country. If the tentative conclusions of the Revision Committee were given out after each meeting, the revisers would receive far more aid in their arduous work from the Church at large. Trust the sanity and good faith of the Church is, in the long run, the best policy. Many points in the interim revision, now in tentative use, will manifestly have to be gone over again. Wouldn't it have been far better to have had these matters laid before the public in advance of the final draft, so that the revisers could have the benefit of the judgment of the Church public before they affixed their signatures to it. The same argument applies to the coming draft. Two or three vigorous revisers may impress their opinions upon a small committee, but they might be quite unable to stand up against the body of Church opinion and wisdom which eventually must be the deciding factor. The Revised Prayer Book must meet the spiritual needs of the Church in Canada and Canadian Churchmen should have the amplest opportunity to reveal their needs and measure the efforts that are made to supply them.

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A Canadian Bishop, in discussing the recent meeting of the M.S.C.C., gave expression to two criticisms. First, he thought that the reports and agenda paper ought to be in the hands of every member of the Board of Management well in advance of the meeting. Second, he felt that there was a growing tendency to centralize the work of the Board in the Executive Committee, and thus have the great body of the members more or less as onlookers of the vital work of the Church in its missionary aspect. "Spectator," presumably, ought to allow his Lordship to give publicity to his own views, but inasmuch as the M.S.C.C. is a public body in which the whole Church is interested and represented, and its acts are the acts of the Church, such a feeling existing anywhere is worthy of consideration. No argument is necessary to enforce the first proposition. If men come from the Atlantic to the Pacific to consider subjects pertaining to the welfare of the Church, they should have ample opportunity to come prepared to take an intelligent and helpful interest in the deliberations. It is a waste of good intellect to

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have it otherwise. A suggestion is all that is necessary to correct such an oversight. In the next place the relationship of an executive to a full board is always more or less difficult to adjust. The executive must of necessity deal with numberless details that would be waste of time to thrash out anew in the larger body. At the same time, a committee that must originate as well as execute work, should take the utmost care to keep the higher authority fully informed of all its important decisions and plans. Every member of the Board should be an instructed and wholehearted defender and advocate of the deeds and policy of the executive, and therefore every member should have the fullest information concerning those things in which he is interested. There is nothing that so disarms suspicion and criticism as a ready willingness to answer all questions. The difficulty that has been suggested is due no doubt to the desire to hasten the proceedings and to limit the time of the session. The recent meeting of the Board was concluded in one day. It isn't difficult to see that men will not travel two or three thousand miles once a year to witness a board rush through a year's work like a limited express. If one member has doubts concerning the wisdom of such haste, it may be taken for granted that others are of like mind.

"AMPLIUS."

It is told of a great missionary to the heathen, that, when he lay a-dying amongst the barbarous people whom he had learned to love, even after his fast-glazing eyes could no longer see clearly and his pale lips were stiffening into their long silence, his spirit was busy about his work. His last word, showing that visions of further conquest had flashed before his eager mind, was "Amplius"—Onward.

Jesus, in concluding His parable of the "Good Shepherd," spoke to His disciples of "other sheep" whom He must bring into His fold. Uncounted multitudes of these in heathen lands are still waiting for the followers of Jesus to bring to them the glad message of the Saviour's love and care for them. "Amplius" should be the motto of the Church, as she presses on, never to rest, until the last wandering sheep has found shelter and safety.

Only as the disciple shares this Divine solicitude for those still outside the fold, has he entered into the spirit of the Good Shepherd.—"East and West."

HOW SOME CHRISTIANS GIVE.

In the matter of individual giving the most striking instances of sacrifice come from the newly converted heathen, giving out of their deep poverty. Eighty per cent. of the work of the Korean churches is already self-supporting. Hundreds of Korean leaders and lay preachers serve without remuneration.

Dr. George Heber Jones reports that "Korean men have been known to mortgage their own houses that mortgages might be removed from God's house; to sell their crops of good millet intended for family consumption, purchasing inferior millet to live on during the winter, and giving the difference in price to the support of workers among their own countrymen. And thousands of them last year gave from one week to one month each to the work of proclaiming the Gospel to neighbouring and distant communities."

A story is told of an Indian who one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The Bishop asked, "Why?" He said: "One dollar for me to give to Jesus, and one dollar for my wife to give." The Bishop asked him if it was all the money he had. He said: "Yes." The Bishop was about to tell him, "It is too much," when an Indian clergyman who was standing by, whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."

In a mission station in China, a man appeared recently bending under the burden of a large sack. A wrinkled hand stretched from the mouth of the sack held out to the missionary a small string of cash. The man's aged mother had so coveted this joy of bringing her collection to the mission with her own hands that he had brought her in a sack, the only vehicle he could afford. The happy face of the old woman was touching to behold when it was learned that the offering was cheerfully given from poverty so severe that she was compelled to mix earth with her scanty food that it might seem to go farther in satisfying the craving of hunger.—"Southern Churchman."

Chaplains' Conference

LETTER II.

By JOSEPH FREEMAN TUPPER.

Somewhere in France.

IT will not be expected that I shall attempt to give more than a very inadequate synopsis of the forceful and helpful addresses that were given at the great Chaplains' Conference in France. I use the word inadequate advisedly and wish the reader to keep it in mind when reading this letter.

Number 20 in the Army Prayer Book (A. & M., 156) was the opening hymn, "Come, Thou Holy Spirit, come." Read the hymn through for yourself. It will help you to understand the purpose of the conference, for all breathed its prayer, better than anything I might write.

Sir Henry Horne, K.C.B., Commander of the first Army, who gave the opening address, commenced by saying that the gathering in itself was a proof of earnestness on the part of the Chaplains. It was unique. All, except the Roman Catholics, had met of their own free will, with the desire of doing their best to co-operate the one with the other. "Our spiritual campaign," said he, "is as important as what might be termed for want of a better word, the practical campaign." He realized that we must not only fight the Germans, but attain to the highest attainment. Morale and religion are very nearly bound up. Unless men go into action with a high morale, they will not do much. In closing, he stated: "It isn't time to stop until we arrive where we are aiming at."

Rev. Dr. Kelman, a prominent clergyman of the Church of Scotland, gave an inspiring address that will bear fruit in the lives of many. He has had the privilege of visiting three fronts—British, American and Italian. Speaking of religious life at the front, he said: "You can call it a revival of religion or what you like. There is something in the army which was not there before the war." He drew attention to the fact that at home some men are entirely out of touch with religious teaching. Do what you may they will escape all efforts of the Church to reach them. Here churchgoers and non-churchgoers are given into our hands. We get in touch with them. Referring to what we have learned, he reminded his hearers that the emotional and visionary value of religion among soldiers must not be forgotten. They choose sentimental hymns; they see visions and love to talk about the angels of Mons and the White Christ. But it is necessary to have more than the memory of a vision. Something is needed to bind experience. We need an intellectual and doctrinal religion. Dogma which consists in trying to express experience is necessary. Permanence is thus given. A creed must be short, but it must be there. Moral values must be remembered. Many men waste strong language in a most appalling fashion. The sins of the Tommies are open ones and are preferable to the sly vices of peace time. Ecclesiastical values are important. We have to remember that the Church must do the work in future. It is through the Church that God works. The conditions are violently extreme. We must face the social problems that the men are discussing. It is up to the Church to meet the situation. There must be reality. Life is real to men. We must be real. Be yourself. "Nobody who is not ready to give offence to a great many excellent people is fit for the kingdom of Heaven." Men are afraid of fear, wounds, mutilation, and of what might happen to those at home, but he had not met any afraid of death. In civil life death was a king of terrors, but death has overshoot his mark and at the front is considered but an incident in the day's work. He told a story of a woman's dream about her brother who had been killed in action. She dreamt she saw him joking with his comrades as usual and asked him how he could laugh in death. He replied that he was not dead, but merely waiting for a new uniform. Honour is a big word out here. In school days there was always a point we would not pass or let the other fellow pass. Great Britain stands firm on principle. The word mate is a soldier's word. Perhaps a certain style of preaching made Christ appear to the average man to be antique. He was made to appear to the man on the street as merely the Head of the clerical party. We must make Him to appear just as He is—the Friend as of old. "He ran up His hut among us." He is right with us. In a church in Italy there is a new figure representing Christ and it is called "Christ of the Trenches." It is the representation of a soldier lying dead. This is the day of the Cross.

Commission on Social Service

(Continued from last week.)

Commission Three—Social Service.

THE subject of the third Commission was "Social Service" as a means of developing the latent resources of Church membership. Dr. J. O. Miller was the chairman, and the Rev. Dr. Cotton was the secretary. After statements by both the chairman and the secretary, an animated discussion followed. The members were strongly of the opinion that the Church in her preaching must fearlessly expose and denounce the great social evils of the time, that only thus can the revival of religion, which we long for, come. Intemperance, commercialized vice, feeble-mindedness, political corruption, unsanitary homes, abject poverty, and the like, can only be effectively dealt with and eradicated, when we have created a social conscience, when every man recognizes his responsibility to make the world a better place both for himself and every one else to live in. When the Church deals with the individual, his sin must be brought home to him, not only as something which ruins his own soul, but makes it harder for others to resist evil and do what is right. And the Church must also bring home to her self-satisfied members many sins which they are as yet quite unconscious of—viz., their silence about or acquiescence in social conditions which they know are bad, and their failure to get behind every sane movement which has for its object the uplift of the individual and of the mass.

Considerable discussion was given to the ineffectiveness of the Church. Some contended that the Church had been absolutely lacking in spirit and farsightedness in dealing with the problems of industrial and social injustice. They demanded that the Church make a definite declaration and advocacy of reforms, particularly those affecting the working man and the poor. The working man had conceived the opinion that the Church was a class institution, supported by the rich and fortunate and in turn bound to support them. This notion could be removed only by the inception of a vigorous policy in favour of the less favoured classes. This policy ought to be carried to the length of parliamentary deputation and candidacy.

