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Personal & General

The Bishop of Chicago, the Right Rev. C. P. Anderson, stayed in Toronto for a few days lately.

* * * *

Principal O'Meara, of Toronto, was the special preacher at the Harvest Home services in Collingwood last Sunday.

* * * *

The King has appointed the Hon. Edward Lyttleton, D.D., late Headmaster of Eton, to the Rectory of Sidstrand, Norfolk.

* * * *

The Bishop of Toronto visited the parish of Mono Mills on September 20th and held Confirmation services in St. John's and St. Paul's churches.

* * * *

Dr. Wynne-Wilson, the Dean of Bristol, celebrated his 50th birthday on August 28th last. He is a brother-in-law of Canon Plumtre, the Rector of St. James' Cathedral, Toronto.

* * * *

Rev. Charles H. Shortt has reached Vancouver from Japan, and is the guest of Rev. F. C. Kennedy. He will begin his new work as Principal of St. Mark's Hall, Vancouver, on the 1st of October.

* * * *

The Rev. Sir P. Thompson, of Great Yeldham, Essex, has left his freehold house and premises in British Columbia to the Archbishop of Caledonia, B.C., in trust for the purpose of the diocese as he may determine.

* * * *

The Right Rev. Henry Russell Wakefield, Bishop of Birmingham, England, has arrived in New York to undertake a speaking tour in Canada. The Bishop preached in Trinity Church, New York on Michaelmas Day.

* * * *

On Thursday evening, October 3rd, a special convocation is being held at Wycliffe College to mark the opening of the term. Upon Bishop Stringer will be conferred the degree of Doctor of Divinity (honoris causa). He will speak on his work in the Yukon.

* * * *

The directors of the Chicago Board of Trade on September 24th, adopted a resolution ordering that each day all activities in the pit should cease when the noon bell rings for a minute of silent prayer for an allied victory and the early termination of the war.

* * * *

Miss Frances E. Jones has written that the "Empress of Japan," which sailed from Victoria with our missionary party on board, arrived in Japan August 28th. Bishop Hamilton, Mrs. Baldwin, the Misses Trent, Young and Archer were at the dock to meet the party.

* * * *

It is proposed to create two new Bishops in India in order to lighten the ever increasing cares of the Bishop of Calcutta, who is also the Metropolitan of India. The new Bishops to be created will be those of Bishar and Nadia, the latter being a purely missionary sphere.

* * * *

Rev. G. S. Anderson, St. Matthew's Church, Ottawa, had the satisfaction on Sunday, September 22nd, of stating that the church was now free of the debt of \$14,000, which was on it when the church was opened 10 years ago, and that, besides this, extensive improvements had been made.

* * * *

The current issue of "Crockford" contains the record of five members of the Moule family, besides the Bishop of Durham. All five are, or have been, missionaries in China or Japan. This is a splendid record of devotion.

A sixth, Dr. G. E. Moule, was Bishop of Mid-China and died six years ago.

* * * *

Mr. Walter J. Barr, President of the Goldsmith Stock Company, Toronto, celebrated the golden jubilee of his business career on September 27th by substantial gifts to charitable and other institutions. Amongst these he donated the sum of \$500 to the Building Fund of St. Alban's Cathedral, Toronto.

* * * *

Mr. Arthur Earle, a prominent benefactor of the new Cathedral at Liverpool, has given £2,000 for the erection at the close of the war, of a granite "Peace Cross" in the Cathedral precincts or elsewhere. It is proposed that the space around the cross shall be used for religious meetings but not for any political gatherings.

* * * *

All Saints' Cathedral, Halifax, was the scene of a wedding of exceptional interest, when Ellen Charman (Mrs. George Troop), daughter of the late Mather Byles Almon, and Theodore Sangar, A.R.C.O., organist and choir-master at the Cathedral, were married on September 24th. Mrs. Troop was given in marriage by her cousin, Lieutenant-Colonel Almon.

* * * *

At the urgent request of Bishop de Pencier, who is returning to the front, Archbishop DuVernet has consented to administer the diocese of Cariboo during the Bishop's absence. As is generally known Bishop de Pencier presides over two dioceses, the diocese of New Westminster and the diocese of Cariboo. The Grand Trunk Pacific Railway goes through a part of the northern portion of the diocese of Cariboo, as well as across the diocese of Caledonia.

* * * *

An old and greatly respected citizen of St. Johns, Newfoundland, Mr. John Griffin by name, died in that city just lately at the advanced age of 98. He was born in Co. Kildare, Ireland, in 1820, and a few years later he emigrated with his parents to Canada, Nova Scotia, when quite a young lad. He first came to Newfoundland in 1844, and four years later he settled permanently in St. Johns, Newfoundland. Mr. Griffin lived in the reign of six sovereigns, from George III. to George V.

* * * *

Stonehenge, the world-famous Druid monument, which has always been in the hands of private owners, has been presented to the British nation by C. H. E. Chubb, who purchased it on September 21, 1915. The Government has accepted the gift and henceforth will be responsible for its preservation. The announcement has been received with the greatest satisfaction, for it allays the fear that the monument some day might come into possession of an unappreciative owner who would allow it to be destroyed or removed.

* * * *

At the home of Mrs. John Gray, at Camp Beauregard, near to Natchitoches, La., there was recently held an unusual baptismal service. Mrs. Gray, who is the widow of the late Rev. John Gray, for some years priest in this diocese (Louisiana), gathered together all the babies of the soldiers' families into the front yard of her home at the camp, where she had erected a large font with a beautiful cross of evergreens, under the shade of a large tree. Chaplain W. D. Bratton of the 155th Regiment, U.S.A., and who is the son of Bishop Bratton, officiated. Ten little babies and children were baptized, representing several different denominations. Chaplain Bratton and Mrs. Gray stood as godparents for them all.

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Canadian Churchman

Toronto, October 3rd, 1918.

The Christian Year

THE TWENTIETH SUNDAY AFTER TRINITY.

THE Collect, as at first written, taught men to pray that they might accomplish, etc., with a free mind. Compare the Psalmist's words, "I will run the way of Thy commandments when Thou hast set my heart at liberty." A "free mind" is essential to effective service. Nothing will "set our hearts at liberty" or give us a "free mind" to serve God but confidence in His "keeping care." This Our Lord tells us. If we would be rid of anxiety, worry (which always hinders) we must recollect and trust in the Fatherly care and Providence of God. "Your Father knoweth." The Collect, as it has stood for 300 years, reads, "cheerfully accomplish" This suggests not only confident service, but glad, spontaneous and joyous service. The British navy gives and has given all through the darkest days confidence to the British people and enabled them "to carry on." They have done this—and more than this, they have carried on "cheerfully." Our service of God in the face of all trials and temptations must be cheerful if it is to be most acceptable to God (for God loveth a cheerful giver) and most effective and attractive to men. Sadness, moroseness, gloom are no marks of a Christian.

1. Think of some of the characteristic words of our religion: "Glad tidings," "Great joy," "Your joy," "Peace," "Thanksgiving," "Rejoice," "Be of good cheer," "Joy in the Holy Ghost."

2. Though our religion is for the sorrowful and oppressed and troubled, it is not a sorrowful religion. "To hearts oppressed with guilt, it offers the pardon of God; to those who dread Divine wrath, it reveals God's infinite love. . . . If, at the commencement . . . it relies on the purifying power of penitence and to the very end encourages devout and reverential fear, it also teaches that the joy of God is our strength. The service of many would be more effective if, while praying for strength, they prayed for cheerfulness as well.

3. It may be said cheerfulness is a matter of temperament. It is. For some to smile is to labour. Christian cheerfulness is not a matter of temperament; it is a matter of grace. Its source is in God. It is due to a confident faith in the reality of the providence of God and His keeping care. It comes from the felt influence of the Holy Spirit, whose fruits in men's characters are love, joy, peace. It comes with our sincere love of God. (Compare, "I delight to do Thy will, O my God," Ps. 40: 6, 7, 8.)

The Epistle turns us to the source of glad worship and service. "Be filled with the Spirit." Discipline your bodily appetites. "Be not drunk with wine." Thus will we be ready "in body and soul to cheerfully accomplish those things that Thou wouldst have done."

The Holy Gospel tells of the man without the "wedding garment." Many explanations are given of this. Whatever else may be said, surely cheerfulness must form part of its texture—as for a joyful occasion, such as a wedding feast, a garment appropriate must be worn.

In Thine own service make us glad and free, And grant us never more to part with Thee.

Editorial

THE CHURCH OF GOD.

OF God is the power and progress of the Christian Church. "Which He has purchased with His own blood" is St. Paul's highest description of the Church of God. "Called to be saints," according to the Gospel of God, is the destiny of her members. God's Holy Spirit is her guide and inspiration.

New problems (religious, intellectual, social) press in the changing world. Sometimes we forget God's promise that He will be with us to the end of the ages, and that His Holy Spirit will guide us into all truth.

Our zone of power is the confident dependence on God's promises. We can come into that zone in one way only, that is, by wholly dedicating ourselves to the accomplishment of the known will of God.

All the talk about "pep," snap, verve and that sort of thing misses the mark. The spirit of the Church is not to be worked up like a Red Cross drive, a Real Estate boom, or some chain lightning campaign for anything under the sun. It is quite possible to get a great crowd of people, and yet have no power generated. After the advertising has filled the house, the meeting will be void unless the Holy Spirit fills the people. He will possess our hearts only as He is honoured by our waiting upon Him.

Those who have had the anxious planning of mass meetings of one hundred or one thousand have often learned that, although the details of organization have been carefully and prayerfully thought out, yet the meeting has failed—failed utterly of its highest purpose because the speakers thought of themselves and their audience. They valued the approval of their hearers more than the approval of God. They addressed the audience as those who desired entertainment—Christians at play instead of Christians at work. So they brought on the gathering that severest of condemnations: "It came close to being a good thing." The same thing is to be said of some sermons. The preacher got in the way of his message. He was not willing to allow God's Spirit the right-of-way.

Let us remember that we are not on the basis of a voluntary organization, that we are not a league of Good Fellowship and Good-will alone. "You have not chosen Me, but I have chosen you." We are bound to our Master by our sacramentum, our oath. By His word and sacraments we are given strength. We are part of the Body of Christ.

Of ourselves, we are not sufficient for the tasks which demand our effort. But by the promises of God we have the resources of His Holy Spirit, which are more than sufficient for our needs. We need trust and courage to claim these. We can claim only what we use.

No distress or misgiving should possess our mind on account of the present hour, big with possibilities. The Church comes to her own in such times. The elements of decay were evident when she was baptized with power at Pentecost. She did not fall when the Empire fell. Men's hearts failed them for

fear, but God's Church was the pillar and ground of truth. She remained unshaken amid a tottering world. Her foundations were laid by God.

So to-day there is no doubt that the Church, by the guidance of the Holy Spirit, will weather the storm. More than that, she will allay the storm. Men change, customs change, values change. But the Church's Message is the Gospel of the Love of God, and that is the fundamental in every situation and the solvent in every crisis. Let us take His Truth as our beacon light, and with one heart and voice follow and proclaim the Truth. It will take all our courage and devotion. It may mean persecution and misunderstanding. But to do less would be the part of a coward. The world, weary with sin and selfishness, is waiting for the clear proclamation of the love of God and its unflinching application. The supreme message of the Church is, "Come unto Me all ye that labour and are heavy laden, and I will give you rest."

* * * * *

AMERICA DAY will be held in the churches of Toronto on October 13th. Rev. C. J. James, Rural Dean of Toronto, is to be given credit for the timely innovation. Sixteen clergymen and four laymen from Rochester, Buffalo, Cleveland and Detroit will preach in over thirty Toronto churches. A luncheon and reception are planned for the following day. Since the American declaration of War a year ago last April, the ties between us have been wonderfully strengthened. We are partners in a common cause and common sacrifice. We Anglicans are also partners in a common spiritual heritage. Toronto has been slow in expressing outwardly the fellowship we feel. British Columbia Anglicans join regularly in the Pacific Coast Conference with their neighbours in the south. At Winnipeg the interchange is quite frequent. The Buffalo and Detroit churches expect a delegation of Toronto Churchmen in November.

We hope that this will lead to something more than an exchange of greetings. The Protestant Episcopal Church has some viewpoints which we could become acquainted with to our profit, and, with all modesty, the Canadian Church illustrates viewpoints also worth consideration. There is nothing to prevent a conference at a central point. A North American Conference, for instance, on Faith and Order, would have splendid potentialities. If we could present our combined ideas as the reactions of these young countries on the problems which are awaiting solution in the old lands as well as here, they would come with greater force than from each of us separately. Such a drawing together would not mean a loosening of the ties that bind us to England, but would be a preparatory step to a world federation of Anglicans.

* * * * *

With this issue we welcome a writer who will contribute a fortnightly column on Social Service Notes and News. He comes well equipped for the work. He is thoroughly abreast of developments in Social Service and Economics. He has already won a place as a leader in the Church's social work. The initials he uses reveal more than they conceal.

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A Greeting to Presbyterians.