Some members instanced the stand of the Church on the temperance question, which they held was vague and hesitating almost up to the last. However, it was pointed out that this was only one of many social problems and that enough still remains to be done to enlist the enthusiasm and self-sacrifice of every man who names the name of Christ.

One member pointed out that even in the case of contagious diseases, the clergyman could do a great deal to educate people on the subject of sanitation and prevention. In the city he could draw attention to the bulletins issued by the Medical Health Officer, or could arrange for the officer or some good physician to speak to his people. Another member urged in forceful terms that the Church blocks the way to reforms by opposing free speech especially in her Synods; that she must give liberty to her own members and insist upon it also for every man. It was finally agreed that the Christianizing of the individual was the key to the problems presented, although the Church cannot delay her move until all her members were ready. It was realized that improved social conditions and the raising of the educational average do not inevitably mean the improvement of the individual, morally and religiously.

One member referred to the splendid propaganda already launched by the Council for Social Service and commended the series of pamphlets already issued under the able editorship of Professor H. Michell, M.A., of Queen's University, Kingston. He urged that clergy should read these pamphlets faithfully and both make their contents known to their people and encourage them to read them for themselves. Special mention was made of the two pamphlets on temperance and more particularly to the results of the questionnaire which attempted to reach in a scientific way the opinion of our clergy in the various provinces, where the Temperance Act is in force, and in those provinces, where the Temperance Act is in force as to its success or failure. Special mention was also made of Rev. Canon Tucker's pamphlet, which was described as a convincing and ringing call to the whole Church in Canada to take up the challenge of the great moral and social evils of

the day and to link herself up by parishes and dioceses with the Council for Social Service and the cause for which it stands.

FINDINGS OF COMMISSIONS.

Commission One. "The Returned Soldier."

(1) That the returned soldiers are to be treated not as a class, but as common citizens who have passed through an uncommon experience.

(2) That the Church should devote her main attention and energies to the spiritual welfare of the returned soldier.

(3) That the teaching element should be given a larger place in sermons, to provide a defined and related knowledge of the Christian truths.

(4) That the Church services should be marked by reality, and that permission should be secured for more flexibility in the Sunday evening service.

(5) That because the personality of the clergyman has been a determining factor in the attitude of many men to Christianity, the clergy should maintain personal touch by letter with the men of his congregation on active service, and show himself anxious to be of personal service when the men return.

(6) That the returned soldier should be claimed for active service in the Church, and made to realize that this help is necessary.

(7) That because susceptibility to religious influences is practically confined to men who have received some previous religious training, however little, there should be additional emphasis placed on the necessity of religious training in the home and in the Sunday School.

Commission Two. "The Canadian Church in Relation to International & Imperial Problems."

(1) That the Christian Church in this and other lands is confronting a world-situation unprecedented in opportunity, in danger and in urgency; and that this can be adequately met only by bringing to bear on all men individually and in all their relationships the influence of the life and teachings of Jesus Christ.

(2) That the war has demonstrated beyond question the interdependence of nations. Christian standards that have been recognized as applicable to individuals in the past must from now on be the standards of all nations that are in any sense Christian.

(3) That the special attention of the Church should be directed to the investigation and study of conditions with a view to the solution of the following: (a) the settlement and religious future of new areas of the Dominion, and those unoccupied by the Protestant churches; (b) the contact of Canada with the Orient with reference to those Orientals who come to us as immigrants, with a view to permanent residence, and those, such as students, who would and should come to us for the temporary purposes of study and for industrial and scientific training.

(4) That attention be given to the permanent and progressive development in the moral and spiritual realms of Canada's contribution to Empire in (a) the wise and vigorous dealing with intemperance, impurity and other associated evils; (b) the expression of a united Christian opinion as a restraining and impelling influence in the State.

(5) That study groups be formed in local centres for the investigation and study of racial, national, international and world problems, with special reference to the war and after, and the relation of pure Christianity to the solution of these problems. Text books such as "After the War," by G. Lowes Dickinson, Ramsay Muir's

"Nationalism and Internationalism," Mott's "Present World Situation," are suggested.

(6) That the unusual circumstances of the time emphasize the supreme duty which rests upon the ministers of the Christian Church, by the guidance of the Holy Spirit, to prepare for the time "when the kingdoms of the world shall become the Kingdoms of God."

Commission Three. "Social Service as a Means of Developing the Latent Resources of Church Membership."

Whereas industrial and social injustices and evils prevent the normal development of the potentialities of many of our fellowmen; and whereas the Church has not consistently set herself to alter the conditions which predispose to sin and whereas the Church has suffered misapprehension owing to her corporate inactivity therefore this commission finds:—

(1) That a more vigorous policy should be adopted by the Church and that such policy ought to be inaugurated by her Bishops and Synods.

(2) That all the clergy should cooperate with the Council for Social Service and secure the largest possible interest and assistance in its work.

(3) That the objection urged by some that spiritual work and social service are incompatible is baseless.

(4) That the curricula of our Theological Colleges should emphasize the study of civic and rural social conditions and problems.

(5) That Social Study classes should be organized in parishes on the basis of text books or such monthly magazines as "The Christian Commonwealth," or the "Gospel of the Kingdom." (See Bulletin No. 1 of Council of Social Service for text-books.)

(6) That because the present war conditions have brought into such publicity the sins of "profiteering," intemperance and impurity, the Church ought to make such declaration and take such immediate action as will leave her stand on these questions unmistakable.

FINAL WORD FOR MEDICAL BOARDS.

Official Bodies Must Pass on Each Man Called Up Under Military Service Act.

Ottawa, Oct. 16.—A number of doctors throughout the country have been writing here to ask if a certificate of physical unfitness from a family physician will be accepted at face value by a Medical Board instituted under the Military Service Act. The answer returned was a prompt negative.

Experience has shown that some family physicians are liable to be placed in an awkward position if certificates of physical unfitness granted by them are competent to secure freedom of responsibility under the Military Service Act for the sons of some of their patients. Doctors might easily be subjected to annoyances of a most disagreeable kind if the idea were to spread that any one of them, with a wave of his pen, might exempt a young man from military service. Under the scheme by which the Military Service Act is operated the authorities will be guided by the Official Medical Boards.

St. Andrew's Cathedral, Aberdeen, has been keeping its bi-centenary as a congregation and its centenary as a building during the present month of October. It is the youngest of the seven Scottish Cathedrals.

Prayer Book Studies

By
Dyson Hague.

IT was the proud claim of a great Churchman of a bygone day that our Prayer Book is so plain that even the ignorant may understand, so full that nothing is omitted really necessary in public worship, so particular that it comprises most things that we would ask in our private prayers, and yet so brief as not to tire any heart that is really devotional. And another great Churchman, in a moment of enthusiastic eulogy, says that, like the moon that shines with the borrowed light of the sun, our Prayer Book reflects the glory of the inspired Word, and that God's truth flows through it as the life river through the Garden of the Lord.

Certainly, there is nothing nobler in the compass of our Liturgy than the Collect, or Prayer, for all Conditions of Men, and the General Thanksgiving. The modern Church has set such a high value upon them that both the American and the Canadian Church have transferred them from their position in the midst of the occasional Prayers and Thanksgivings, to a conspicuous place in the body of Morning and Evening Service of Prayer.

The Prayer, or Collect, for all Conditions of Men, which is a short Litany in itself, was supposed to have been written by Dr. Gunning, about 1662. At that time he was a Cambridge Don, and afterwards became Bishop of

Chichester and Ely. He was one of the prominent men in the last great revision of the Prayer Book, and though very little is known about him now, his name should be held in everlasting remembrance for this beautiful prayer. It was probably a much longer prayer at first, and was cut down (probably by a ruthless Prayer Book Committee of Convocation) into the shape in which we now have it. There are three things about it which are very grand. First, it has a splendid missionary spirit. It begins with a glorious missionary plea, which turns the 2nd verse of the 67th Psalm into the very language of the Prayer Book, and gives the Church of England people for all ages such a comprehensive and world-embracing petition that no member of the Church of England ought ever to be either narrow in his outlook, or selfish in his spirit. "God's saving health," means, of course, God's salvation, that is—Christ. It is a prayer that Christ may be known. In the second place, there is in this prayer the noblest ideal of the Catholic Church. One of the vital gains of the Reformation of the Church of England was a new conception of the essential meaning of the term "the Catholic Church." When Cranmer said in the Bishop's Book: "I see that the Church of Rome is not, nor cannot worthily be called the Catholic Church, and that the unity of this one Catholic Church is a mere spiritual unity," he laid the foundation of that great doctrine of the Church of England, with regard to this subject in Art. XIX., and it is evident that both the letter and the spirit of this prayer include in the membership of the Catholic Church all who profess and call themselves Christians. It is a noble prayer for the unification and the pacification of all God's people of every name, and in the broader spirit of the Master it makes no unkind reference to either heresy or schism, but in the more excellent way makes prayer, not pride, the solvent of unity. It shows also that the unity of the Spirit (Ephes. 4: 3) must come first. In the third place, the tone of tenderness and sympathy

is almost sublime. It brings within its aspect the world-inclusive body of the bereaved, dividing them into three great categories: (1) We pray for those who are afflicted or distressed in mind; not merely the inmates of asylums and sanitariums, but the myriads of depressed and despondent souls everywhere; (2) we pray for those afflicted and distressed in body—the sick, the maimed, the wounded, the physically disabled; (3) we pray for those who are distressed about their domestic or financial condition, and the thousand and one troubles of modern life, and the Divine love is asked for their comfort and relief through patience and a happy deliverance. The conclusion is quaintly beautiful: "And this we beg for Jesus Christ His sake." You know that there was an old theory that the 's in our possessive case was a contraction of the personal possessive pronoun his—and this little sentence in the Prayer Book has been taken as a proof of this theory.

The General Thanksgiving was also a product of the post-Reformation period. It was composed by Bishop Reynolds, a most interesting personality. He

A General Thanksgiving.

was a great scholar in his day, and the Dean of Christ Church at Oxford; but he was a Presbyterian. He was a Christian man, of broad and generous affections. He was one of the first to welcome back King Charles II., and in order to show that his patriotism was above party, he let go his Presbyterian prejudice, and came over in full conformity to the Church. He was consecrated Bishop of Norwich in January, 1661, and if the workmanship of this great Thanksgiving prayer may be taken as an index of character, his must have been, indeed, a truly noble soul. The General Thanksgiving consists of two great sections. The first is a marvellous compendium of thanksgiving. The second is a marvellous standard of consecration. The thanksgiving part is initiated by the keynotes of humility and heartiness. Let the Churchman note well the tone of self-evacuation. It is most significant. See how we declare in the presence of the Father of Mercies (2 Cor. 1: 3), that we are unworthy, and that our thanks are not only hearty, but humble; a beautiful exemplification of that reverential and self-abasing tone that is so characteristic both of the New Testament and of the Church of England Liturgy. The breadth and amplitude of the prayer is emphasized by the repetition of the little word all. All Thy goodness to us; All Thy goodness to all men; All the blessings of this life; All Thy mercies. But the heart of this noble thanksgiving prayer is its central emphasis. Passing by almost lightly the things that seem to be all and end all of modern life, our comforts and privileges, it lifts high above all temporal and circumstantial benefits, the redemptive love of Christ. Above all comforts and luxuries and pleasant things it lifts aloft the Inestimable Love Gift. For Bishop Reynolds seems to have caught, and to have stereotyped for all ages of Churchmen the wonderful thought of 2 Cor. 9: 15; thanks be unto God for His unspeakable gift. But if the beginning is sublime, and the centre almost inspired, the latter part of the prayer reminds one of the concluding portion of the great Pauline epistles. It is so practical; it is so real. It sweeps aside formalism and externalism in the longing for the unfeigned gratitude of our hearts. It goes further still, and while by no means undervaluing lip service, pleads also for life service, and that not only Sunday service, but the service of all our days. Praying such a prayer as this surely Anglicans should be of all men most thankful, and their piety, of all piety, most practical.

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Preferments, Appointments and Inductions.

- Brant, Rev. R.**, Incumbent of Taber, Alta., to the Mission of Drumheller, Alta. (Diocese of Calgary.)
- Cassap, Rev. W. H.**, Rector of Levis, to be a Chaplain to the Forces, C.E.F. (Diocese of Quebec.)
- Hobart, Rev. C. H.**, Missionary on Labrador Coast, to be Curate at St. Matthew's, Quebec.
- Le Gallais, Rev. F. G.**, Missionary at Johnville, P.Q., to be in charge of Mission of Fitch Bay and Georgeville.
- Vibert, Rev. A. J.**, Missionary at Shigawake, to be Missionary at Sawyerville.
- Ward, Rev. James Edward, B.A.**, to be Assistant Rector at Trinity Church, Montreal. (Diocese of Montreal.)
- Ward, Rev. N. R.**, to be in charge of Shawinigan.
- Williams, Rev. H. R.**, Rector of Wyoming, Ont., in the Diocese of Huron, to be Rector of Johnville, P.Q.
- Winter, Rev. C.**, inducted as Rector of St. John's, Lansdowne, on October 10th by the Bishop of Ontario.

The Churchwoman

Huron Diocesan W.A.

The semi-annual meeting of the Board of Management of Huron's W.A. was held in St. James' Church, Stratford, on October 16th and 17th, the ladies of the parish providing hospitality for the delegates and luncheon in the schoolhouse. On Tuesday evening there was a round table conference on W.A. work, when questions were answered and difficult points explained. Among the subjects discussed were the thank-offering fund, missionary candidates, literature that would interest girls' branches, education of missionaries' children as truly missionary work, best methods of gathering funds, Junior work, and various points relating to the constitution. It was the first time such a conference was tried, and its success was generally acknowledged. Wednesday morning Holy Communion was celebrated by the Rector, Rev. W. T. Cluff, assisted by Rev. S. A. Macdonell, of St. Paul's, with a large number of communicants, after which the business session convened. Among the resolutions from the executive, the first was that of appreciation of the services of Mrs. Smith, the late treasurer and of sympathy with her relatives, which was received and reaffirmed with much feeling. The new treasurer, Miss Adelaide Smith, of

London, was welcomed and read her first report, though she assumed the office only a few weeks ago. It was announced that Miss Hart had kindly consented to act as secretary-treasurer of the "Leaflet." In order to stimulate mission study prizes are to be offered to branches on some of the competitions arranged by the General Board. Good reports were presented by other officers, especially the Dorcas secretary and the convener of the committee for the education of missionaries' children. Ten children are now taken by Huron, eight of them by Deaneries. One Branch has taken as "prayer-partner" the father of the child educated by their Deanery. Bishop Lucas sent his especial thanks to Huron for assuming the responsibility of two from Mackenzie River. A comprehensive report of the Indian work, replete with valuable information gathered by Mrs. Robinson, of Strathroy, was read, and Miss Fryer, who has worked as field matron on the Sioux Reserve, near Brandon, Man., spoke enthusiastically on the responsiveness of the Indians to teaching and kindness. Mrs. Sage conclusively proved this by reading a touching letter relating to Albert Mountain Horse, an Indian boy adopted by the Port Rowan Branch long ago, who has since made the supreme sacrifice in the war. Mrs. Waller and Mrs. Bowen told of the impressions received at the General Board meeting in Ottawa, speaking especially of the inspiration and help given in some of the addresses. Mr. Vale, of Hay River Mission, spoke warmly of the help rendered by the W.A., of the boat they had provided and the new school building, meeting all government requirements, and accommodating fifty children, which is now completely filled. At the evening meeting two forceful addresses were given to a crowded audience by Bishop Williams and Mr. Vale. The Bishop spoke chiefly of the foreign field, as there was no representative present. It was feared, he said, at the outbreak of the war that the effect upon the non-Christian nations would be most detrimental to mission work, as they would regard Christianity as a failure, but it had an effect directly opposite. Not Germany, but the Entente Allies were regarded as Christian. Britain went into the war, not for herself, but to keep her word and to defend the weak. The German ideal was one vast machine, drilled in German ways for the glory of Germany. The Entente Allies' ideal was a brotherhood of nations, held together, not by force, but by choice and goodwill. If Germany should triumph it would be a blow from which Christianity would not recover for a thousand years, and he urged the W.A. to do their utmost to win the war, and they have much to do. Then the preparedness of the foreign field, proved by the disintegration of their old faiths, the readiness to regard the West as their teachers in more than secular knowledge, and the great mass movements towards Christianity prove that this is the psychological moment to send them the Gospel, which is the only uplifting force the world has known for two thousand years, and the harvest is only limited by the energies of the Christian Church. Mr. Vale spoke again of the noble work done among the Eskimos and Indians of Mackenzie River diocese, its difficulties and encouragements. The great distances, the infrequency of mails, and the difficulty of getting in supplies were amongst the latter, Hay River being 980 miles' journey after leaving the railway. Mr. Whitaker was 1,100 miles further on and Mr. Fry 200 miles past him, carrying on a splendid work among the Blonde Eskimo, of which he gave incidents. The Mission at Hay River contains the only boarding school in the diocese. Some of the pupils come from homes 1,000 miles distant. A thor-

ough education is provided. The Ontario text-books are used, and the government inspector is gratified at the standing shown. The boys are taught fishing from start to finish. They have their own gardens, raised 1,100 bushels of potatoes last year, and were an immense help in building the new school. The girls are taught housework, sewing, making shoes, etc., and the spiritual work is kept up to the same standard. The Bible is taught in their own languages, and also in English. Great opposition is encountered from the Roman Catholics, who work on the superstitions of the natives by every means in their power, and whose schools and hospitals are manned by a staff ten times as numerous as ours. He, therefore, urged a continued and, if possible, an increased interest in the Mission and its workers. The Bishop closed with the Benediction, and the delegates returned to their homes after a most profitable gathering.

"The Daughters of the King" Meet in Annual Conference.