Right Rev. A. J. DOULL, D.D., Bishop of Kootenay.

MR. MODERATOR, my Reverend Brethren, and Brethren of the General Assembly of the Presbyterian Church in Canada:

With all our hearts aglow and kindled by your presence and message we thank you for your official visit to the General Synod of the Church of England in Canada now assembled, and for the opportunity afforded to us of greeting you in the name of the Lord and sending back to the great Church which you represent a message of thanks, a message of appreciation, a message of Christian friendship, and a message of hope. The great Presbyterian Church which you have been commissioned to represent is and has been such a powerful influence for God and for good in the religious life of our Empire and our Dominion that it is a privilege deeply valued, Mr. Moderator, to be able, as a representative of the Anglican Church, to express our keen and full appreciation of the deep debt of obligation to you under which we, in common with all other sections of the Empire, gladly acknowledge ourselves to lie.

Prominent in every department of Christian work and activity there are yet certain outstanding features of the influence of Presbyterianism which at such a time as this we cannot pass over in silence, or ignore without at least a brief and passing reference.

It is the lasting glory of the Presbyterian Church that she has made Scottish life, framed, fashioned and moulded Scottish character. Only a Scotchman, Mr. Moderator, can duly appreciate the magnitude of the compliment, the vast greatness of the tribute which we thus lay at the feet of Presbyterianism.

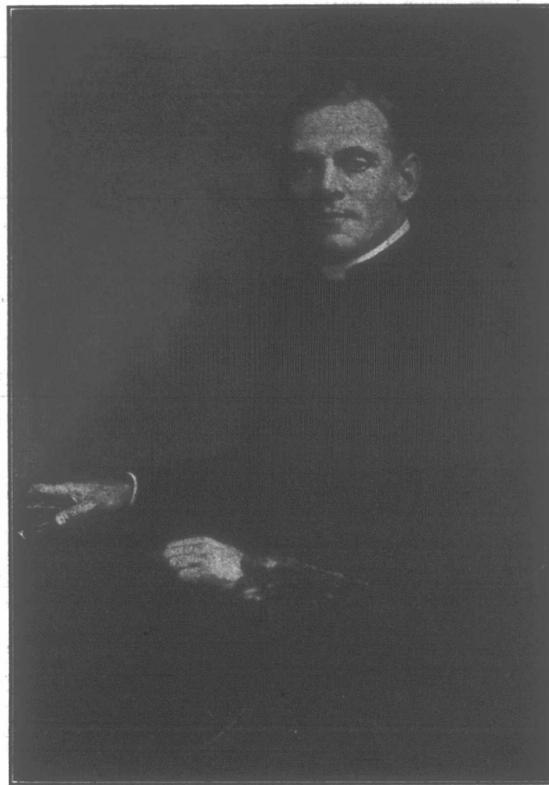
To be born a Scotchman is no ordinary lot, such as is common to the rest of mankind. It is to be born into the ranks of the ruling race, that race to which all others are related as mere hewers of wood and drawers of water. Go where you will you find Scotchmen at the top, and in this day of crisis in the history of the world no two names are held in more honoured esteem than the names of Sir Douglas Haig, and Sir David Beatty, the Scottish heroes of our forces by land and by sea.

Even the Anglican Church has not escaped the honour of placing her neck beneath the Scottish yoke. The Primatial See of Canterbury is occupied, not for the first time, by a Scotchman, in the See of York a son of the manse exercises an influence not confined to his own Province or to the Motherland but felt and duly appreciated in the United States and Canada, whilst in Canada itself for the second time in her brief history, the Anglican Church has to her great gain been privileged to elevate to the Primatial Chair one who is a Scotchman of the Scotchmen from the crown of his head to the remotest tip of his majestic beard. Verily it is no slight honour to be the creator of Scottish influence and Scottish character.

Education. And how have you done it? To answer that question, Mr. Moderator, would

In reply to the greetings from the official deputation of the Presbyterian Church in Canada.

require a treatise, upon the history and influence of Presbyterianism in Scotland. But one of your chief agencies has been your splendid system of parish schools. Centuries before England awoke to the need of educating the masses, John Knox had established in Scotland the parish schools. Henceforth the parish minister and the dominie worked hand in hand; they were on an equality as the great influences in each and every parish from the Tweed to John o'Groats,—more often than not the dominie was the greater power of the two,—and the result is seen to-day in the giant



RIGHT REV. A. J. DOULL, D.D.,
Bishop of Kootenay.

intellects which Scotland, and the Scottish people have produced.

It is little wonder that a people so trained, so disciplined,—and the tawse were intimately associated with the Gospel,—it is little wonder I repeat, that a people so trained have laid the whole Christian world under a debt of tribute through their magnificent contributions to every department of Christian literature, and Christian theology.

Your great writers are our teachers as well as yours. Our libraries are filled with books proclaiming the scholarship and fame of Presbyterianism's divines, and we thank you with real, sincere gratitude for what you have done to deepen our spiritual lives, and illuminate our intellectual understanding, and quench our thirst for deep, accurate, and far-reaching knowledge.

Time does not permit me to speak of the debt Canada owes to you for your lead in providing educational institutions for the training of a ministry at once learned and spiritual; the lead you have ever taken, long before we in our corporate capacity had awakened to our

responsibilities and duties, in the department of moral and social service; of the struggle you have waged for the maintenance of the family altar as the centre of family life, and for the sanctity of the Lord's Day as a necessary, sacred and hallowed institution upon the due observance of which the physical, moral and spiritual welfare of the race is absolutely dependent. But we are not ignorant of your influence, we are not forgetful of our debt, and we offer you as brethren in Christ our thanks and our gratitude.

Your visit, Mr. Moderator, is unique. Not that it is by any means the first time in our ecclesiastical history when it has been our good fortune to receive such a mark of Christian fellowship and good will from the distinguished Church over which you preside. But unique in that you come to us at a period in the history of the world and of the British-speaking race that is in itself unique. We are all brothers to-day fighting in defence of those common principles of right and justice, of truth and freedom upon which life itself depends, for life could never be without them, life under German autocracy would not be life—it would only be, it could only be, the dreary awful existence of the slave who pines and longs for death.

You come at a time when the first tiny gleam of light far away in the distance, such as I have often seen when passing through the five-mile Connaught tunnel on the C.P.R. in my own diocese, indicates that the end of the tunnel of war, and misery, of suffering and anxiety, is in sight.

But when you have passed through the Connaught tunnel, you have only passed through it to begin the long steep ascent of the mountain ranges. So when we have passed through this awful tunnel, filled with the sulphurous fumes of hell, we have only passed through it to begin the steep ascent which will lead us and our beloved Empire up to the mountain tops where God and righteousness do dwell.

Our problems are terrific, and we in this Synod are not unmindful of them, but through prayer and brotherly conference we are striving to find a solution, to discover how we can make this world a better world, a world more worthy of the sacrifice offered for its redemption, of the sacrifice of God's own dear Son upon the Cross, of the sacrifice of God's own dear sons, our sons and brothers, who have followed in their Elder Brother's steps and laid down their lives for their brethren. Mr. Moderator, when the Transcontinental train has passed through the Connaught tunnel it stops. And presently you feel a slight jar from one end of the train to another. The train has coupled on another engine. The engine, great and powerful as it was, that rushed you down the mountain slope, that pulled you speedily across the intervening valley, that whisked you safely through the 5 miles of darkness and gloom within the confines of the tunnel, is not able to pull you up the steep ascent of the Selkirks—it has to have a companion engine. And in this day of trouble, and of rebuke of blasphemy, when the children are come to the birth and there is not strength to bring forth, we feel, Mr. Moderator, that we cannot tackle our problems alone, we feel that only the united strength of the whole Christian family is equal to the task.

And so for the love of God, for the honour of our Lord and Saviour Jesus Christ, for the welfare of our Empire, our Dominion, and

(Continued on page 642.)

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Missionary Prisoners in German East Africa

By J. H. BRIGGS

(Continued.)

ALL MISSIONARIES INTERNED.

It was in May, 1915, that the Government of German East Africa decided to intern all English subjects still at quasi-liberty in their colony. The C.M.S. sphere being almost in the centre of the colony, it was not until the above date that their missionaries were interned. The arrests were effected by German non-commissioned officers with native soldiers.

Soon after the removal of the missionaries to Kiboriani, German officials visited the various mission stations and commandeered whatever property or personal effects of the missionaries they considered would be of any use to them. They obtained by this means a considerable quantity of European stores, including a good supply of kerosene oil, while the original owners were in the internment camps living on native food of a very inferior kind supplied to them by the Government, and deprived of all light at night unless they could purchase a small quantity of coco-nut oil. The German escort had told the missionaries that there was no need to take anything to the internment camp, as while they were there they would be the Kaiser's guests. Fortunately for them they did not put their trust in princes, but took all they were allowed to take of necessities from their stations.

Each prisoner of war at Kiboriani was provided with the top or bottom storey of a "double-decker" bed, made of rough poles with coarse rope stretched across, two blankets, a fourth or sixth share, as the case might be, of a small room, and a similar claim on a bucket and wash-basin. Such things as mattresses, pillows and towels the Germans either forgot or did not consider necessary.

The buffet or restaurant was an open grass shed, quite dry inside when there was no rain, as dew at least never came through it! It afforded sufficient accommodation for all if they sat close together, which, as the cold on the mountain-top was sometimes intense and the shed was open on one side to all weathers, was not a bad thing to do. The strain on the seating accommodation was rather severe, and at times it broke down, but an old box or something could generally be found! The supply of table utensils only allowed of a plate, mug, knife, fork and spoon for each person, but there was an advantage in this—it saved washing-up, which the prisoners had to do for themselves, no servants being allowed except the cook.

FOOD SCARCITY.

It does not take very long to enumerate the different viands supplied in this internment camp, the authorities apparently believing in the "simple life." Native flour made from *uwwele*, a very inferior kind of millet, and very tough meat formed the staple food. The only drink provided was extremely weak coffee, which, if not palatable, at least hurt nobody's nerves! There was a very small supply of milk, which provided a minute portion of butter for each person. The skimmed milk was kept for the coffee. The only seasoning provided was salt, which was generally supplied in sufficient quantities, though it did run out once or twice. No vegetables, sugar, or groceries were supplied, and of these the prisoners only had what they could provide for themselves. One of the missionaries obtained permission from the guard to send to his station for fresh vegetables from time to time, and when they came this German official took a very large share of them for his private use. What remained was greatly valued by the prisoners.

The head guard was a man quite unfitted to have charge of a camp, most of the occupants of which were women. On the contrary, a junior guard who was there for a time, named Herr Schenk, was very pleasant to everybody, and often went out of his way to do kind acts, and life at Kiboriani was much more bearable after he came. All the actual guarding was done by native soldiers, who were posted about inside the camp with loaded rifles, one sitting all night in the centre of the compound nodding over his huge camp-fire. Orders were generally given to the prisoners through these native soldiers, and they had to be obeyed at all times—indeed, it not infrequently happened that a man was punished for being "rude" to a native soldier.

REPRISALS.

"Reprisals" were constantly being made on the prisoners in this camp for "something" which the English had done in some other part of the world. The internment of the missionaries was in itself a "reprisal," for the Germans announced that they were reluctantly obliged to take this step because the English somewhere or other were treating German missionaries similarly. After a time an order came from headquarters that all the prisoners, both men and women, were to work six hours a day for the Government because, they said, the English had imposed the same rule on German prisoners. A large plank was sent to the camp and the prisoners had to cut up this piece of timber into minute pieces of wood three-quarters of an inch long and the thickness of a match, for boot-pegs. No tools were provided except a small saw, the prisoners having to use their table-knives.

The women prisoners were required to make underclothing for the German soldiers, and later on to knit socks for them. A few sets of wooden needles were supplied at the beginning, but when these broke the men had to make others. Some of the missionaries protested against this work on the ground that, added to all the other duties, such as washing of clothes and cleaning rooms, no time was left for religious observances. This was a situation which exactly suited the guard, who prided himself on his powers of organization. "I understand," he said, "you want time to pray; that is easily arranged." He drew up a timetable for the day, starting at 6 in the morning, which was "get up" time, and ending at 6.30 in the evening, which was roll-call and bed, by which he got in the six hours' work besides meal-times and two hours' compulsory exercise, as well as the other duties and three separate half-hours in which to *beten* (pray).

BLOCKADE.

English cruisers were all this time blockading the coast of German East Africa, and as a reprisal no parcels of food were allowed to come into the protectorate for the English prisoners, and for the same reason no mails from home reached those in the internment camp. No doubt the blockade did press hardly on the Germans in many ways, but it is quite certain they were able nearly all that time to get their mails regularly, as well as many other things, through Portuguese East Africa. Also on three separate occasions blockade-runners got through, bringing shiploads of necessaries, besides arms and ammunition.

At the beginning of this period of confinement at Kiboriani husbands and wives were separated owing to the crowded condition of the building in which the prisoners were housed. Eventually an application was made to the authorities by the four married couples for permission to build mud and wattle huts for themselves, and after a little delay this was granted. They were wretched places, only ten feet square, with mud walls and floors, and grass roofs which leaked like a sieve when it rained, but at least they afforded a certain degree of privacy and the comfort of husband and wife being together, which more than made up for any discomfort or inconvenience.