On Thanksgiving Day, October 8th, the twelfth annual meeting of the British Columbia Local Assembly of "The Daughters of the King" was held in St. Michael's Church, Vancouver, B.C. The Conference opened at 9.30 a.m. with the Holy Communion service, at which the Rector of St. Michael's Church, Rev. G. H. Wilson, officiated, assisted by the Rev. O. J. Nurse. At this service the Rev. G. H. Wilson gave the address, taking his text from the 6th chapter of the Epistle to the Ephesians, "With goodwill doing service as to the Lord." The delegates and other members, numbering about fifty, then assembled in the schoolroom, where the usual morning session was held, with the president, Miss Hilda Cartwright, in the chair. Mrs. G. H. Wilson warmly welcomed the delegates and others attending St. Michael's, after which the Rev. H. R. Trumppour gave an address, taking as his subject "The Temptations of Our Lord." Encouraging reports from the various Chapters were received, showing the work accomplished during the year, which included visiting, Sunday School work, Bible Study, Mission Study, while in some parishes the members had attended to the font roll and the sanctuary. The Self-denial Fund had been sent this year, as usual, to forward the work in the girls' school in the Aurucanian Mission in Chile, South America. One Chapter supports by voluntary contributions a little girl in the Zenana Mission in India, and another Chapter supports a child in Matsumoto, Japan. This year an extra fund, composed of voluntary contributions collected during the summer, was sent towards the support of the Church of England Temperance Hostel for Soldiers and Sailors at Brighton, England, where so many Canadian soldiers, especially those from British Columbia, meet on week-end leave. Three excellent papers were read, entitled "Nehemiah, the Patriot," by Miss Mills, of St. Michael's Chapter; "Soul-Winning: The Extension of Christ's Kingdom," written by Miss Lucas, of Christ Church Chapter; and "Encouragement," by Miss Hilda Hellaby, of St. Michael's Chapter. In order that any strangers present might hear what the Order of "The Daughters of the King" stands for, Miss E. Blaney, of Christ Church Chapter, read and explained its rules and objects. The Order of "The Daughters of the King," of which there are many Chapters throughout Canada and the United States, is a purely spiritual order, founded on somewhat the same lines as the Brotherhood of St. Andrew. It has for its object the spreading of Christ's Kingdom amongst women and the

Progress of the War

- October 22nd.—Monday**—Allied troops make further gains north-east of Ypres. Germans land troops on Russian mainland in Gulf of Riga.
- October 23rd.—Tuesday**—Gen. Petain advances two miles and takes over 8,000 prisoners. Austrians and Germans attack Italians.
- October 24th.—Wednesday**—Austrians and Germans prepare for heavy attack on Italians. Large numbers of German troops withdrawn from Russian front.
- October 25th.—Thursday**—Gen. Petain increases his gains to over 12,000 prisoners and over 120 big guns, besides many important positions. Austro-German forces break through Italian lines on the River Isonzo.
- October 26th.—Friday**—Italians suffer heavy losses in men and guns. Canadians capture important ground on Zonnebeke Road.

strengthening of parish life. The members adjourned for luncheon, after which a long and interesting "Discussion of Methods of Work" was conducted by Miss Anstie, when various questions of difficulty were brought up and discussed, after which the Rev. O. J. Nurse summed up in detail the proceedings of the Conference. The election of officers for the coming year resulted as follows: Honorary president, Mrs. G. H. Cowan; honorary vice-president, Mrs. G. H. Wilson; president, Miss E. Wray; first vice-president, Miss G. Rideout; second vice-president, Miss Sharp; secretary-treasurer, Miss M. Highmoor.

The Mothers' Union.

On Monday, October 8th, the Inter-parochial Branch of the Mothers' Union in Toronto met for the opening service of the season in St. James' Cathedral. The Rev. Canon Plumtre read the service, and the Rev. L. R. Sherman gave the address, taking as his text St. John 1:28, "Master, where dwellest Thou?" He showed that from the early days of creation, when God, having made all things, lastly made man in His own image, it was the Divine plan to dwell in the human heart. The speaker pointed out that individuals must answer the question in the text for themselves, and thought the subject appropriate for this gathering of mothers at the commencement of a new period of work. After the closing hymn for absent friends the meeting adjourned to the Parish House. At the business meeting the resignation of Mrs. Heaton, who has done splendid work as treasurer during the last three years, was regretfully accepted, and Mrs. Henderson was elected in her stead. A vacancy on the council was filled by Mrs. Crooks. Tea was served, but having respect to the food situation, it has been decided to discontinue this at future meetings for the present. A report of "The Mothers' Union Garden for War Production" was read. The ground for the garden is situated at the corner of Warren and Lonsdale Roads, having been lent by a member. The report shows steady work by a few, and most encouraging results. It is felt that had more Branches been interested the returns would have been even greater.

Fourteen missionaries of one Canadian Mission Board are now at the front. Most of them act as officers of detachments of Chinese artisans and labourers. This service is said to be simply invaluable.

Church News

Presentation to New Rector of Cataragui.

Rev. T. Austin-Smith, of St. John's Church, Oxford Mills, minor Canon of St. George's Cathedral, Kingston, and Precentor of the Cathedral, who succeeds the late Canon Roberts as Rector of Cataragui, was waited on lately at St. John's Rectory by members of the congregation and presented with a well-filled purse and an address, which bespoke the love and esteem in which he is held by the people of that congregation. Special tributes were paid to the Rector for the splendid work he accomplished during his five years' pastorate. Special reference was also made to the splendid assistance given to Mr. Smith by his wife and members of the family. The members of the Women's Guild presented Mrs. Smith, who has served as their president, with a purse, the Woman's Auxiliary of Acton's Corners, a silver plated casserole stand and Guernsey casserole, and the members of the Oxford Mills Women's Institute, a book of poems, "Omar Khayyam," also a life membership and pin to the Red Cross Society. Both gifts were accompanied by addresses. The young people of St. John's held a surprise party in honour of Miss Phoebe Smith, when she was presented with a cut glass bonbon dish, and also an address.

A Special Course of Lectures.

A series of Sunday afternoon lectures is being delivered by the Rev. Dr. Herbert Symonds in the Y.M.C.A. lecture hall, Montreal, commencing October 21, at 4.15 p.m. The lectures will be non-denominational and will be entitled: "Some Religious Problems of Our Times." The subjects and dates are: October 21, introductory, "The Religious Situation of Today"; October 28, "What is Religion?"; November 4, "Religion and the Idea of Evolution"; November 18, "The Bible in the 20th Century"; November 25, "The Problems of Providence"; December 2, "Creeds and Their Claims"; December 9, "The Church and its Claims." The lectures last about 35 minutes, and then be followed by a period for questions and discussions.

Death of Lady Barrington.

Death came suddenly at an early hour on Friday morning, the 5th ult., to one of Cape Breton's most distinguished women, Lady Matilda Barrington, Barrington Park, Sydney Mines. The end was entirely unexpected, and friends were greatly shocked when it was learned that Lady Barrington had passed away. The esteemed lady had been in her usual good health on the previous day, and had not complained of feeling ill when she retired that evening. However, she was suddenly seized the next morning, and died shortly after 2 o'clock. Lady Barrington was predeceased by her husband, Sir Yorke Ainslie Walker Barrington, some years ago, and has been a resident of Cape Breton for many years. A native of Windsor, N.S., Lady Barrington held the esteem and respect of a host of friends in this Province who will learn with deep regret of her sudden death. Two sons, Sir Yorke Barrington and John Edmund Fitzroy Barrington, both of Sydney Mines, and five daughters: Sibella, Halifax; Harriet, Quebec; Matilda, at home; Mrs. W. L. Chairgwin, and Bey Barrington, of Sydney, survive. Two grandchildren, Mary and Yorke Barrington, of Sydney, also survive, while one sister, Mrs. S. J. Mahon, resides at Toronto. A number of nephews residing in

Canada and England also survive, upwards of 20 fighting in France with the British and Canadian armies.

Lady Barrington's death has removed from Sydney Mines one of the most highly respected residents of that place. The deceased's father was of Irish parentage, and her mother a native of Devonshire, England. A prominent member of the Anglican Church at Sydney Mines, and a woman beloved by all with whom she came in contact, her passing away will be a distinct loss to Sydney Mines. H. E. Mahon, of Mahons, Limited, and George Mahon, manager of the Royal Bank of Canada (south end branch) are nephews, and Mrs. F. E. Elliott and Mrs. F. Gordon Zwicker are nieces.

Quebec Notes.

A special service commemorative of Trafalgar Day was held in the Cathedral of the Holy Trinity, under the auspices of the Navy League on the evening of October 21st. The sermon was preached by the Dean.

On Children's Day, the Dean of Quebec preached in Trinity Church at 11 a.m. and Capt. Reed of the Discharge Depot, addressed the children at 3 p.m.

Reception to New Curate.

The first of the season's entertainments by the St. Clement's Literary and Musical Society, North Toronto, was held in the Parish Hall, on October 16th, when an official welcome was extended to the new curate, Rev. Charles Carpenter and to Mrs. Carpenter. Rev. A. J. Fidler, the Rector, made the address of welcome, and Mr. Carpenter replied suitably. A musical programme was furnished by Miss Lillian Dryden, Norman P. Lambert, H. P. Thornloe, Robt. Boulden. The society will meet every second Tuesday.

Rev. Dr. Seager at St. Matthew's, Toronto.

The Rev. C. A. Seager, D.D., the Rector-designate of this parish, officiated at both the services in this church on Sunday, October 21st. There were very large congregations present both morning and evening. On the following evening Dr. Seager was given a very cordial reception by the members of the congregation, the meeting taking place in the school-house. Besides a number of his brother clergy, several of the local ministers of other denominations were present, as well as many old friends.

St. Matthew's, Hamilton, 30th Anniversary.

A series of special services commenced in St. Matthew's, Hamilton, on October 11th, in order to mark the 30th anniversary of the opening of the church. On this occasion, the Right Rev. Dr. Clark, Bishop of Niagara, dedicated a new Holy Table and memorial reredos, which has been placed in the church and the sermon was preached by Archdeacon Forneret. These special services were continued on the following Sunday. At the morning service the Bishop of Niagara unveiled two very handsome memorial windows which had been placed in the east end of the edifice. To the south was one representing St. Matthew, given in memory of Charles and Mrs. Bridges by their sons, Richard and Charles Bridges; and to the north was the other, representing the Good Shepherd, given in memory of Walter W. H. and Mrs. Scholfield by their children. The service was taken by Rev. W. E. White, the Rector, and the sermon was preached by the Bishop from the text Psalm 48: 1, 12 and 13.

From these verses the Bishop told of the love of the Jews for their temple and for the holy city, and he went on to declare that the Church to-day should be even dearer to Christian people than was the temple of old to the Jews. At the evening service Rev. T. C. S. Macklem, the Provost of Trinity College, Toronto, was the preacher. The Provost preached at the opening of the church 30 years ago. There were large congregations at both of the services.

Font Dedicated in St. Peter's, Cobourg.

A very beautiful font was dedicated at St. Peter's Church, Cobourg (diocese of Toronto), on Sunday morning, October 21st, by Bishop Reeve. The font was given by Mr. Arthur T. Wilgress, of Brockville, in memory of his son, Lieut. George Wilgress, who gave his life for his country. The sermon was preached by Rev. F. G. Orchard, Headmaster of Trinity College School, Port Hope. On a recent Sunday morning; the flags of five of the Allied nations were dedicated. These were given by various members of the congregation.

Thanksgiving Services at Wyebridge.

At the annual Harvest Thanksgiving Service of the Church of the Good Shepherd, Wyebridge, Ont. (diocese of Toronto), which was well attended, the special preacher was the Rev. N. A. F. Bourne, B.A., R.D., of Penetanguishene, exchanging with the Rev. W. F. Wrixon.

S.S. Convention at Aldershot.

A very successful Sunday School Convention of the Deanery of Wentworth (diocese of Niagara) was held at Aldershot on Thursday, October 18th. It began with a celebration of the Holy Communion in St. Matthew's Church. The Rev. F. W. Honey, Rural Dean of Halton, gave a fine sermon on "The Importance of the Christian Education of the Child." There were 64 communicants. In the afternoon 94 delegates listened to Rev. C. V. Pilcher, Toronto, on a method of unfolding the lesson, "The Rebuilding of Jerusalem by Nehemiah," and at a "Round Table Conference." The Ven. Archdeacon Perry, St. Catharines, conducted discussions on "The Church Catechism and the Prayer Book," and "The Young Communicant." At the luncheon given by the ladies of Aldershot, the Rector, Rev. H. J. Leake, gave the address of welcome, seconded by Mr. G. H. Sinclair, S.S. superintendent of St. Matthew's, to which Rev. S. C. Noxon, the new Rural Dean, responded. Mr. Noxon presided gracefully and effectually, while the congregation at Aldershot are to be congratulated. Various improvements are under way, the flowers, the new altar linen and the new basement were all admired, while the luncheon and tea were much appreciated.

The Governor-General at the Bishop Strachan School.

On Thursday morning, October 25th, the flag flew on the tower of the Bishop Strachan School in honour of the Governor-General, who had appointed that date to visit the school. Owing to the fact that the pupils all but filled the assembly hall, it was possible to accommodate only the council, corporation and officers of the school association. His Excellency was received at the tower entrance by officers of the council and the Principal, and his entrance to the hall was greeted

with a verse of "God Save the King," followed by the Bishop Strachan School *Gaudeamus*, sung by the whole school. In the course of a brief address of welcome, which linked the Duke's zeal as a Churchman in the same chain with that of the founders of the school, the Bishop of Toronto presented the head girl, Miss Helen Burnett, wearing the Governor-General's medal won by her last June. His Excellency's address was conceived in a spirit of sympathetic encouragement towards the aims of a Church School, and of ardour for the upbuilding of noble and progressive national life. He thought that the honourable reputation already won by the Bishop Strachan School, and witnessed by the successive attendance of daughters and granddaughters of its earlier pupils, should be an incentive to continually higher endeavour. He urged that pupils should be trained to every possible activity, so that in the years of peace to come they may hand on to the future the very best of that great heritage which every day we are learning now to value more highly. Mr. W. D. Gwynne spoke the thanks of all present for the Governor's visit, and took occasion to voice the loyalty of Canadians to the Sovereign whom his Excellency represents. The President, the Principal, the chairman of the building committee, and the Hon. Mr. Justice Hodgins, representing the corporation, then conducted the visitor through the buildings, where classes had been resumed. His Excellency remained for some time in the drill hall and expressed strong approval of the work done there. He showed interest in the war-time thrift exhibits of the domestic arts department, sampling some of the output of the cooking class; and before leaving paused in the kindergarten for a few kind words with its little people and their teachers. When proceeding to the south door on his departure, the Governor-General and his party found their route along corridors and stairways lined by a double file of uniformed girls whose cheers followed the departing motor cars with convincing evidence of the young people's appreciation of the visit.

King's College.

The "Advance Movement," which is just being launched to secure \$100,000 for King's College, brings that ancient University prominently before our Churchpeople in the East. The prospectus states that this appeal is made to supplement the recent extension movement, which was only half successful, and to wipe out accumulated overdrafts amounting now to about \$45,000. The President has made it clear that the College is in a very critical condition financially, and frankly states that if this aid is not forthcoming, the institution faces disaster. These overdrafts have grown from \$7,049 in 1912 to more than \$45,000 to-day, and they must increase, as the President points out, unless something is done. The interest charges alone now reach nearly \$3,000 per year. The Board of Governors were very reluctant to undertake such a campaign, but their action was endorsed by both the Maritime Synods, so that the appeal goes out with the strong approval of the Bishops and Synods of both dioceses. King's has had a chequered career so far as funds are concerned, and once or twice before has been in dangerous plight. Her endowments to-day are not greater than they were 25 years ago, and the record of the last generation is strikingly free from large or substantial gifts. Canon Powell, the late President, stated at the beginning of his regime that if King's was to live it must have \$125,000 more endowment. A campaign for that amount was begun, but only half the sum was

"God Save the King," the Bishop Strachan hymn, sung by the whole choir, which linked the Churchman in the ranks of the founders of the Bishop of Toronto's head girl, Miss Helen, the Governor-General by her last June address was conceived of sympathetic encouragement of the aims of a Church of progressive national character that the honourable victory won by the Bishop and witnessed by the presence of daughters and others of its earlier endeavours. He urged that in the years they may hand on to every day we are learning more highly. Mr.poke the thanks of all Governor's visit, and voice the loyalty of Sovereign whom his presents. The President, the chairman of the committee, and the Hon. members, representing the conducted the visitor's classes, where classes were held. His Excellency's time in the drill of strong approval of here. He showed in-time thrift exhibits of department, sample output of the cook before leaving paused ten for a few kind people and their proceeding to the departure, the Governor's party found corridors and stair-double file of united cheers followed the young with convincing young people's appreciation.

College.

movement," which is to secure \$100,000, brings that anciently before our East. The present appeal is made a recent extension was only half success out accumulated now to about \$100,000. The present has made it possible in a very financially, and if this aid is not institution faces drafts have grown to more than \$45,000 must increase, points out, unless reach nearly \$3,000 board of Governors to undertake such their action was en-Maritime Synods, goes out with the the Bishops and ceses. King's has ever so far as funds once or twice dangerous plight. day are not great-25 years ago, and last generation is large or substantial. Powell, the late the beginning of King's was to live 100 more endow-for that amount half the sum was

realized, and this proved wholly insufficient. Undoubtedly the present is an unlucky time to undertake to raise such a sum. But the Maritime Provinces are very prosperous, and it is to be hoped that King's will be given the help she so sorely needs. The condition of the College is a challenge and an appeal to the pride and loyalty of the Churchpeople of the Provinces. It will be a blow to the Church's prestige, and a distinct loss to her work, if King's College is not rescued from the disaster that threatens her.

Harvest Thanksgiving Services at Ingersoll.

Very successful Harvest Thanksgiving services were held in St. James' Church, Ingersoll (diocese of Huron), on Sunday, October 14th. The Rev. F. Wilkinson, of Toronto, preached at both morning and evening services. His sermons were direct and practical and the services were bright and inspiring. The Rector asked for \$600 as a thankoffering and \$625 was given by the congregation. This is the largest harvest thanksgiving offertory in the history of the parish.

Thanksgiving Service in St. Luke's, Ottawa.

On Sunday, October 14th, the annual Harvest Thanksgiving services were held in St. Luke's Church, Ottawa, the preacher in the morning being the Rector, Rev. J. E. Lindsay, and in the evening, Mr. Trivett, a returned missionary from China. The church was filled on both occasions, and the hearty congregational service, which is a characteristic of St. Luke's, was the expression of the people's thanks to God for his blessings, at both services. On Thursday, the 18th, which was St. Luke's Day, an anniversary service was held in St. Luke's Church at 7.30 in the evening, at which service Bishop Roper preached a strong and appropriate sermon. After the service a social evening was spent in the church hall, when the Bishop again spoke, voicing his pleasure at the evident prosperity of St. Luke's, and his earnest good wishes for its future welfare. An informal programme, under the direction of the church organist, Mr. Underwood, was given. Archdeacon Mackay was the special speaker of the evening and gave an able and humorous address, going back over the history of St. Luke's from the time it was called St. Paul's, and touching on its progress under its successive Rectors—Rev. Mr. Garrett, Canon Read and Mr. Lindsay. Excellent music was furnished by Mrs. Gray and her two sons, whose violin selections were much appreciated. A "Shower" for the soldiers at the front was also a feature of the evening's gathering, and many articles in kind were contributed, besides a substantial sum of money. Refreshments were served, and a very pleasant evening was brought to a close by a few words from the Rector, and the singing of the National Anthem.

Assistant Rector of Trinity Church, Montreal.

The Rev. James Edward Ward, a graduate of the Universities of Toronto, and of Oxford, who, for the past two years has been serving as a Chaplain at the front, has been appointed to succeed the Rev. G. Q. Warner as the Assistant Rector of this church. Mr. Ward is a Yorkshire man and had only been ordained to the ministry in the year preceding the declaration of war. From 1913 to 1915 he held the curacy of Yiewsley, in the diocese of London, England. Canon Almond, Rector of Trinity, and now Director

of the Chaplain service in London, with the approval of the Bishop of Montreal, has arranged that Mr. Ward shall take the assistant rectorship until the Canon's period of war service is over. Col. Almond is expected home on leave this month, and it is understood that the new assistant Rector will come to Canada with him. Col. Almond will return to England before the new year.