(To be Continued.)

Social Service Notes and News

An interesting, and at times somewhat acrimonious discussion has been recently occupying the columns of the English Church paper, "The Guardian," on the question of the success of prohibition in Canada. Those who denied its benefits appeared to be using the old and ever fallacious method of arguing from the particular to the general, without inquiring whether the particular was universal. By bringing forward instances of disappointing results in this or that city or district, they argued that prohibition was a gigantic failure all over the Dominion. If these gentlemen could have been present at the session of the General Synod when such a wonderful chorus of praise from every part of the country testified to the beneficent results of prohibition, they could not possibly have longer maintained their assertions. One of the Toronto papers, in a spirit of kindly amusement, described the scene as "a regular old-fashioned testimony meeting."

* * * *

A recent publication of the Federal Council of the Churches of Christ in America, and one which is very welcome, is a Bibliography of Social Service, compiled by Mr. F. E. Johnson. The need of such a book has long been felt, no really satisfactory bibliography having been published so far, although the materials for one were scattered through innumerable books and pamphlets. The present little volume is to be heartily commended, and will be found of real use to all students of the subject. It may be procured for ten cents on application to the publishers at 105 East Twenty-Second Street, New York.

* * * *

One decision arrived at in the Imperial War Conference is of peculiar interest to Canada. It was agreed that the Dominions, including India, shall enjoy complete control of the composition of its own populations, by means of restrictions on immigration. This means that the long standing cause of friction between Canada and India over the immigration of Hindus has at last been removed, and that the Indian government has fully conceded the right of the Dominion to exclude any would-be immigrant from Canada, even if he claim British citizenship. It will be recalled that this very difficult subject was dealt with in Bulletin 3 of the Council for Social Service.

* * * *

As illustrating the very strict limits which mere legislative enactment or regulation may have in effecting what is aimed at, no better example can be found than the almost complete breakdown in the English police courts of all attempts to carry into effect the famous regulation 40D of the Defence of the Realm Act. This regulation provides for the prosecution and punishment of any person communicating knowingly a disease to another, and is, of course, aimed at combatting venereal disease. The whole question turns on the word *knowingly*, and the police are having the greatest difficulty in proving that the women prosecuted were aware of the presence of the disease. One London police magistrate recently made some very caustic remarks on the regulation, saying that out of five prosecutions before him, only one had been followed by conviction, and adding that in his view the whole regulation was little better than a farce.—H. M.

Training for Service

THE efficient teacher is the key to real success in the Sunday School. Capable administration will secure numbers; good lesson material will make the work of teaching easier; but the true crux of the school is neither administration nor text-books, it is the good teacher. The best policy for the parish is to make teachers instead of trying to get teachers. The teacher who is merely "gotten" is seldom as good as the teacher who is "made," for the making takes account of local circumstances and details of skill. "Getting" a teacher usually means waiting until one is imperatively needed, and therefore being satisfied with what is gotten. "Making" a teacher means beginning the training before the need comes, and therefore having time to develop special capacities. The teacher "gotten" is often a makeshift, the teacher "made" is generally selected for fitness.

The Church has suffered much from her failure to see the difference between these two plans. Getting instead of making the teacher is the line of least resistance, but also of smallest return. Perhaps the unwillingness to do the training work necessary to "make" the teacher is not so great an obstacle as the blindness which refuses to look ahead, and plan for the need which is sure to be constant.

The first emphasis, then, must be on making teachers. Clergy and superintendents of schools should be constantly on the watch for promising young persons, usually to be found in the school ranks, but sometimes merely in the parish, who, through training, might become capable teachers. The clergy are responsible for such training, though they may delegate the function to other suitable persons. The difficulty has usually lain in the desire to wait until some considerable group is willing and able to assemble to be taught. We wish, however, to emphasize the value of training a single teacher, if necessary, at a time. The material and method are at hand, and easily applied. The stumbling-block is unwillingness to give the time to a few.

In any school of 100 pupils or over, the ranks of the senior pupils should furnish candidates for training at least every other year, if not steadily. The course of study in the school could be so arranged as to furnish the necessary background in subject matter, such as the Bible, the Prayer Book, Church History, etc., and leave the actual training hours free for the study of how to teach this or that subject in one department or another of the school. It is quite true that the majority of teachers still need instruction in the subject matter of their work, but they need even more an acquaintance with the nature of the child, the principles of the learning process, and the special methods suitable for the grades in which they work.

Next in importance to making teachers of those who have never taught, is the work of helping teachers who are already in charge of classes. This can always be done, and to great advantage, but it ought not to crowd out, as it is often permitted to do, the systematic plan of making teachers. The fundamental differences between the two processes are not great, but present teachers must be helped outside the Sunday School hour, while prospective teachers can be handled in a class at the Sunday School session.

Quite recently a Christian Japanese of Osaka gave \$100 to the Sunday School Association of Japan with which to purchase a teachers' circulating library of the best Sunday School books in English, these books to be loaned by the Association to English-speaking Japanese workers. These

books cover general and departmental work, conduct of the Sunday School, Bible study, religious education. This gift indicates the deepening interest in the religious education of the youth of Japan. Sunday School leaders have been well in advance of this movement, have been fostering it, in fact, for years past. Already, some twenty-five Sunday School books have been produced in Japanese, a number of these written by Japanese. The teacher training course has now 22 classes enrolled and provides for recognition of complete work by certificate. For some years a most successful Sunday School training institute has been held, with four weekly lectures, at Tokyo. The course has been thorough, the lecturers men of talent, and the interest strong. Recently a similar training school was organized in the great city of Osaka. The Summer Training School at Karuizawa is very successful. It is attended by missionaries and Japanese. Every province in Japan was represented last year. Eighty-four were then registered. A dormitory for students is in process of erection. Scholarships are sought to promote attendance of worthy delegates. The subjects of school organization, Sunday School peda-

Christian Reunion

THE House of Bishops of the Church of England in Canada has appointed a Committee to enter into communication with representative men from among other religious bodies on the subjects dealt with in the Interim Reports of the Subcommittee appointed by the Archbishops of Canterbury and York's Committee and by Representatives of the English Free Church Commissions in connection with the proposed World-Conference on Faith and Order.

gogy, etc., are presented by Sunday School experts, notes taken and recognition given. A Sunday School exhibit adds to the effectiveness of the training.

KING'S GIFT OF CUP.

King George has presented a beautiful gold and silver tankard to the British Red Cross "gold and silver" appeal. The cup is of great value and unique historical interest. On the bottom is inscribed: "This cup was presented by the Dowager of Charles Gustavus X. of Sweden to Charles XI. and his Queen upon the birth of Charles XII. in June, 1682. Charles XII. lost it at the battle of Pultowa, and when Peter the Great showed it to Count Piper, his prisoner, Count Piper acknowledged his acquaintance by kissing the crown and shedding tears upon it. The czar gave it to Areskine, his favourite physician, a Scotsman. After passing through various hands it finally came into the possession of Robert Vernon, of Kalkin Street, Grosvenor Place, who presented it to the King in June, 1831."

The tankard is about six inches in diameter and stands on three richly embossed gold balls. The lid is finely inlaid with gold, and bears the heads of Charles XI. and his queen, Ulrica Elenora, in the centre. Inside the lid is a raised design of the sun shining upon the globe. The King has also sent a chased gold ring with a miniature portrait of Charles XII. of Sweden to be sold with the cup.

Wycliffe College Alumni Conference TORONTO, 1918.

DURING the present week from September 23rd to 26th, the Alumni of Wycliffe College has been holding its annual session. The men come from widely scattered countries, indicating the wide scope of the influence of the College. Not only was Canada represented from Yukon to Nova Scotia, but there were men from the more distant fields, as Mr. Robinson from Japan, Mr. Sadlier from South America, and Mr. Earp and Mr. Ford from Kangra, India.

The session opened with a Corporate Communion in Wycliffe College Chapel, Monday evening at eight, when Rev. Cooper Robinson, of Japan, gave the address.

During the three days of the session, Rev. R. P. McKim, who is especially adapted to conduct devotional services, took the Quiet Hour.

Prof. H. Michell, M.A., professor of Economics at Queen's University, gave an illuminating paper on "The High Cost of Living, the High Rate of Wages and Economic Reactions After the War." Prices are high to-day because the equilibrium of supply and demand has been seriously upset. In trade, three factors obtain, demand, supply and money. Now the result of war conditions is not that demand has increased, but it has been diverted from its usual channels. New and different commodities are demanded, such as munitions and equipment.

Between forty and fifty million men have been taken from productive occupations and trained into soldiers. There follows a greatly curtailed supply of the necessities of life. Consequently labour is now enjoying a prosperity which it has never enjoyed before. High prices mean high wages, and the working man very naturally enjoys high wages.

There is now no "Surplus Labour Force" talked of by Karl Marx. The unemployed question is for the present in abeyance. All this will lead to a complicated result after the war. Labour will fight for a new distribution of wealth. There will be no swift and sudden revolution; Russia has taught us a great lesson in this regard. Labour will press its demands until capital and labour become co-partners in industry. To-day there are nine joint committees in England where capital and labour are meeting on equal terms. This coming struggle will be the Church's opportunity. On all the flux of economic distribution the Church will stand firm, refusing to be frightened, refusing to be bribed. The Church must stand firm on the rock of its foundation, and will occupy an enormously strong position in the day of opportunity. After the fall of the Roman Empire, the Church was the only institution that survived and kept burning the lamp of faith, morals and education. The task is a challenge, and the Church must stand fast.

Prof. Michell was followed by Prof. H. E. T. Haultain, C.E., of Toronto University, who is a member of the new government department, "Soldiers' Civil Re-Establishment." Most of the men present would be coming in contact with returned soldiers; some had faced the problems already, so he outlined to the members of the Alumni just what the Government was doing on its part to help the soldier, not only get back into civil life, but get back better than before. He told of the work in the hospitals, before the men were out of bed, right up to the end of their vocational training course; emphasizing the difficulties the men had to face from their physical condition, but more especially from their mental shock, caused by rapid change of sphere.

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The General Synod and Labour

BY CLEON

IN the words of the Bishop of Huron, "it was a unique occasion in the history of the Synod that representatives of labor should wait upon them." Not only unique but most fitting, for at this present time, while the highest legislative body of the Church is in session in Toronto, simultaneously, the highest council of the Trades and Labor Congress is meeting in Quebec, both zealously guard and foster the well-being of mankind, the one the spiritual, the other the material.

The labour deputation eloquently pleaded for the Church's practical sympathy on behalf of the Allied Printing Trades by, if possible, giving future Prayer Book orders and similar publications to Canadian firms. They declared that Canada had the machinery, brains and workers to carry out any contract that the Church had to give. Mr. T. A. Stevenson, secretary of the Trades and Labour Council, in an excellent speech, added that the success of the labour movement could only be attained through the Church. The labour movement in Canada was represented by about 40,000 men at the front, and if only on that ground it should receive the consideration of the Synod. He said that by getting the printing done in Canada, the Church would save thousands of dollars in shipping and give work to thousands of Canadians.

The Bishop of Huron, in explaining the position of the Synod in regard to the Prayer Book contract, said that all firms who dealt in such work were given an opportunity of tendering for the production of the new Prayer Book. He stated that the Oxford Press had the monopoly in the Prayer Book work, even the Church in the United States went to the Oxford Press for the printing of their Prayer Book, but the books were made up in the States. He assured the delegation that the contract for the Canadian Book of Common Prayer contained a clause by which future copies might be made up in Canada. After answering the printing query, the Bishop, by masterful tact and discernment grasped the opportunity of showing that this "unique occasion" might be an augury of closer relationship between the Church and labour, for the war had revealed the evils of class hatred and class divisions. This was followed up by the Primate in a parting word to the deputation, in which he trusted that labour would reciprocate and let the Church go to them.

It was hoped by many that this contact with labour would bear fruit and that such would not pass and be forgotten. The Church as a whole will rejoice that a Committee on Labor has been formed including Principal Vance, Vancouver, Chief Justice Mathers, Lansing Lewis and Canon Plumptre to study labor problems and report to the Church. It is hoped that this committee will prove an effective link between the Church and labour, and that in the days to come there will be to the mutual good a very real reciprocity between the Church and labour.

In the debate on labour on a later day the Synod had an opportunity of expressing itself fully. Bishop Schofield of Columbia struck the keynote when he said: "I do not want the Church to place herself on record in this vital matter in platitudes," for the motion advanced by the Social Service Committee said:—

"In view of the unsatisfactory relations that too often exist between capital and labour, the employer and employed, the General Synod would urge the clergy and members of the Church to give special study to industrial conditions with a view to their improvement

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Some Thoughts About Reunion

(Continued.)

The Lambeth Quadrilateral.