Memorial Service at St. Thomas.

An impressive service was held in St. Luke's Mission Church in this city by Rev. W. F. Brownlee, the Rector of St. John's, in memory of several parishioners who have made the supreme sacrifice in the war. During the course of the service a memorial window erected by the parents of the late Benjamin Carter, who had offered his services at the beginning of the war, but was declared medically unfit, and who has since passed away, was unveiled. The Rev. W. F. Brownlee preached from the text: "These shall make war with the Lamb and the Lamb shall overcome them; for he is Lord of Lords, and King of Kings, and they that are with Him are called, and chosen and faithful," Revelation 22: 14.

Successful Parish Gathering.

A very successful congregational meeting was held in the school room of the Church of the Redeemer, Toronto, on Monday evening, the 22nd inst. The purpose of the meeting was to enable members of the congregation to become better acquainted. Some 300 were present and a pleasant and profitable evening was spent in social intercourse.

Correspondence

CLERGY SUPERANNUATION FUNDS.

Sir,—I see from your paper that the Bishop of Toronto is desirous of starting a campaign for a million dollars to form the basis of a superannuation fund for the clergy of the Church of England in Canada. This would be on the lines of the five-million-dollar fund raised by the Protestant Episcopal Church of the United States for the same purpose. The object is a worthy one but I beg to submit that there is a better way of attaining it than by raising a million-dollar fund. I grant that if a fund is to be started in the old way a million dollars, or thereabouts, is needed to start it and I welcome this statement of the need as evidence that at last the Church realizes that the old system of starting out on an empty exchequer to pay annuities to all clergy over a certain age, out of trifling assessments on the clergy still in service, was as hopeless as the effort to lift oneself over the fence by pulling on the boot-straps. The framing and carrying out of a superannuation scheme is a big job, as evidenced by the fact that the Dominion Government abandoned its old scheme in 1896 and so far, in spite of constant appeals, has not started a new scheme.

The Church in the United States is now held up as an example of how to launch a superannuation fund, and rightly so under the circumstances. But I have in my possession correspondence from at least one Church leader in the United States which indicates that if they had conditions such as exist in Canada he would not have been in favour of raising this huge sum of money to start the fund. The condition particularly referred to

is the existence in Canada of the Dominion Government annuities branch of the Post Office Department. If the Church were to establish a superannuation fund it is not to be supposed that it would turn it over to any insurance company to manage, but would manage it itself. I say nothing as to how well it would be managed but, however well, that management would cost money. The Dominion Government annuities are founded on the principle of paying back to the annuitants all the money paid in, compounded at 4 per cent. interest, the Government paying out of the public revenue of the country all the cost of management. If this system were adopted the men over a certain age could be provided for as at present, and the men under that age could be enrolled as annuitants for a certain sum, say \$600 per year, payable from the age of sixty. If a man died before reaching that age his heirs would be entitled to receive back all that had been paid in with compound interest. Under such a scheme the annuitant would naturally pay in a proportion of the assessment, and the parish or some other body in the church the remainder. If he could pay for a larger annuity than the standard adopted he could secure that by increasing his premiums and without any new contract. For a young man at age twenty-three, when men enter the ministry, the annual premium on an annuity of \$600 at age sixty would be about \$70, which divided between annuitant and parish at \$35 per year each would not be heavy.

I will add two more thoughts; first, I believe the Woman's Auxiliary has provided for some of its missionaries by making them annuitants under this system, and, second, I have no interest whatever in the Dominion Government annuity system, except as a citizen of Canada.

Economist.

PROGRESS OF CHRISTIANITY.

Sir,—Doubtless those who desire to see religious subjects discussed, are gratified at the increasing number and improved quality of the letters in the "Canadian Churchman." At the same time a careful reading of this correspondence for the past year has left the impression that we have been discussing largely externals and leaving the great central questions untouched. There has been too much of the idea that we are all right and that the people who disagree with us—the people who will not come to church and who say the Church is losing her grip—are all wrong. One of your correspondents said recently that there was no need of being pessimistic, that, after all, things were going on well and Christianity had been a magnificent success. Suppose we grant that, the new question arises: Has the part of Christianity entrusted to our care been a magnificent success? With our advantages how do we measure up to the stature of our religious forefathers? It seems to me that any Christian who can look out on the world to-day and not be deeply pained, humiliated and dissatisfied, must hold a very low view of the mission of Christianity and of our responsibility to exert every effort to enlarge here and now the Kingdom of God. One trouble is that too many people in the Church are too easily satisfied. They are satisfied with too low a grade of Christianity and satisfied with too little even of that. Let me illustrate my point. I have been connected with certain reforming movements with a moral basis, but economic rather than religious. Now if those movements had not made more progress than organized Christianity has made in Canada in the ten years preceding the war they would have been considered by those connected with them as fail-

ures. For instance: is any reader of this prepared to say that in the ten years preceding the war the number of communicants and adherents of the various Christian churches in Canada increased as rapidly as the population of Canada? And if not, then how soon are we going to evangelize the world? The fact is we are not retaining all the children of our own membership, and are we winning, under the direction of the Holy Spirit, enough Christian Scientists, Russellites, Seventh Day Adventists, Theosophists, Agnostics and Atheists—not to speak of Buddhists, Moslems and pagans—to make up the loss? If we do not increase as fast as the population of our own country increases, then we are dying on our feet, and, though we may increase absolutely, we are becoming every day a smaller power in the community. We deplore Sunday golf and Sunday concerts and many other things which did not exist 30 years ago, but if we are not, proportionately, as powerful as we were 30 years ago, and the community wants these things, what are we going to do about them?

My Limbs Would Twitch

And Waken Me—Unable to Rest or Sleep, I Walked the Floor in Nervous State—When Specialists Failed I Found a Cure

Windsor, Ont., Nov. 1st.—This is the kind of cure that has set Windsor people thinking and talking about Dr. Chase's Nerve Food. The action of this food cure is so radically different to the usual treatments for the nerves that everybody wants to try it. Gradually and certainly it nourished the starved nerves back to health and vigor and the benefits obtained are both thorough and lasting.

Mrs. M. Smithson, 27 Arthur street, Windsor, Ont., writes: "I was suffering from nervous breakdown, which was caused by a shock when a fire broke out in the adjoining house. My nerves were in such a state that, after going to bed I could not get my nerves quieted down sufficiently to go to sleep. I used to get up and walk around the room, or go downstairs. Even when I would be dropping off to sleep my limbs would twitch and waken me. I used to have cold, nervous, night sweats, sometimes would become unconscious and lie that way for quite a little while. I was always cold and it seemed impossible for me to get warm or keep warm. When on the street I would see two or three objects at once, and did not want any person to speak to me or bother me. Any little noise irritated and annoyed me very much. I had consulted specialists and tried many remedies during this time, but could not gain relief. At last I tried Dr. Chase's Nerve Food, and before long could see that this treatment was proving of benefit. I am now feeling so much better that I can go out on the street without any difficulty, can go across the river and go about the same as usual. I sleep well at night, and am feeling more like myself every day. I am pleased to be able to write you to tell you how much good the Nerve Food has done me. It has strengthened and built up my whole system. I am recommending it to everybody I find suffering from nervousness of any kind."

Dr. Chase's Nerve Food, 50 cents a box, a full treatment of 6 boxes for \$2.75, at all dealers, or Edmanson, Bates & Co., Limited, Toronto. Do not be talked into accepting a substitute. Imitations only disappoint.

Is It Fair to Make Your Friend Your Executor?

Perhaps you feel you honor him with your trust. You certainly burden him with a great responsibility. Few individuals can spare the time and few have the ability or experience to properly carry on the duties of Executor of an Estate. Our thirty-five years experience in the care and Management of Estates and Trusts is evidence of our worthiness to be appointed *your* Executor. Write for our Booklet "A Talk with a Business Man."

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In the face of these things how can we prattle about "magnificent success"? If Christianity, by and large, has been a magnificent success, it is not our fault. We like to talk about the blood of the martyrs being the seed of the Church, but as a generation of Christians how much treasure, let alone blood, have we shed for Christianity? I am no pessimist but my strongest reason for optimism is the "divine discontent" which fills the hearts of so many Christians. This letter has to do only with the extension of our Christianity, but with your permission I should like to take up in another letter the intensity, or quality, of our Christianity, and I shall be glad

if I stir up others to write, for I know there is intense feeling among clergy and laity of our Church on these questions.
Central Canadian.

The presence of so much colonial silver in circulation overseas in London, England, just now has led to a movement for the establishment of a British Empire coinage, whereby coins minted in England, Canada or Australia would be negotiable anywhere in the British Empire. The subject is to be taken up at the next meeting of the Imperial Conference.

THE THEOLOGICAL NOVEL AND MR. H. G. WELLS.

(Continued from page 697.)

which the Church has long found the difficulty of adequate expression. He says some things about Alexandrian subtleties and forgotten or abandoned theories which are cheap. He seems absolutely incapable of patience with any attempt to express in words something of the power, majesty, and love of God. He is content with such a phrase as the "Invisible King," or the "Unknown." He says "God is not the God of felt theologies and inexplicable doctrines." Quite true. As far as we know nobody except Mr. Wells ever thought that the Church would limit God by her expressions. But some expression is necessary for those who prefer a definite idea to a luminous haze.