FIRST, let us be clear as to its history. The House of Bishops of the Protestant Episcopal Church of America issued, shortly before the Lambeth Conference of 1888, a remarkable report on the subject of Christian Reunion. This report was brought before the Lambeth Conference and its statement of four things to be preserved as "essential to the restoration of unity" was with some slight changes, adopted. The actual wording of the Lambeth Conference resolution (number 11) is as follows:—"That, in the opinion of this Conference, the following articles supply a basis on which an approach may be, by God's blessing, made towards Home Reunion;— (a) The Holy Scriptures of the Old and New Testament, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of Faith; (b) the Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian Faith; (c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him; (d) the Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church."

The first point to be noted is that the "Lambeth Quadrilateral," as it has come to be called, was a part of a deliberate effort to facilitate reunion. The report of the American House of Bishops referred to above declared that the Church "did not seek to absorb other Communion, but to cooperate with them on the basis of a common Faith and Order, to discountenance schism, and to heal the wounds of the body of Christ." And the Bishops of the Lambeth Conference were of the opinion that they were supplying "a basis on which approach might be, by God's blessing, made towards Home Reunion." It is nothing less than tragic that the intention has been so far belied by the result. Many have declared that the Quadrilateral has hindered rather than facilitated reunion, has proved itself a barrier not a bridge, not an olive-branch but a brickbat.

No difficulty has been raised in regard to the first three terms of the Quadrilateral, though there are no doubt points which would require careful handling in any negotiations which might take place. For example, if negotiations were opened with a Baptist church, it is clear that questions would arise as to the practice of infant baptism and as to the mode of baptism, by immersion or otherwise; and though our Prayer Book endorses the practice of immersion and we need feel no difficulty in uniting with those who desire to postpone baptism to years of discretion, we should have to ask our Baptist friends on their side to admit of the practice of infant baptism and of baptism by affusion for those who desired it. More difficult problems might arise in regard to the Sacrament of the Lord's Supper. Some differences could be met by the recognition of alternative uses, e.g., in the manner of administration and in regard to some parts of the liturgy. The questions whether Confirmation be still the gate to Holy Communion and whether this sacrament be celebrated by any but those who are episcopally ordained are far more serious, but the controversy involved in them belongs rather to the fourth term of the Quadrilateral, that which declares the necessity of the Historic Episcopate. Here is the crux of the situation. How is it that

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Woman's Auxiliary Triennial Meeting, WINNIPEG, 1918.

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

THE triennial meeting was opened by Corporate Communion in St. Luke's Church, Winnipeg, on Monday, September 23rd, Archdeacon Fortin, celebrant. The business sessions were held in St. Luke's Parish Hall. Mrs. Matheson, Battleford, in the unavoidable absence of the president, acted as chairman. Canon Gould spoke briefly on the significance of the occupation of Palestine by the Allied troops, chiefly British. The Doxology was sung for recent Allied victories. A vote of sympathy was carried for Mrs. Code, Rupert's Land, on the receipt of the news that her son had made the supreme sacrifice. The President of Rupert's Land heartily welcomed the delegates. Mrs. Matheson, Battleford, replied. Canon Gould and the Bishop of Qu'Appelle expressed the hope that the General Synod and the General Board of the W.A. might meet together in 1920 in Winnipeg, to celebrate the centenary of the Church in Western Canada. The corresponding secretary read the president's address, which showed steady progress in the work of the W.A. since its inception thirty-three years ago. The general treasurer announced that the United Thankoffering amounted to \$11,402 for this year. Canon Gould pointed out the importance of the proposed undertaking by the Anglican Church of Canada, of the full burden of the missionary work among the Indians and Eskimos, as the C.M.S. had decided on a policy of complete withdrawal from this responsibility in 1920. It was stated that an endowment fund of \$250,000 would be necessary to carry on this work satisfactorily.

The Rev. W. J. Nicholson, Winnipeg, gave the devotional address on "Christ's Invitation to Salvation"—"Come Unto Me." At the afternoon session it was carried unanimously that the W.A. should undertake to provide a certain proportion of the proposed endowment fund. The receipts of the general treasurer showed an advance from \$4,000 in 1901 to \$105,000 in 1918.

It was resolved: (1) That the full amount of the Pledge Fund, including the necessary increase for this year, be divided among the different dioceses; (2) that each missionary be awarded an increase of salary or a war bonus. Canon Gould then gave a very vivid description of Kangra Mission, India, its characteristics and needs, concluding with intercession on behalf of India as a whole, and of the Anglican missionaries in India individually.

At the morning session on September 24th, the report of the Committee on Policy was presented by Mrs. Willoughby Cummings, convener. It was decided to appoint a "girls' and candidates' secretary." The noonday devotional address was given by the Rev. Gilbert Williams, Winnipeg, on "Christ's Invitation to Discipleship—Follow Me." The report of the Policy Committee was continued in the afternoon session. It was resolved: (1) That triennial meetings be continued, but that all ordinary business with the exception of election of officers, and amending of the main body of the constitution, be taken annually; (2) that the General Executive shall meet at least twice a year, one of these meetings to be held at the time of the annual meeting; (3) that when the diocesan president is unable to attend a meeting of the General Executive, the Diocesan Executive be authorized to send one of the diocesan officers as substitute; (4) that a sub-Executive Committee be

(Continued on page 640.)

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

THE speech of the Governor-General of Canada was one of the outstanding utterances of the recent session of the General Synod. It is not unusual to belittle the forensic eloquence of the Duke, but no man who could speak as he did on the occasion referred to need fear comparison in any assembly. His Grace accepted the address of the Synod in a very few gracious words and turned immediately to the subject uppermost in his mind. He spoke of the war, its causes, the spirit in which it is carried on, on either side, and what must be the end thereof. He struck the note of service that is most vital for an ecclesiastical assembly. He did not call upon the Church to promote war loans, Red Cross campaigns, and all those other things so essential to the sustenance of war and the comfort of those that are injured or bereaved. He called to the Churchmen before him to establish and maintain the right spirit, within the people, on whom the burden of war and Empire depend. He recognized the force that was represented before him and called upon his hearers to exercise their spiritual powers to the utmost. If the spirit of a people is right, if citizens are quick and sure to discern justice in a cause and obligation to sustain what is righteous, the special appeals will be made easy for those whose duty it is to make them. The words of His Grace showed sound judgment concerning the higher duties of the Church and marked the reaction that is in progress in the public mind. We have been led away by a torrent of unthinking eloquence into by-paths that were supposed to lead to public commendation and power. Those who stay away from Church were quite willing to shower sermon topics upon us, that would obscure the real, deep, abiding, universal gospel to the spirit of man. It was not done out of enmity but of ignorance. They who think only of the temporary and the fugitive cannot very well appreciate that short-cuts to an objective may vitiate some underlying principle that applies to many objectives. It is the principles of sound life with which we are charged. It does not follow that we are not to show how these principles are applied, but the lifting up of a standard for the people is our fundamental duty.

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A resolution was passed at the recent session of the General Synod approving of the objective and methods of the war in which the British Empire is engaged. The Gospel of Christ is generally interpreted as a Gospel of peace and good will among men. How are these things to be permanently and logically harmonized. It is absolutely essential that the Church should at once come to a clear and sound understanding upon the subject, when and how far shall we preach peace, and when and how far shall we go in the advocacy of war. "Spectator" would be glad if his readers would not pass over hurriedly the words which follow. Up to August, 1914, it is safe to say that the attitude of the Church was opposed to armament and opposed to the very appearance of war. The arming of a nation was the denial of the rule of righteousness. It was an invitation to war. Since August, 1914, we have just as ardently advocated the prosecution of war and lamented the loss of life and property through lack of preparation. Not only so, but on more than one occasion we have had the gravest fears lest the whole fabric of civilization which the best elements of the world had built up should be trampled in the dust by a savage and brutal enemy. The cry of the Church for peace and international goodwill undoubtedly had its influence in producing our nakedness in military defence. When the blow fell we at once threw ourselves into the promotion of war. Were we right or were we wrong before the war? Is it the policy of the Church to cry peace in time of peace, and just as lustily clamour for war when war is upon us? What will the Church do when this war is over? We cannot drift about without a settled principle of action. The Christian gospel of peace is a world gospel, an ideal that the disciples of the Master must promote. But if one-half of the world hears and the other half forbears what is our attitude to be? The gospel of peace diligently taught in Canada will certainly mould the minds of Canadians, but it will not affect the people of Germany or any other nation that is planning for conquest. If the world goes on as it did before the war, peace in one corner of the

earth makes conquest more alluring in another. We have been sending conscientious objectors to prison, but are they not carrying to a logical conclusion the doctrines we taught them in time of peace? If the lesson of the war is that God does not relieve us of the necessity of fighting for our homes, our civilization and our faith, can we say that He relieves us of the necessity of preparing for a struggle that seems inevitable? There must be a unity of principle in the Church before, during, and after the war. Have the leaders of the Church attempted to enunciate that principle? Would not the General Synod have been the proper place for such an announcement?

* * * *

The statesmen of the Empire seem to "Spectator" to have been in advance of Churchmen on this subject. While realizing the importance of peace they did not overlook the possibilities of war. They knew that an undefended nation was an invitation to the plunderer. The message of Lord Roberts might be thus paraphrased. Members of the Church of God, a war is surely coming, you cannot prevent it. As it takes two to make a quarrel, so one is sufficient to invade a country. When war is declared you men of the Church will be its most vigorous protagonists. Why not give some of the energy you will employ in participation, to the cause of preparation? If you are justified in the one you must be justified in the other. The Church must certainly settle upon some course of action that will bear the stamp of consistency and reality. So far as the writer is concerned he feels that he can never again be guilty of pacifism in peace and militarism in war. If war is something that cannot be deleted from the earth we must remember it in the days of tranquility. Neither may the claims of the ideal of peace be obliterated in times of conflict. It may be that many Churchmen are looking for a settlement of this struggle that will make war impossible for the future and thus let them out of the dilemma. This consummation is devoutly to be wished, but the enforcing of peace among nations will require the application of the principles of which we have been speaking. A world ideal must have a world support before it is effective. While always turning our faces to the sun we cannot be unmindful of the shadows.

* * * *

One of the interesting things that has emerged from this war is the discovery that men love a liturgical service better than the less formal and supposedly more popular services. Two things may account for this. First, under army discipline men have been compelled to attend parade services, often enough to grow accustomed to them. They did not have the opportunity of absenting themselves as they do in civilian life. And secondly, the service was all before them in consecutive order so that there was no difficulty in following. It was brief enough not to be tiring and congregational enough to give the soldier the idea that services are not solemn entertainments but common worship. The new Prayer Book will make our services much more easily followed, and pains should be taken to see that from time to time there are explanations such as the occasion seems to warrant.

"Spectator."

* * *

THE TWENTIETH SUNDAY AFTER TRINITY.

The Wedding Garment.

They are gathering in from the highways
The guests for the Marriage Feast:
The Word of the King has been carried
With a cry that has not ceased;
And there is a Wedding Garment
For the greatest and for the least.

No garb of his own designing
So fair as he might devise,
May the guest wear at the King's Table
Though unsullied in his eyes:
Nought but the King's own garment
For His banquet will suffice.

There will soon be a trumpet sounding
In the King's great banquet hall,
There will soon be a sifting, a choosing,
But on few the choice will fall—
Christ, grant we may be ready
When Thou comest, for Thy last call.

—GEORGINA C. COUNSELL.

The Bible Lesson

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

20th Sunday after Trinity, October 13th, 1918.

Subject:

Joseph Sold by his Brothers, Gen. 37:18-28.

THERE were several circumstances which contributed to the creation of the strong spirit of envy with which Joseph's brethren regarded him. Jacob their father had given to Joseph all the privileges and honours which naturally belong to the firstborn. It is true that Reuben had forfeited his rights as firstborn, but there were others of the brothers who might have felt that the distinction should not have been bestowed upon one of the youngest. The coat with sleeves, that is, "the coat of many colours," indicated the pre-eminence which was given to Joseph. Besides, they were annoyed by Joseph's repetition of his dreams concerning the sheaves and the sun, moon and eleven stars. They were also angry, perhaps, that Joseph had brought to his father "their evil report."

1. **They conspired against Joseph.** It was a very dark conspiracy. They saw him coming and the very sight of him stirred all their deep resentment against him. These envious and angry feelings had been in their hearts for a long time. Now opportunity came and these cherished passions broke out afresh. Here was Joseph in a lonely place and in their power. They determined to avenge themselves upon him. That is often the way the grosser deeds of evil are done. They come first in men's thoughts. These thoughts are cherished and brooded upon. At length opportunity comes and these thoughts are quickly translated into action. The tragedy of Macbeth is an illustration of a similar development only the motive there was a "vaulting ambition" rather than envy. These men spoke of Joseph with the contempt that is born of hatred. "Behold this dreamer cometh." They were almost unanimous in their agreement to kill him. It shows the tragedy of sin. Envy, hatred, malice were like steps that led to murder.