Universality is another of Mr. Well's discoveries. "The God you salute today is the God of the Jews and Gentiles alike, the God of Islam, the God of Brahma Somaj, the unknown God of many a righteous unbeliever." Down in New York if you have the proper introduction and fee you can hear any day Swami Something-or-other say just the same in his exposition of Vedantism. If Mr. Wells means that there is only one true God, his oracle is a truism. Long ago St. Paul taught that God did not leave Himself without witness among all peoples. If he means that the conceptions of the peoples mentioned are the same, he is not accurate. The Christian doctrine of the Fatherhood of God as revealed in Christ is the highest exposition of Godhead which the world has heard and seen, with no exception or adequate parallel.

Mr. Wells takes his fling at "tub-rolling" Bishops and the Anglican compromise. He is a clever phrase-maker, but cleverness will scarcely excuse his caricaturing of the Evangelistic efforts at the Front as more "tub-rolling."

He tries to lead out to "God as the supreme fact," but unfortunately this occurs in an exposition where the story halts, and most readers who depend on novels for religious teaching are impatient of halts. Whether it is worth while to go through so much to be landed in almost the same position where the intelligent Christian is today, is for the reader to decide. The trouble is that Mr. Wells takes himself seriously as a religious teacher. It is hard to tell whether he thinks that he has got hold of some new idea or whether he considers that the rest of mankind are asleep. His consideration may be right. But such a clever man as he should develop something of the historic sense. Ideas do not grow out of nothing. To anyone who thinks, the evolutionary precedents are apparent even in the cataclysms of history.

Mr. Wells has no clear idea of what he wants. He feels that the times are out of joint and his remedy is an explosive shell under the whole business. What he would do after the Church and the Government had been smashed to smithereens he does not say. His glorious picture of an ideal republic and of a people who automatically and fully give themselves to God's rule is as far out of touch with actualities as castles in the sunset clouds. No doubt he would by and by come to the opinion that the best thing to do would be to carefully piece together what could be found of the exploded institutions and start a new church and a new state. For neither Mr. Wells nor any other prophet can for long overlook the fact that the Church and State are the answer, however inadequate, to the definite need of man's nature and conditions. And better an echo than silence. The perfectly developed State will require no government because each

citizen will be capable of self-government and desirous of the good of the whole. But no one would suggest that the road to the development of the perfect order would be the abolition of all government.

We say nothing of the plot of Mr. Wells' story. It is weak. If you can imagine a neurasthenic Bishop who has an attack of insomnia from drinking green tea and who has been living in such an unreal world that he has never fought a doubt, you have Mr. Wells' hero who is so bowled over by a chapter of coincidences that he has not the penetration to see that the service of the One true God, Who is over all, is the ultimate meaning of Christianity.

Some day we hope that some novelist will take as his hero a man who is not a pathological case but a normal, red-blooded man who has fought and laid his doubts and who has realized the place and development of the Church through the centuries and has faith in mission and Master. But such a book might not sell.

MARCUS MANN.

THE VALUE OF A CHILD.

(Continued from page 697.)

St. Francis Xavier that one day, worn out with his missionary labours, he flung himself down to rest, and told his servant that on no account was he to be disturbed. No matter who wanted to see him, the servant was to inform the enquirer that he was asleep. A few minutes later St. Francis called the servant and said: "I made a mistake. If a little child should come to see me, be sure to awaken me."

It was the same spirit which prompted Britain's great statesman, Gladstone, to declare that the relationship of the Church to the youth of Great Britain is a matter of greater importance than all the combined problems of the British Empire. This is the true attitude—the only attitude that can hope to win the approval of our Divine Master.

(2) Even from a negative point of view, this attitude towards the child-life and youth of our land is sound economy. What is one of the greatest millstones about the neck of modern society? Is it not the weight which comes as a result of neglected children—neglected physically, mentally, socially and spiritually?

In the marine service there are two methods of saving life, viz., the life-saving crew and the lighthouse. The former waits for the wreck before going to the rescue; the latter seeks to prevent a wreck. While both may be necessary, there can surely be no question as to which is the better method from the standpoint of the child. To provide for the child that training which will hold him close to the Heavenly Father, whose child he is, is surely a great deal better than waiting for him to wander away from God and then to devise all sorts of means to win him back to his heavenly allegiance.

We are too prone to spend our energies on cure and leave the work of prevention sadly neglected. Yet no more unwise policy, even from the standpoint of economy, can be conceived. Calculations made by social reformers as to the comparative cost of maintaining a criminal and of educating a child so as to minimize the risk of his becoming a criminal show that criminals are an expensive luxury to society. If we take into account still further the loss of potential benefit to society through the failure of the criminal to perform his duties, the case becomes still stronger. Hence the gradual extinction of the criminal by means of proper education would be cheap at any price. It must not

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MARCUS MANN.

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be forgotten, however, that an educa-
tion, to accomplish this result, must
be an education with a religious founda-
tion.

(3) There is one institution which
to-day stands for this very thing, viz.,
the Sunday School. I do not mean
that it is the only institution which
does so, but it is the only institution
which aims to minister in this direc-
tion to all ages and to all classes, and
so it may be said to stand forth pre-
eminently for this. It is the Church's
instrument to help the children and
young people of the Church to realize
to the full their baptismal covenant,
and to help them to live out their full
life as it develops from stage to stage
in accordance with that covenant rela-
tion. It is, therefore, no exaggeration
to say that there is no institution
doing more to-day to prevent crime
than the Sunday School. It is 'laying
a new moral foundation under the
state,' and has within it the power
"to save the Church from decay, to
bring back religion to the home, and
to add a new vitality to Christian
Missions."

Now, the Church almost universally
recognizes that there is no greater
task in which she can engage than
that which the Sunday School repre-
sents, but the sincerity of this pro-
fession will never be believed as long
as the Church fails to see that ade-
quate provision is made for this de-
partment of her work, not only locally
in each parish, but in the broader
and bigger task of furthering its or-
ganized work throughout the whole
Church. The Sunday School Com-
mission, which stands for this or-
ganized work, is doing everything in
its power to lead the Church in Can-
ada in this great campaign in the
interests of the Church's childhood,
but it is obvious that it is impossible
for the Sunday School Commission
to do its work adequately if the
Church does not provide the neces-
sary means. To do less than this will
mean not only that we cannot advance
along those lines of development which
are demanding our attention, but also
that, as a Church, we will fall sadly
behind in the march of those forces
which count for so much in the
building up of the Kingdom of God.

In the days of the French Revolu-
tion, in one of the demonstrations
a company of children paraded with
banners on which were printed the
words, "Tremble, tyrants, for we
shall grow up." And the children
may well say to the leaders of our
Church, if they do not heed the chal-
lenge which is sounding forth to-day
from the boys and girls of our land,
"Tremble, Church fathers, for we
shall grow up." And truly we should
tremble as we realize what the awful
consequences will be if we fail in
our task of training aright the gen-
erations which are with us. But we
shall not fail, for the Sunday School
forces, encouraged by the conscious-
ness that the Holy Spirit is leading
them, and believing that the Church
will provide that support which is
needful to carry the work to a suc-
cessful issue, will go forward to the
facing of the many problems which
confront them with an earnestness
born of the conviction that nothing
can prevent a successful issue because
the work is God's.

"The Church must purge itself of
all the shackles which it has inherited
in its long history," said the Arch-
bishop of York in a sermon at Hesse
Parish Church on a recent Sunday.
It must get rid of that which hindered
its spiritual power and freedom. As
Churchmen they must recover some
measure of their freedom as a spiri-
tual society, and they must possess
the power given to every other so-
ciety to be able to set their own house
in order, and to equip themselves for
their spiritual work.

ROSE ISLAND

By Lilian Leveridge

CHAPTER XVI.

"The Son of the Evening Star."

"Oh, to keep summer with the summer time,
To know the gladness that a wayside knows,
To know the zeal with which the arbor rose
Doth with his neighbours climb.

"Oh, to keep summer as the gardens do,
To make each fragrant day of it as rare
As that the lily and the rose declare
In all their grace and hue.

"Oh, to bestir us with the summer praise,
Oh, to becalm us with the summer prayer,
Just as our friends, the birds and breezes,
fare
Their sweet and reverent ways.

"Let us keep summer in these hearts of ours,
That when life's gleaners linger down Time's
hill,
They'll find some little garden-close, where
still
Bloom everlasting flowers."

—Frank Walcott Hutt

"LET'S go fishing," Brownie sug-
gested one day at dinner.
Fishing was Brownie's favourite
pastime.

June and Robin looked to Aunt
Hilda for approval of this suggestion.
"We haven't much for supper," she

said. "I wouldn't mind a mess of
fish." So it was settled.

As soon as the meal was concluded
Robin and Brownie went to the garden
to dig for bait, while June helped to
wash the dishes. In a short time they
were all ready, and descended blithe-
sly to the Haven. As they pulled
out from the shore June drew in great
delicious breaths of the rose-perfumed
air, for it was her birthday month,
and the roses were out in all their
glory. The island was as beautiful
a spot as could well be imagined these
June days. There were roses—roses
everywhere—from a small dwarf vari-
ety, with white, crimson and vari-
coloured blossoms, to the tall pink
beauties that nodded at their own re-
flections in the lake. Many other
flowers, lately foreign to the island,
met the beauty-sated eye at every
turn.

"Oh, it is good to be alive on a
day like this, when it is so lovely
everywhere," sighed June, rapturously.