2. **Their plans changed.** To Reuben is the credit of persuading his brothers to change their plans concerning Joseph. When he was able to do so much it is somewhat surprising that he was not able to do more. His intentions were better than he dared make known to his brothers. He appeared to agree with them, but only suggested a different way of accomplishing the same end. His real intention was to deliver Joseph and return him to his father. Perhaps he did not have the courage of his convictions to oppose these determined men or, which seems more likely, he felt that it would be useless to appeal to them for mercy. He, therefore, resorted to an expedient to gain time, hoping to accomplish his purpose of delivering Joseph without the knowledge of the others. So Joseph was cast into a pit. It may have been a dry and forsaken well. With all Reuben's faults he did not have the unmerciful and vindictive spirit of the others. Mercy, compassion and tenderness for his younger brother and his aged father were fine qualities which showed themselves on this occasion.

3. **The Jewishness of Judah.** It seems strange that the desire for barter and gain should show itself at such a time. Nor does there appear to be much to praise in the proposal Judah made, although he made it in semi-pious phrases. His plan to sell Joseph into slavery does not seem much better, or kinder than the original plan of putting him to death. There was something to be gained by it and, in spite of all his pitying phrases, that seemed to be the chief thought in the mind of Judah. What things men will do for money and how plausible they are in explaining what they do! Surely Judah and the Jews are not the only ones who have shown these characteristics.

4. **God's Providence** is again shown in the ultimate issues of these events. God certainly did not prompt the evil thoughts of these men. Yet among all the evils they planned God brought about two providential results. (1) There was the personal protection and care which were round about his servant Joseph. "God was with Joseph." (2) There was the evolving of that long course of Hebrew history which began with the going of Joseph into Egypt. It resulted in Jacob and his family afterwards migrating to that land. Then came the deliverance from Egypt and the beginning of the Hebrew nation in which God made revelation of Himself. The hand of God is seen in History. This is worth thinking about to-day.

Lesson
Chatham, Ont.

October 13th, 1918.

Gen. 37:18-22.

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Correspondence

THE PRAYER OF OBLATION.

Sir,—Archdeacon Perry, in his re-
view of the action of the General Synod
in Revising the Book of Common
Prayer, in his desire to be brief, does
not quite accurately describe what
took place in reference to Dean
Shreve's notice of motion. To begin
with, the Prayer of Oblation is already
in the Communion Office. Dean
Shreve's motion reads: "That the
General Synod of the Church of Eng-
land in Canada does hereby restore
the ancient heritage of the Church,
by authorizing, for permissive use, the
Prayer of Oblation, and the Invoca-
tion of the Holy Ghost in the Canon
of Consecration, according to the ar-
rangement in the American Book of
Common Prayer." On rising to move
his motion Dean Shreve asked for the
ruling of the Primate concerning his
motion. The Primate gave his ruling
as follows: "(a) At the time of the
presentation of Dean Shreve's motion
it was out of order as not being an
amendment of the Report of the Prayer
Book Revision Committee under con-
sideration. (b) The motion might be
introduced after the Synod has com-
pleted its consideration of the Report
of the Prayer Book Revision Commit-
tee and has disposed of the same, sub-
ject to the ordinary rules of the Syn-
od." Dean Shreve did bring up his
motion later in the proceedings of the
Synod in accordance with the Pri-
mate's ruling, but owing to the limited
time of the Synod and the thinness
of the attendance in the House he
asked permission to leave it over as
unfinished business.

Chas. L. Ingles,
Hon. Clerical Secretary.

Progress of the War

Monday, Sept. 23rd.—Bulgar armies
routed.

Tuesday, Sept. 24th.—Priley in Mace-
donia taken. British and French
capture 1,300 prisoners near St.
Quentin.

Wednesday, Sept. 25th.—Over 40,000
Turks taken in Palestine.

Thursday, Sept. 26th.—French and
Americans on 50-mile front take
5,000 prisoners.

Friday, Sept. 27th.—Canadians take
Bourlon Wood.

Saturday, Sept. 28th.—22,000 prison-
ers and 300 guns taken by
Britishers on front of 30 miles
including Schelat Canal and
Bellengliz. Bulgarians accept
Allies' terms for armistice.

UNFINISHED BUSINESS

Dr. H. SYMONDS

Sir,—The notable session of the
General Synod recently held in Toron-
to presents several features which are
worthy of careful consideration by all
members of the Church of England in
Canada, about which, with your con-
sent, I should like to offer a few re-
marks.

From conversation with not a few
delegates before the session began, I
was led to the conclusion that it was
unlikely that the Revised Prayer Book
could become *un fait accompli*. Yet,
mainly due to the extraordinary abil-
ity, tact and generous consideration
of the Bishop of Huron, all difficulties
were surmounted, and the adoption of
the final resolution was greeted with
a spontaneous outburst of enthusiasm.
It is true that in some respects pub-
lic opinion has moved so rapidly, that
the Revised Book is already out of
date, and it may be expected that with
the advent of peace, and the return
of our Chaplains and soldiers further
reforms will be advocated. But of
these things no one can yet speak con-
fidently.

The settlement of the vexed question
of the Athanasian Creed, even though
not entirely satisfactory to anyone, as
I should suppose, is yet a considerable
boon to most of us. Some of my
friends expressed surprise that I took
no part in the long debate on this
question. I was prepared to speak,
but I did not wish to speak unless it
seemed to be necessary, and from an
early period of the debate one felt sure
that necessity would not arise. The
sympathetic reception of the powerful
and impassioned speech by Dr. Cay-
ley was a sufficient indication of the
mind of the Synod, and the grant of
freedom to use or not to use the Creed
is evidently satisfactory to the major-
ity. It is not a little significant that
a resolution to leave the rubric as it
stands in the old Prayer Book, secur-
ed, if I observed correctly, not a single
vote other than those of the mover and
second.

The mind of the Synod was un-
questionably in favour of a large tol-
eration, and a broadly sympathetic at-
titude towards the various schools of
thought in the Church of England
was displayed. This spirit was strik-
ingly manifest in the unanimous adop-
tion of a change in the answer to the
question in the service for the Order-
ing of Deacons, which looks to the
modification of a rigid acceptance of
the Doctrine of Verbal Inspiration.
The answer adopted is susceptible of
various interpretations. It does not
prevent the holding of the doctrine,
but it does not impose it. The rights
and even the results, to an undefined
extent, of Historical Criticism are ad-
mitted. It is small wonder that the
Primate should say at the close of the
Session that much had been done,

WAR SERVICE BOARD.

The War Service Commission of the
Church of England in Canada met on
September 23rd in Toronto, the first
meeting of an important task. The
members elected were the Bishops of
Ottawa, Ontario, Montreal, Toronto,
Columbia and Fredericton; Dean
Llwyd, Halifax; Dean Starr, King-
ston; Archdeacon Mackay, Ottawa;
Archdeacon Forneret, Hamilton; Rev.
Dr. Symonds, Montreal; Rev. Dr. Sea-
ger, Toronto; Rev. G. A. Kuhring, St.
John; Rev. A. Carlyle, Windsor. The
laymen members are Gen. W. E. Hod-
gins, Ottawa; R. W. Allin, Toronto;
G. B. Nicholson, M.P., Chapleau;
Chief Justice Mathers, Winnipeg;
W. R. McInnes, Montreal; G. C. Cop-
ley, Hamilton; E. R. Henderson, Hur-
on; H. M. Crury, Vancouver; Mr.
Justice Hodgins, Toronto.

Bishop Roper of Ottawa has been
appointed chairman, and Gen. W. E.
Hodgins vice-chairman of the Central

which fifteen or twenty years ago he
would have deemed impossible.

Another noteworthy result of the
Synod has been to assure the great
social problems of our age a large
place in the counsels of the Church.
This was indicated in various ways.
First of all by the careful considera-
tion given to the lengthy report of the
Social Service Commission, by the
care taken in the selection of the mem-
bers of that body, and by the keen
interest of the Synod in the various
parts of the report. Moreover, the
sending of a sympathetic message to
Organized Labour, and the reception
of a delegation from one particular
union mark the beginning, it may be
hoped, of real and cordial relations
between the Church and the Labour
organizations.

But whilst we may be profoundly
grateful for the splendid spirit, and
for the actual accomplishments of the
Synod, we must not overlook the fact
that some profoundly important topics,
far more vital than that of the Ath-
anasian Creed, which indeed is not a
vital issue at all, were barely consid-
ered. Whilst the Primate made an
earnest appeal for some practical ex-
pression of the spirit of unity, yet
nothing was even discussed in con-
nection with this topic. Then there
is the great subject of the religion
of the soldier, which is, to all intents
and purposes, the religion of the
people. What our own Chaplains have
noted, what has been set forth in such
books as "The Church in the Furn-
ace," and "As Tommy sees us," had
but scant discussion, although we list-
ened to some illuminating addresses
on the subject, and a Commission was
appointed for the study of this and
other topics connected with the war.
There is further the general question
so much agitated in England and
elsewhere, of the Reconstruction of
Theology. The great subject of a
League of Nations met with no dis-
cussion, although a resolution at the
last hour by Canon Heenev was pass-
ed. It must be confessed that the
Synod had its limitations. Neverthe-
less, these were limitations of time
rather than of will to discuss. An
immense volume of business was trans-
acted, but now that we have, it may
be hoped, disposed of the Prayer
Book, it behoves us to be thinking of
these great subjects and planning be-
forehand how they may worthily be
presented at the next Synod, which, by
the way, will probably be held in 1920.
Concerning these matters, perhaps,
Sir, you will allow me to contribute
some observations in your next issue.

H. Symonds,

Christ Church Cathedral, Montreal.
Montreal, September 25th, 1918.

Committee. An interim executive will
have on its membership the Bishops
of Toronto, Montreal and Ontario;
Dean Starr, Kingston; Archdeacon
Mackay, Ottawa; Mr. Justice Hodg-
ins, and Mr. R. W. Allin, Toronto.

A.Y.P.A. SERVICE FLAG.

At the meeting of the St. George's
Cathedral, Kingston, branch of the
A.Y.P.A., Tuesday evening, Septem-
ber 24th, a service flag was unfurled
in honour of the society's members
who have joined the colours, fifteen
in all. Two, Sergt. Irwin Conley, 38th
Battalion, and Sergt. Cecil Burke, 21st
Battalion, have paid the supreme sac-
rifice, and a third, Pte. William Mack-
ney, died as a result of exposure while
in France. A number of the members
of the congregation were present and
the evening closed with prayer for the
soldiers.

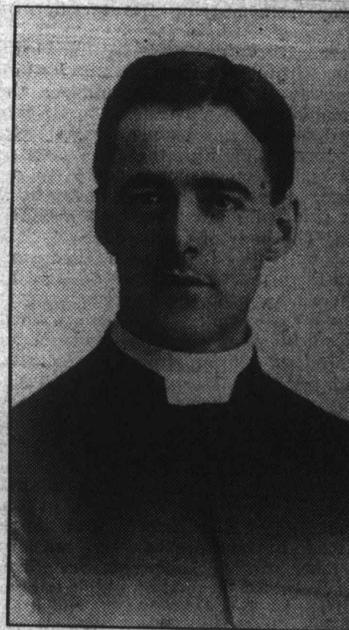
Church News

St. Luke's, Kingston.

The Bishop of New Westminster was
the preacher at the annual Harvest
Thanksgiving service on September
22nd, in St. Luke's Church, Kingston.
The Bishop chose for his text the
words: "The Lord hath done great
things for us whereof we are glad."
The preacher at the evening service
was Canon Fitzgerald, the Rector of
St. Paul's, Kingston.

The New Rector of Orangeville.

The lecture room of St. Thomas'
Church, St. Catharines, was crowded
on September 24th, when members of
the congregation attended to bid fare-
well to Rev. Fred. Eley and to greet
the new Rector of the church, Rev. A.
H. Howitt. Rev. Mr. Howitt presided
as chairman of the meeting. An ad-
dress of farewell was presented to
Rev. Mr. Eley, who left the next day
for Orangeville, where, on September
29th, he commenced his duties as Rec-
tor of St. Mark's Church. Accompany-
ing the address was a substantial
cheque, presented on behalf of the



REV. FRED. ELEY,
Rector of Orangeville.

congregation. The address was signed
by the wardens and read by Mr.
G. F. Ecclestone. Many words of
praise for the work of Rev. Mr. Eley
were spoken. The following ministers
were present and spoke in glowing
terms of Rev. Mr. Eley and welcomed
into their circle Rev. Mr. Howitt:
Rev. Dr. Smith, Rev. Dr. Martin,
Rev. Mr. Harper, Rev. Mr. West, Rev.
Canon Broughall, Dean Davis of Hur-
on County and Rev. Dr. Ratcliffe.

The Bishop of Ottawa's Plea for Unity

On September 22nd, in Holy Tri-
nity Church, Bishop Roper preached
from Ephes. 4:4-6. The Bishop re-
marked that "unity" was in the air
and that he was going to try and
speak some words and suggest some
thoughts on unity in accordance with
St. Paul's ideal. "I hear," he ex-
plained, "a multitude of voices, but
among them three which I hear more
particularly. The first says that we
Christians must come closer together
because divided as we are Christian-
ity has no power over the world.
This voice asks for a powerful,
united Church in control. The sec-
ond voice pleads for fellowship. We
crave for it. The want of it is
greatly felt. At this great feast and
sacrament of the Church we seek

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to realize it. Fellowship is found in smaller communities. It is found in the oneness of a great endeavour in the war, at the front. Then there is another voice, higher and more influential than the other two voices, which asks for obedience to the Christ and demands that we should make more effort, pray earnestly and sacrifice privilege—but not principle. These three ring in my ears, but there are others. Why, for instance, should there be in a little village four or five churches instead of one church? Answers come to my mind also, and we must speak patiently one with another. Is there in the New Testament any warrant for one powerful organization for world control? I do not find it. The leaven which leavens the lump, secretly, is not the expression of a great political organization. 'But so it shall not be amongst you.' It is not so much governmental authority as the powerful witness to the living Christ. To live in His mind and in His service always remembering His sacrifice on the Cross.

The Christian way is "powerful from within, not from without." With this way in force we should see the grand outcome "by the natural, free expression of the people's will." Regarding fellowship, the Bishop said: "A real, deep response comes to my mind. If fellowship is all it ought to be, principles must not be surrendered." The body of Christ does not exist just in 1918. It began at Pentecost and there must be sameness—identity. There have been the holy lives of generations of people. We do not want to be cut off from the great story of the Church of Christ, from the Apostles and from the Martyrs—who still live who are our fellows. "We are caught up into fellowship with them in Christ." There is the one hope, the future consummation of God's will when the kingdoms of this world shall have "become the kingdoms of our Lord, and of His Christ." One spirit; past, future and present. We must remember another word from Scripture: "O Timothy, keep that which is committed to thy trust." We must as trustees do the same. We of the ancient Church of England are trustees of Creeds being largely forgotten and laid aside; trustees of sacraments; trustees for the reverent liturgical worship of God; trustees for the order centred perhaps in the episcopal oversight of the Church. We are guardians of all these, and so, to keep in fellowship with the Apostles, we must go solemnly and seriously. To the third voice, speaking of obedience, comes a very solemn answer: "Lord, we will obey Thee by prayer and effort and breaking down of needless barriers." We must try and seek to do the most we can do. Schism does exist, but it is a profitless task to seek out the answer as to who is responsible. Rather must we look out and not seek to condemn, but to reshape. "We cannot reach unity by a short and easy method. We must all get into the mind of Christ. Many are living wonderfully near the faith in the Spirit of Christ. He in us and we in Him we trust the Spirit to guide us. We may do great things, we can do positive things, not minding so much negative things."

Honour Roll Unveiled.

Harvest Home services were held on September 22nd, in Christ Church, Glanworth. Rev. O. Thorne, Rector, led the services in the morning, and Rev. H. B. Ashby, of St. Matthew's Church, London, preached in the evening. The church was beautifully decorated with flowers, grain, fruit and vegetables. An honour list of the young people of Christ Church, who have enlisted since the war began, comprising some 26 names, was placed in the church. One, Pte. W. Chapman, has given his life.

but that with every temptation there is always a way to escape.

At St. Paul's Church, Woodstock, Ont., on October 8 and 9 will be held the Dominion A.Y.P.A. Conference. The programme will be as follows: October 8, 8 p.m., opening session. Addresses of welcome by W. S. West, Mayor of Woodstock, Capt. Rev. E. Appleyard, M.A., M.C., J. A. Chipperfield, churchwarden. Reply and address by the Right Rev. J. F. Sweeny, D.D., Bishop of Toronto, chairman A.Y.P.A. committee, General Synod.

Dominion A.Y.P.A. Conference.

On October 9th at 8 a.m., corporate Holy Communion. The morning work will include an address by the Right Rev. David Williams, D.D., Bishop of Huron, a discussion on "Value of Local A.Y.P.A. Councils," an address on "Co-ordinating the Church's Educational Forces," by Rev. R. A. Hiltz, M.A., Secretary Sunday School Commission, and also one on "The Bad Kid and His Big Brother," by Arnold Hoath.

In the afternoon an address will be

Archbishop Worrell at Kingston.

The Archbishop of Nova Scotia preached on the Duty of the Church in St. George's Cathedral, Kingston, on September 23rd. He pointed out that the duty of the people of the Church was not only in maintaining the laws of the Church, in attending the services and living a good life. These were duties of the Christian people, but the outstanding duty of the people was in getting the spirit of the Master for service, so as to reach the lost, and bring them into the Church. The Church is to-day the body of Christ. Christian people must show that they are endeavouring to bring people to the Master. It was stated that after the war the Church would have a great responsibility on its hands. The speaker said that

Leonard Dixon, O.B.E.

Commander Leonard Dixon received the decoration of O.B.E. directly from the King himself in recognition of the remarkable work which he has accomplished for the Army. He is Head of the Y.M.C.A. efforts in Mesopotamia. "Tommy" has been well looked after by this active and vigilant young man. On occasions he has commandeered the whole stock of some grasping son of the Orient, who was fleecing "Tommy." Commander Dixon is a son of Major the Rev. Canon Dixon, who has voluntarily given extensive services as Camp Chaplain in Toronto for the last three years.



when the war was over the Church would have greater opportunities for service in the uplifting of men. The men who had gone to the front to fight for us had made great sacrifices. They had given up everything, and splendid deeds had been recorded about them. It was up to the Church to make great sacrifices. The words of the Master: "Take up thy cross and follow me, if thou my disciple would be," should be remembered. There was nothing sweeter in life than the influence and power of the Church. There was a tendency in these days to weaken the influence of the Church.

Archbishop Thorneloe at Hamilton.

At the morning service on September 22nd in Christ Church Cathedral, Hamilton, the Archbishop of Ontario was given a most hearty welcome by the Rector, Dean Owen. His Grace spoke of the good work which had been accomplished at the General Synod. He took for his text 1 Cor. 10: 12, 13: "Let him that thinketh he standeth, take heed lest he fall," and dwelt on the various forms of temptation which men are subject to, and emphasized the fact that man is never tempted beyond his power to resist,

given on "The A.Y.P.A. in its Relation to Our Empire," by Rev. A. S. H. Cree, L.Th., and addresses on "How A.Y.P.A. Can Help Returned Soldiers," by Capt. the Rev. E. Appleyard, M.A., M.C., Rev. A. L. G. Clark, L.Th. (Goderich), and "Efficiency," by Wm. Brooks. Also a discussion on "After the Conference, What?" by W. H. Morgan (St. Matthew's, Toronto).

In the evening a service will be held in the church with the sermon by Archdeacon Forneret.

Activities of St. Paul's, Halifax.

At the annual rally of teachers, officers and scholars at St. Paul's School, Halifax, last Sunday, great enthusiasm was aroused. The teachers and officers pledged themselves to what may be styled "permanent rally" effort—sustained and systematic effort addressed to adding new members to the roll.

A real bit of war work is being done by the Boy Scouts. Under the leadership of Miss Margaret Brown, of the Red Cross, they go to Rockingham to hunt for the healing Sphagnum, Mother Nature's welcome contribution to Red Cross "assets."

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The Rev. G. F. Davidson at Guelph.

On September 22nd, the Rev. G. F. Davidson, late Rector of St. George's, Guelph, now Rector of St. Paul's, Regina, preached in his old church at the evening service. In the morning he preached at St. James' and in the afternoon he preached in the Arkell Church. At all of these churches the ex-Archdeacon was warmly welcomed. Archdeacon Crowfoot, of St. John, N.B., preached at St. George's in the morning and at St. James' in the evening.

Thanksgiving Services at Elmvale.

Very successful Harvest Thanksgiving services were held in Wycliffe Church, Elmvale, and St. John's Church, Waverley, on September 22nd. Canon Simpson, of Regina, who had been attending the General Synod, was the special preacher, and the fact that the parish is Canon Simpson's old home gave an additional interest to the services. The churches in both Elmvale and Waverley were appropriately decorated with flowers and fruit. The thanksgiving offertory amounted to \$155, a part of which will be given to the Widows and Orphans' Fund of the diocese. Canon Craig, of London, assisted the Rector, Rev. J. J. Preston, at the evening service in Elmvale.

A Significant Utterance.

At the last annual meeting of the Trustees of the Carnegie Endowment for International Peace, held at Washington, D.C., with the president of the Endowment, Mr. Elihu Root, in the chair, passed the following: "Resolved, that the Trustees of the Carnegie Endowment for International Peace, assembled for their annual meeting, declare hereby their belief that the most effectual means of promoting durable international peace is to prosecute the war against the Imperial German Government to final victory for democracy, in accordance with the policy declared by the President of the United States."

It has become increasingly evident not only that ordinary peace propaganda is futile and out of place during the war, but that it would be positively harmful, as tending to distract the attention of the American people from concentration of effort and feeling upon the prosecution of the war.

A Week With the Bible.

The Rev. Principal Carpenter, M.A., D.D., who, until recently, has been Principal of Emmanuel College, Saskatoon, visited the parish of St. John's, Unity, for a series of special services and Bible studies. Each afternoon the following subjects were considered: The Law, the Prophets, the message of St. Peter, the message of St. Paul, the message of St. James and the four-fold pictures of Christ in the Gospels. At the week-evening services plain and forceful Gospel appeals were placed before the congregations. Saturday evening was a special missionary night. At this service Dr. Carpenter spoke upon missionary work in India, where he has already laboured for nearly 21 years. He expects to return in October to take up Collegiate work in that country. Much blessing must have resulted from this special effort. The missionary has added many friends to his circle as a result of his visit.

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Widson at Guelph.
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Services at Elmvale.
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Trinity Church, Brantford.
The induction of the Rev. C. L. Bilkey, M.A., B.D., the recently appointed Rector of Trinity Church, took place on the evening of the 20th inst. The Ven. Archdeacon Mackenzie officiated and the Revs. C. E. Jeakins, H. C. Light, J. Jennings and J. N. H. Mills were also present. The Scripture Lesson was read by Rev. C. E. Jeakins and Archdeacon Mackenzie gave a very earnest and helpful address. At the close of the service the congregation adjourned to the parish house, where a reception was tendered to Rev. and Mrs. Bilkey. A short programme was rendered, which included encouraging addresses by the visiting clergy and the newly inducted Rector.

Dedication at St. Jude's, Toronto.
Mrs. H. Walmsley Welch has presented a solid silver paten to St. Jude's Church in memory of her late husband who died on August 27th, and who was Rector's warden of the church for five or six years. The paten is a very valuable piece of plate and bears the inscription: "To the glory of God and in memory of H. Walmsley Welch, August 27th, 1918." It was dedicated by the Rector, the Rev. J. L. P. Roberts before the early morning celebration on Sunday morning last.

Major the Rev. C. B. Gordon at Fonthill.
The usual Harvest Festival in connection with Holy Trinity Church, Fonthill, was commenced on Friday night. The church had been tastefully decorated by a number of ladies. There was a very large congregation. The prayers were read by Rev. S. Bennetts and the Rector, the Rev. W. S. Weary. Major Rev. G. B. Gordon, of Niagara Falls, preached an appropriate sermon on the harvest and the war. Mr. J. Thompson read the Lessons. The offertory was on behalf of Missions. The festival was continued on the Sunday. In the morning there were 75 communicants. The Rector preached both morning and evening.

Beeton, Tottenham and Palgrave.
On September 22 the Bishop of Toronto paid an episcopal visit to this Mission. At 9.30 a.m. the Bishop and the Incumbent, the Rev. Allan P. Kennedy, went up to the House of Industry of the County of Simcoe, and after a short morning service, the Bishop preached to the inmates assembled; who very much appreciated his helpful words. At 11 a.m., a Confirmation service was held at Christ Church, Tottenham. Eighteen candidates from Palgrave and Beeton received the apostolic rite of the laying on of hands. The Bishop's address, based on the Epistle for the day (Ephes. 4: 1), was listened to with rapt attention by both candidates and the large congregation assembled. Afterwards the Holy Communion was administered to 58 persons. At 3 p.m., at St. Alban's, Palgrave, after the evening service was read, a large congregation listened to words of counsel and advice from their chief pastor. Returning to Beeton, the annual Harvest Thanksgiving service was held at 8 p.m. at St. Paul's Church. The church was tastefully decorated and the service was hearty. The Rev. Mr. Meek, of Bond Head, was present at this service and read the Lessons. His Lordship preached from Psalm 107: 8: "O that men would therefore praise

the Lord for his goodness and declare the wonders that he doeth for the children of men."

Harvest Thanksgiving, St. Mark's, Hamilton.

The annual Harvest Thanksgiving service was held in St. Mark's Church, Hamilton, on September 26th. Ven. Archdeacon Mackintosh, Rector of St. James' Church, Guelph, preached a sermon on the text: "What reward shall I give unto the Lord for all the benefits He hath done unto me." He said: "We are too slow to acknowledge the hand of God in the blessings that come to us. Men do not have the same gratitude for the gifts of God as they have for a present from a fellow-man." The Archdeacon drew attention to the great success of the allied arms in the present battles and showed what good reason men have to be thankful at the present time. The interior of the church was tastefully decorated with fruits, flowers and grain and formed a very pretty sight. The Thanksgiving services were repeated on the following Sunday.