They moored the boat on the farther
shore of the lake this time, where
there was a deep hole which was a
favourite feeding-ground for perch,
sunfish, mudcats, and a few other
varieties of fish. After that first day
June had never indulged in the sport
so distasteful to her. Always now-a-



Cleans
Bath
Tubs

with
Half
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Rubs

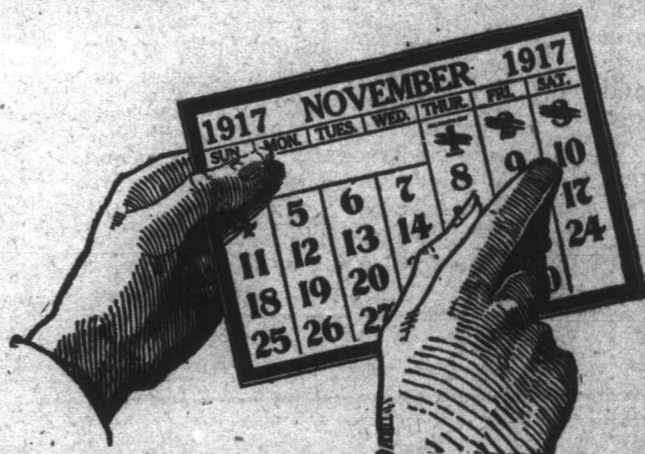


days she employed herself in her own
way while the boys tempted the finny
tribe from their native element.
Robin and Brownie were just bait-
ing their hooks when June whispered,
"Hush!"



NOVEMBER 10th.

Last Day for Reporting for Service or Claiming Exemption.



Only one week remains for the men in Class One to respond to the call under the Military Service Act. In order that every man may fully understand and fulfil his obligations, the following questions and answers are given.

Who is in Class One ?

All Male British subjects, ordinarily or at any time since the 4th day of August, 1914, resident in Canada, who had on the 13th October, 1917, attained the age of 20 years, who were born not earlier than the year 1883, and were on the 6th day of July, 1917, unmarried, or are widowers, but have no child, etc.

Exceptions.

- 1. Members of Our regular, or reserve, or auxiliary force, as defined by Our Army Act.
2. Members of Our Military forces raised by the Governments of any of Our other dominions or by Our Government of India.
3. Men serving in Our Royal Navy, or in Our Royal Marines, or in Naval Service of Canada, and members of Our Canadian Expeditionary Force.
4. Men who have since August 4th, 1914, served in Our Military or Naval Forces, or in those of Our allies, in any theatre of actual war, and have been honourably discharged therefrom.
5. Clergy, including members of any recognized order of an exclusively religious character, and ministers of all religious denominations existing in Canada at the date of the passing of Our said Military Service Act.
6. Those persons exempted from military service by Order in Council of August 13th, 1873, and by Order in Council of December 6th, 1898.

How should Report for Service be made ?

Men who do not desire to claim exemption will report for service either by mail or in person. Forms of report will be found in all post offices, and will be transmitted free of postage.

What is the next step ?

The man who has reported for service will be advised by Registered Letter as to anything thereafter required of him. He

What is the last day for Reporting for Service or Claiming Exemption ?

NOVEMBER 10th, 1917.

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There was an immediate silence, while the boys' eyes followed the direction of June's pointing finger. Something was stirring the misty-green tamarack boughs, from which issued a little, lisping "Zwe-zwe-zwe." A few moments of tense watching, and the bird appeared in full sight on the end of a limb—a small and daintily pretty black-and-white streaked bird. Flitting from limb to limb and climbing up and down the trunk, it busied itself in the search for food, paying little attention to the motionless figures only a few feet distant on the bank. In two or three minutes it disappeared, and the eager watchers relaxed from their tense attitudes.

"What bird is it?" whispered Brownie.

"That was a black-and-white warbler," answered June. "We saw one yesterday."

"Hush!" cautioned Robin this time. Another expectant silence was rewarded by the appearance of an exquisitely beautiful bird, black and white and orange in colour, the orange glowing vividly on the breast and throat and blended with black stripes on the head.

The three pairs of eyes, from which three souls, tasting the sweetness of the cup of knowledge, looked forth in rapt, ecstatic wonder, had ample op-

portunity to view the lovely visitant from every point of vantage.

"Isn't that a beauty?" whispered June eagerly, when at last it disappeared. "I wonder what it is?"

"I know," replied Robin, proudly. "It's the blackburnian warbler—the one I was telling you about last Sunday. I saw two of them in a cherry tree."

"Oh, I'm so glad I've seen it, too," cried June.

"Oh, dear! I thought we were going to fish," exclaimed Brownie, impatiently.

June smiled indulgently on her degenerate "Little Son," and while the boys flung their baited hooks into the water she strolled off into the woods. Very enticing were the wilds that summer day.

"What is so rare as a day in June? Then, if ever, come perfect days. Then heaven tries the earth if it be in tune,

And over it softly her warm ear lays."

Thus sang this child of the perfect month as she visited, one after another, her favourite flowery nooks.

Her wanderings brought her to a spot she had recently discovered, and which came to be known afterward as "June's Bird Nest." Just on the edge of a high, rocky crag there had grown in days gone by a mighty pine

towering to the sky and spreading its massive roots far out over the flat, rocky surface. Throughout many a decade it had been caressed and buffeted in turn by the sunshine and the tempest. Raindrops had glistened upon its glossy needles, and the breezes had flung its balmy spices far and wide. Squirrels had played hide-and-seek up and down its tall, straight trunk, and birds had sung their love songs and built their nests amid its branches.

But, alas! There came a day when the winds, to whom it had whispered many a sweet secret, enraged, perhaps, by the baffling of some cherished purpose, turned the fury of their wrath upon their staunch old friend. A moan of pain came from the heart of the mighty tree; a tremor shivered through its fibres; the tough roots lost their grip upon the rock, and slowly, slowly, the proud pine tottered to its doom. And what a doom! Not a restful bed on the bosom of Mother Earth was to be its portion, but to stand upon its head, with its roots toward the sky, until its timbers should rot and sink at last to earth.

The huge, spreading roots, upon which one could easily step from the mossy rocks, formed a convenient and comfortable seat for three or four. There, amid the tree-tops that lightly screened her but did not obstruct the view, June loved to sit for hours at a time. Sometimes she brought a book there, or sometimes a bit of work; but little reading or work was accomplished, for her eyes were too prone to wander away and dwell on the beautiful panorama of forest and water spread out below and beyond; or to watch and listen to the birds that, unaware of her presence, pursued their manifold interests all around her. Often she would whistle or sing. The birds were apparently undisturbed by this new strain among their songs. Frequently they seemed filled with curiosity, and peered wonderingly down at her through the leafy screen.

To-day she sat there a long time, singing and dreaming and watching the birds, as the fancy of the moment dictated. At last into her solitude there echoed a loud, shrill call, "Hallo!"

"Hallo!" rang out her answer, and presently the boys came dashing through the bushes along the top of the crag.

"I thought maybe we'd find you here," Robin cried as he came in sight of her. "We've caught a good mess of fish, and it's early yet. Seen any more birds?"

"Not any new ones," June replied, "but old friends in plenty."

"June, do you remember the story you promised to tell a long, long time ago?" Brownie asked as he nestled against her knee. "I haven't heard a story for ever and ever so long."

"Well, little Son, do you want a story now?"

"Yes, I do," Brownie replied, emphatically. "Don't you, Robin?"

Robin nodded and looked dreamily out across the waving tree-tops. Not unwilling, June began her story.

"It was about 'The Son of the Evening Star' I promised to tell you, wasn't it? It is a lovely story, but I can't tell it as beautifully as the poet does. If we had the book here I would read it to you, and that would be so much nicer."

"I like it best when you tell it, June," Brownie said.

June smiled and tenderly stroked Little Son's tumbled hair as she continued:—

(To be continued).

The fifteenth International Sunday School Convention will be held in Buffalo, N.Y., June 19th to 25th, 1918. The last meeting was held in Chicago in June, 1914, when some 3,000 delegates attended.

Boys and Girls

Dear Cousins,—

It is getting late and everything is so quiet that I can hear motors ever so far up the road before they come near here; it is so beautiful with the moonlight and the sharp air outside that almost I could wish the night would last for ever, and no dusty, smoky city day need ever come. These are the times when those summer days come in so beautifully, and when, if I shut my eyes for a minute, I can be back again by the water or in a pine wood, or on top of a hill, and almost get a breath of good fresh air. Every morning lately, I have been awakened by a very early riser—nothing less than an aeroplane which goes up long before breakfast and buzzes about away up in the clouds, so that I can hear him quite plainly. I can't always see him though, because he gets up too early for me. However, I like to know that he is about, and I often try to make up my mind whether it's nicer to be up there in the bright, clear air (though it must be rather cold!), or to be down here in my cosy blankets. I haven't quite decided yet, but all the same, I don't think it's very likely that I'll ever be up in the air as early as all that!

I wish they'd had aeroplanes before I became a solemn old Cousin with a pair of glasses. I'd have been an airman without any doubt at all. I met a boy cousin only this summer, who is barely 16, and yet he knows all about how they work and everything, though they won't let him fly yet. Didn't I envy him? I hope he'll take me along on one of his trips some day—or any of you, when you can fly. I'm ready, any time.

Your affectionate Cousin,
Mike.

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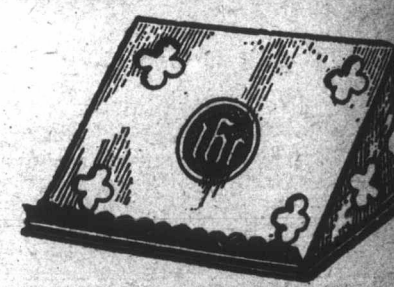
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Girls

d everything is ear motors ever fore they come autiful with the arp air outside wish the night and no dusty, er come. These se summer days 7, and when, I can be er or in a pine hill, and almost resh air. Every e been wakened r—nothing less ch goes up long buzzes about so that I can I can't always use he gets up wever, I like to and I often try hether it's nicer bright, clear air tther cold!), or cosy blankets. yet, but all the very likely that air as early as

roplanes before l Cousin with a ave been an air- t at all. I met summer, who is knows all about rything, though yet. Didn't I l take me along me day—or any fly. I'm ready,

e Cousin, Mike.

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