A Michaelmas Thanksgiving.
Harvest Thanksgiving services were held in St. Clement's, North Toronto, on Michaelmas Day. The Rev. A. J. Fidler, the Rector, preached in the morning, and the Rev. Dr. Cayley, Rector of St. Simon's, Toronto, in the evening. Special music, appropriate to the occasion, was sung by the choir, under the direction of Mr. H. P. Thornloe, the choirmaster.

A Separation of Parishes.
At a meeting of the vestry of St. Mark's Church, Halifax, held in the rectory on September 24th, the Rector, Rev. N. LeMoine, requested a leave of absence, which was granted, the time being specified for six months or more. Under present circumstances the corporation is not in a financial position sufficient to support any church services outside the regular morning and evening services of St. Mark's. For nearly 40 years this parish has been known as the parish of St. Mark and St. John and included St. Mark's, St. John's (Village) and St. James', N.W. Arm, churches, and for that long period these churches have been supplied each Sunday with a regular service. At the meeting on September 24th, it was unanimously decided to petition for a separation of the parish, and this request will now be placed before the Archbishop.

Sunday School Convention for South Simcoe.
A very successful Sunday School convention was held at Thornton, Ont. (diocese of Toronto), on Sunday and Monday, September 22nd and 23rd, for the southern part of the County of Simcoe. On Sunday, the 22nd, special speakers addressed the congregations of the Anglican and Methodist Churches, Mr. R. W. Allin, Finance Commissioner of the diocese, representing the former, and Mr. Halpenny, Secretary of the Ontario Sunday School Association, the latter. On Monday, the 23rd, forenoon and afternoon sessions were held in the Anglican Church at Thornton, delegates being present in large numbers from Ivy, Alliston, Mulmur, Cookstown and other centres. The church was filled to the doors during the afternoon and a splendid programme of addresses was provided. The Rev. Rural Dean Gray read a paper on some of the problems of a rural church, and Mr. Allin gave addresses on the rights of the child and the teacher's problem. In the evening a

large audience assembled in the Methodist church to listen to further addresses on the subject of religious education. The programme throughout was most helpful and the interdenominational character of the meeting enabled the members of each church to obtain suggestions from the others that should enable them to carry on the work of their own denomination more successfully. The writer went to the convention with some doubts in his mind regarding the value of such meetings and came away feeling that this is one of the many ways in which various Churches can co-operate with advantage to all and without sacrificing any vital principle. Some of the subjects presented were: "The Responsibilities and Opportunities of Parents," "The Religious Education of the Child," "The Rights of the Child," "Time, Excuses and Delays," "The Teen Age Problem," "Personality in the Teacher."

"America Day."
Plans at the Toronto Rural Deanery are approaching fruition, for a very interesting and valuable event to be called "America Day." Thanksgiving Sunday, October 13th, 1918, is to be marked in the Anglican Churches in Toronto by visits and sermons from delegates from the border cities of Rochester, Buffalo, Cleveland and Detroit. The delegations make up a body of sixteen visiting American clergymen and four laymen. The following are the delegates as the list stands to date: From Detroit, the Very Rev. Dean Edwards, Rev. Dr. Maxon, Rev. Herbert H. H. Fax; Buffalo, Rev. Dr. Jessup, Rev. C. J. Davis, Rev. C. H. Smith, Rev. W. R. Lord; Rochester, Rev. Dr. W. A. R. Goodwin, Rev. Dr. Tyler, Rev. F. Crossley Lee, Rev. D. L. Ferris. The names of the Cleveland delegation and of the laymen have not yet been received.

Sermons or addresses will be delivered in over thirty Toronto churches by the visitors, who come to bring messages of greeting and of fellowship from the Church in the United States. The whole purpose of the event is to deepen the sense of fellowship between the Church of England in Canada and our Sister Communion across the border. The great events of the war have drawn the two countries into a friendship and partnership such as would have been impossible a few years ago,—a friendship fraught with immense consequences in the future and one destined, it is to be hoped, to endure forever. The Church would be missing a great opportunity if it failed to express spiritually that great thing which is developing nationally; and those in charge of the plans for "America Day" are not without hope that this is but the beginning of a new era of fellowship and co-partnership between the two branches of our Communion lying side by side. Later on reciprocal visits will be paid by delegates from this side of the border to the border cities with a similar end in view.

On Monday, Thanksgiving Day, a conference will be held between the delegates and the Toronto clergy on "How to deepen and make permanent the fellowship between the two churches." This will be followed by a luncheon in St. James' Parish House for both clergy and laity, at which over 300 are expected to be present. Addresses will be given by the visiting laity. The Bishop of the diocese, the Assistant Bishop, the Mayor of the city, the American Consul, and others will, it is hoped, be present. The delegation will be given a civic welcome by the Mayor, and in the afternoon the guests will be motored about the city. Invitations are being sent to clergy and laity in the neighbourhood of Toronto, so that as many as pos-

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sible will have the opportunity of sharing in this highly interesting and significant event.

SOME THOUGHTS ABOUT REUNION.

(Continued from page 635.)

this requirement has proved an obstacle to, when it was meant to provide an instrument for reunion? Sometimes one hears doubts as to whether Episcopal government is not out of line with the modern trend in the direction of democratic ideals, but what is essential in episcopacy can be conserved without the autocratic element which may sometimes have characterized it.

It is probably true to say that the objection is not to episcopacy in itself but to implications which seem to some to be involved in our insistence upon it. The writer of this article has recently been in correspondence with a leading representative of the Presbyterian and of the Methodist Church, and it happens that each of them has stated that he has personally no objection to episcopacy: each is prepared to accept beforehand whatever form of government the uniting churches might agree upon. The real difficulty seems to be that whilst they are ready to put all questions of Church government into the melting pot of free discussion we alone make conditions.

Is not this the right answer: that each church must have something which it cannot barter away, something that has justified its existence as a separate church in the past; that Presbyterianism and Methodism each stand for something which must be conserved, and similarly the Anglican Church has in its ancient episcopal constitution a sacred trust which it cannot tamper with.

A form of government may at first sight seem to be too external and material a thing to carry such emphasis, but to me it seems that it is as the outward and visible sign of a sacrament. For behind it looms up, what Mr. Gladstone described as "the august conception of the Church of Christ," a society purposed by our Lord, actualized through the Holy Spirit, with "its ministry of symbols, its channels of grace; its unending line of teachers joining from the Head. A sublime conception, based throughout upon historic fact, uplifting the idea of the community in which we live, and of the access which it enjoys through the New and Living Way to the presence of the Most High."

If for the sake of unity in Canada we were to give up the Historic Episcopate we should not only break the link which binds us to the Mother Church in the Old Land and all our sister churches throughout the world, and thereby forego a larger for the sake of a smaller unity, but, and this is far more serious, we should shatter our hope of ultimate reunion with the Latin Church of the West and the Greek Church of the East, of the recovery of the unity of the One Holy Catholic Apostolic Church throughout the world. And for the realization of that vision there are many outside our own ranks, as well as within, who believe that its past history and its kinship on one side with the Catholic and on the other with the Protestant presentation of Christianity have given to the Anglican Church a position of

special opportunity and responsibility. Bishop Welldon, the present Dean of Durham, recently quoted in a letter on Christian rapprochement to the "London Times" the prophetic words of Joseph de Maistre: "Si jamais les Chrétiens se rapprochent, comme tout les y invite, la motion doit partir de

l'église de l'Angleterre." And Dr. Cooper, the Moderator of the Church of Scotland, in his address at St. Paul's Cathedral last April, said: "The Church of England is placed by God in a favoured position for bringing about the reunion of Christendom."

responsibility; that they should be outstanding figures in the field of service and shining examples to the young. A recommendation was passed at the close of an hour's discussion, urging that a uniform religious service be adopted in every diocese in the Dominion, and in the General Board, to be used in the conferring of life membership certificates and badges. The service now in effect in Ontario was strongly recommended.

Mrs. Harrison, of Qu'Appelle, introduced the subject: "What are the lessons we, as Mission workers, may learn from patriotic work and methods?" The introduction of moving pictures and attractive posters as advertising helps in the matter of securing attendance at missionary meetings was urged. Mrs. Harrison maintained that modern methods should be used in missionary activity, and that we can learn much from organization as evidenced in patriotic work. Mrs. Naftel, of Carcross, presided.

The subject, "How can the out-of-town branches best be kept in touch with the work of the Diocesan Boards?" was led by Miss Pope, Quebec. Suggestions were, first, a visiting committee, consisting of the president and the deanery secretaries; second, a monthly letter written by members of city branches and members of country branches in turn; third, deanery meetings, the Board dealing with the deanery secretary, who would deal with the deaneries; fourth, semi-annual conferences held at various centres; fifth, the assistance of the Rural Dean should be sought in this work. The expenses of these officers may be met by all branches sharing alike, or pro rata. "The Boys in the parish in relation to Missions: How best can we help them?" was the second subject of the afternoon, and was led by Mrs. Warner, Rupert's Land. The Junior branch should mean the boys and girls. The M.S.C.C. have started missionary clubs to be worked through the Sunday School Commission. Closer touch between the M.S.C.C. and the W.A. is imperative in this work. For women are the better leaders for boys up to the teen age. Local conditions would decide whether boys and girls could be worked together. Miss Speechly, of Winnipeg, presided at this meeting.

Mrs. Ward, of London, led a discussion on "How can we interest the uninterested women in the parish?" Another discussion was around the subject: "What are we doing and what more can be done to encourage offers for missionary service." Leader, Miss Woolverton, Niagara.

Several social functions have taken place in honour of the delegates. On Thursday evening the delegates were guests at Bishop's Court, where Mrs. Matheson entertained; on Friday evening Lady Schultz was "At Home" to the members of the W.A. and the clergy. On Saturday afternoon a reception was tendered by Lady Aikins at Government House.

WOMAN'S AUXILIARY TRIENNIAL MEETING

(Continued from page 635.)

appointed with power to act in cases of emergency; (5) that the Oriental Committee be retained.

The report on missionaries and workers in Canada and on the foreign field showed an increase in offers for missionary service, but more workers are needed to carry on successfully. The session closed with an address on Honan Mission, China, by Canon Gould, and intercession on behalf of the missionary workers there.

On September 25th, the W.A. resolved: (1) that \$25,000 be given towards the proposed endowment fund; (2) that every woman in the W.A. be asked to set apart a tithe for the raising of this fund, and children be trained to do the same, so that the rising generation may have no difficulty in raising money such as churchwomen have at present; (3) that a letter be sent from the general secretary to each diocesan secretary, stating the need for the proposed endowment fund, and the sum required by each diocese; (4) that an attempt be made to double the membership of the W.A.

Of the balance of \$2,467 in the Self Denial Fund, \$1,500 was voted to the hospital at Kangra Mission India, and the remainder to the purchase of land and buildings for kindergarten, Japan. The sum of \$886 was the profit from the sale of the monthly "Letter Leaflet." The pledges of the coming year were estimated at \$66,000 and only \$40,000 is dependable revenue at present. The total receipts of the general Dorcas secretary amounted to \$10,605.03. A balance of \$3,884.45 remains.

It was decided that a committee be appointed to consider Bible teaching in public schools, consisting of one member from each diocese, whose duty shall be to get in close touch with the General Synod committee, reporting in the "Leaflet" a statement of the situation as it is to-day in each Province, and reporting at our next meeting what progress can be made in conjunction with other Christian bodies. The Rev. H. H. Hoodspith, St. Andrew's, Manitoba, conducted the noonday devotional service and spoke on "Christ's invitation to Perseverance—Abide in Me."

While the executive were in session for the first three days, the delegates held separate conferences. At the first conference, Mrs. Hobson, of Hamilton, took the chair. The first discussion was on the subject: "How can we fulfil our obligations in relation to missionary giving?" led by Mrs. Franklin Clarke, of Ottawa. Mrs. Clarke gave as her leading thought, "Seek ye first the kingdom of God," with three points, first, prayer, second, doing unto others, third, almsgiving. The speaker emphasized that the tenth belongs to God. We only begin to give after the tithe has been paid. The seventh of our time belongs to God. If we remember this our churches would be better attended. Many people spend their Sabbaths joy riding instead of attending God's House at the appointed time. Considerable discussion followed. The backbone of our work is our pledges. A good deal more is needed than is asked for or provided. The W.A. as a body do not aim high enough. In appeal to the wealthy women of our parishes larger amounts should be expected, and would be given if the very big work the W.A. is doing was set forth. Lack of information is one of

the chief causes of lack of giving. If interest is to be maintained, knowledge must be disseminated.

The second discussion was along the following lines: "As it is important that every diocese shall be represented at the annual meeting of the General Board, and that every parochial branch shall be represented at the Diocesan annual meetings, how can the necessary funds be raised?" The discussion was led by Mrs. A. Code, of Winnipeg, who said this is a vexed problem and calls for a speedy solution. Mrs. Code paid a tribute to the memory of the late Mrs. Fortin, who laid the foundation of a delegate fund in Rupert's Land. First the membership fee was raised from 12 to 15 cents, the extra three cents forming the nucleus of this fund. Voluntary giving was first tried, but only the city branches responded. Now it is a pledge and the amount aimed at is \$400. This should finance the delegates to all meetings.

Another discussion was "The Bible as a Missionary Force. What is its place in our Work?" led by Mrs. Schofield, Columbia. The speaker called for the introduction of the Bible into public schools. It is a question of supply and demand. Let the people demand Bible teaching in the public school and it will be supplied by the Government. Miss Gomery, of Montreal, led the second discussion. The subject: "What is the best plan to insure that the babies shall pass on to the Junior branches, the Juniors to the Girls' branches and the Girls to the Women's branches?" Four branches of the W.A. should be represented in every parish. Mrs. Willoughby, Cummings emphasized the necessity of the Girls' branches being represented at the Senior meetings, between which there is a tremendous loss. A suggestion was made that Juniors look after Babies, Girls after Juniors, and Seniors after Girls; the aim being to get all acquainted. It was also suggested that Girls' conferences be held to which Seniors be invited, and also that joint meetings be held occasionally. Mrs. Heber Vroom, of Fredericton, presided.

The privileges and responsibilities of life membership formed a subject of debate. It was introduced by Mrs. Gossage, of Toronto. The general opinion as summed up by the leader was that life members should endeavour to fill a place of leadership and

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WYCLIFFE COLLEGE ALUMNI CONFERENCE.

(Continued from page 634.)

At three in the afternoon, the Alumni adjourned to Knox College Chapel to join with Knox Alumni in hearing Dr. S. M. Zwemer. Dr. Zwemer knows the Near East as no other living man does, and he was able to explain many things that have been puzzling to men with less accurate knowledge. He dealt more particularly on the aversion of the "Crescent" to the "Cross," yet pointing out how, in spite of all difficulties, the "Cross" was triumphing. Dr. Zwemer paid a magnificent tribute to the equity and fairness of British rule in the Near East.

The subject for Wednesday morning was "India's Appeal to Canada," and was ably handled by Rev. F. S. Ford and Rev. W. A. Earp, of Kangra, India. Mr. Ford dealt most largely with the great mass movements in India, and the problem of taking care spiritually and educationally of the great numbers clamouring for baptism. One society baptized 35,000 in a year, and refused baptism to 100,000. Then again is the problem to throw on these Christians the responsibility of shaping their own Church. Not all the great masses who apply for baptism are absolutely sincere. There are certain advantages politically, socially and educationally. In other words, the mass movement in India is beset with all the opportunities and dangers of the other great mass movements in history.

Mr. Earp dealt with the political and educational problems. He told of Mrs. Besant and her schemes for autonomy which culminated in the meetings at Lucknow, but which failed, as they were bound to fail in results. Then he explained the new scheme advocated by the government giving almost wholly popular government in the villages, a substantial increase of self-government in the provinces, and a little increase in the self-government in India as a whole. The great difficulty was that the bulk of the population is agricultural and have neither interest nor knowledge outside of the village, while only 10 per cent. can read or write in the vernacular. The educational problem more directly affected the Church, and he advocated a much wider extension of the village schools under Mission control. Mr. Earp spoke with authority, having been for some years Principal of a Normal School in the Kangra District.

The Rev. A. C. Sadleir, of South America, told of over one thousand tribes of Indians in South America who are yet un-Christianized. The difficulties and the encouragements of over 15 years' work were dealt with, and the assurance of the ultimate reward of faithful labour was emphasized.

The Rev. J. Cooper Robinson is the pioneer foreign missionary of the Church of England in Canada. He has laboured in Mid-Japan for over 30 years. The story of the advance of civilization is a romance. National compulsory education means that all Japanese can read and write. Six thousand miles of government railway has been built in 30 years. Had it not been for the Japanese fleet in the early days of the war, our Pacific Coast would have been seriously menaced. There is a marked decline in Japan in the native religions of the people, especially among the educated classes. The country has copied the British navy, the French legal system, the American system of education and the German army. No religion is taught in the State schools, and Japan to-day offers a wide scope for missionary enterprise.

An afternoon was spent by the graduates at the Royal Ontario Museum with Prof. C. T. Currelly, M.A. To those who have not been fortunate

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enough to spend an afternoon with Prof. Currelly, it is impossible to describe what it means. To wander among relics of bygone ages with one who is thoroughly conversant with every phase of antiquity is a pleasure better imagined than described. During a pause in the lecture, the Alumni were Prof. Currelly's guests to afternoon tea. The lecture covered the Stone and Bronze Ages, and Egyptian antiquities.

The first hour of Thursday morning was given to Rev. G. L. Gray, who spoke on the "Rural Church Problem." Mr. Gray's address was one of the most interesting of those given. It showed a splendid grasp of his subject, and the dry humour that makes a point strike home. The side of the subject most strongly brought out was the importance of the country work to the city church, and through it to the Church as a whole. The leaders in Church and State are mostly country-bred boys, trained during early life in the country school and the country church. Unless these latter are made efficient, the country as a whole is going to be the loser. The address was followed by an animated discus-

Thrift and the Parables.

The Greatest of Teachers taught thrift and self-denial as essential elements of human progress. The parable of the prodigal son is one of the finest lessons on thrift in all literature.

The parable of the woman who would not rest until she had found her lost coin is simply another thrift story. And the shepherd who went after his one missing sheep—there it is again, self-denial and thrift. Also there were the five unwise virgins—thriftless because they overlooked a good investment, the purchase of oil for their lamps. And the man who buried his talent in the earth. He fell short of being thrifty, because true thrift involves more than the saving of money. It means that surplus money has been "set to work."

Canadians who over-indulge in luxuries are helping to retain in unnecessary employments men and women who might otherwise be released for war work. In addition, they are spending money which might otherwise be released for war work; money which their country needs, and which they should have ready for their country's call. Thrift on the part of the individual spells war-efficiency on the part of the nation. Save for Victory.

sion, in which so many were anxious to take part, that an extra half hour had to be set aside later in the day.

Capt. Rev. E. C. Earp gave "Observations of a Returned Chaplain." Three years with the army in Canada, France and Britain modifies a man's point of view. He learns tolerance, sympathy and a new estimate of human nature. The Church at home must regard the returned soldier as an asset and not as a problem. British people after the war will be Canada's most desirable immigrants, and every effort must be made to welcome them into their own English Church in Canada. Instances of united action by Chaplains of all Churches on active service showed the possibility of unity of action in Canada. Professionalism among the clergy was deprecated. The returned man has a right to a large welcome. He loves Canada more than words can tell. He has risked his life for her and all the opportunities of the future are consecrated by the blood of the comrades who will never return. The humour, as well as the pathos of trench life was described. The captain pleaded for a Church that would undertake no less a task than the Christianization of Canada by a ministry and laity which were united for the one purpose of the building of the Kingdom of God.

The Right Rev. I. O. Stringer, D.D., Bishop of Yukon, told a graphic story of a five months' journey in the Arctic. The transformation of the Eskimos from barbarian to Christian, is the romance of Christian missions. For 20 years and more the Bishop has worked among the natives of the Far North. Eskimos, who 20 years ago were ready to take his life, are now missionaries of the Cross. The call to service in the Church's battle line was sounded forth; the appeal to the heroic for men to do as much for Christianity as explorers attempt for science. It was a moving address from a leader whose example and experience has been an inspiration to the whole Canadian Church.

The last session Thursday morning was given to a business meeting. Some of the more important motions passed were: Greetings sent to members overseas; votes of thanks to those whose work contributed to the success of the meetings; resolutions of condolence to those in sorrow; resolution of congratulation to Dr. Cody. Election of officers.—The following officers were elected for the ensuing year: President, Rev. W. T. Hallam, M.A., D.D.; vice-president, Rev. J. Cooper Robinson; secretary, Rev. G. S. Despard; recording secretary, Rev. L. E. Davis, M.A.; treasurer, Rev. D. B. Langford; statistical secretary, Rev. W. G. G. Dreyer; executive committee, Revs. F. Wilkinson, S. C. Noxon, A. C. Collier, M.A., T. W. Murphy, M.A., W. J. Eccleston, T. W. Savary, B.A., Canon R. B. McElheran, M.A., W. E. Taylor, Ph.D. and Capt. the Rev. E. C. Earp; representative on the Council of the College, Ven. Archdeacon Perry, M.A.

The Wycliffe College Alumni was formally closed by the annual reception of the association Thursday evening. The chief feature of the reception was an address by Canon S. Gould in which he pleaded for a fearless, broad outlook in Christianity. He touched on the obvious tendency to put everything off to the end of the war, and pointed out that there would not likely be nearly such good opportunities then as now. The reception was a splendid success, as it gave every one the opportunity of seeing each other before all separated to the various fields of labor. Thus closed one of the most remarkable sessions of Wycliffe College Alumni.



Yes, it is a fact that
"SALADA"
TEA

is a blend of the finest growths of the best gardens—only, and it has remained unchanged for more than 25 years.

A Successful Sunday School Commission Meeting

THE word "successful" at the head of this article is not used formally or according to press custom. The meeting which it qualifies was perhaps the most successful of all our Sunday School Commission meetings in point of numbers and in genuine interest and enthusiasm. Held almost on the eve of the opening of General Synod, the representation was wide as well as large, and many were the testimonies borne both from far east and far west, as well as all along the line, to the help and effectiveness of our Sunday School Commission. This meeting was the semi-annual one, and was held in St. James' Parish Hall on September 10th. Rev. Canon Rexford presided. Perhaps just here it might be said that Doctor Rexford is regarded as one of Canada's foremost educationalists, and his foundation work for Christian education in the Canadian Church will be more appreciated as time goes on. The proceedings were opened with prayer by his Grace the Archbishop of Algoma.

A happy incident which took place early in the meeting was the welcoming from the Church in Newfoundland and his being given a seat on the floor of the house of the Rev. Canon Smart. As a visitor from and representative of the sister Church in Newfoundland, Rev. Canon Smart gracefully acknowledged this courtesy, and spoke appreciative words of what Dr. Rexford and the Sunday School Commission had done in guiding and uplifting the Sunday School work in his island.

As always the chief order, and one always commanding the manifest interest of all present, was the report of the general secretary, the Rev. R. A. Hiltz, whose name is now becoming a household word in the Canadian Church. This report will doubtless reach a great many in its printed form, but a few features of it may be pointed out. While covering five months, it really only included three working months, but during that time the report showed that Mr. Hiltz had visited eleven dioceses and travelled nearly ten thousand miles.

The result of the Summer Schools, held mostly in June last, at Lennoxville, Que.; Port Hope, London, North Bay, Ont.; Regina, Sask.; Victoria, B.C., and Medicine Hat, Alta., was learnt with much gratification. Seven hundred and fifty-three persons had attended, and this meant one hundred and ninety-seven parishes and fourteen dioceses represented. Surely these are creditable numbers and justify this happy idea of Summer Schools, which, in a chain, every year should stretch from coast to coast!

Another matter which created satisfaction was the information that, as a result of the annual examination for teachers and scholars, two hun-

dred and seventy-two diplomas and certificates had been awarded. The meeting was also told that the Sunday School children of Canada had raised for the Armenian and Syrian Relief Fund the grand sum of \$110,000. In this our Canadian Church Sunday School scholars have taken part.

Perhaps, if one may choose from among the reports of committees presented, that of Rev. Ralph S. Mason on the Lantern Slide Department created much enthusiasm. Mr. Mason has happened upon a work to his liking in this particular branch or adjunct of our educational work, which is still in its infancy, for the lantern and slides will, perhaps, as a help in the teaching work of the Church, give place by-and-by to the cinema and films. Doubtless, after Mr. Mason's report and his business-like remarks and explanations, many Sunday Schools will endeavour by themselves, or in company with other organizations belonging to their congregations, to purchase a lantern and become a member of the Lantern Slide Department. The crowded meeting of Church people in Massey Hall on Thursday evening following this meeting was shown what one of our lanterns can do, even in that large hall, and what interesting slides are among the 10,000 in the possession of our Lantern Slide Department.

Considerable discussion, which resulted in a unanimous decision at last circled around a resolution of the Rev. Mr. Kelly, of Quebec, for a sympathetic consideration by General Synod of the proposed Children's Service, as put forth by this Commission for the Revised Prayer Book. It was felt by all present, with perhaps very few exceptions, that the child-life of the Church needed a special service for at least occasional use suited to its child experience and child understanding; and further, that this service should be in our Prayer Book and printed *in extenso*. The meeting also had a second special visitor in the person of Bishop Darlington, of Harrisburg, who spoke cheering words along patriotic and educational lines.

Man was made for action,—for duty and usefulness; and it is only when he lives in accordance with this great design of his being that he attains his highest dignity and truest happiness. To make pleasure our ultimate aim is certainly to fail of it.

Joel Hawes.



A GREETING TO PRESBYTERIANS

(Continued from page 632.)

the whole world, we are longing and praying for the unity of the Christian Church. Mr. Moderator, we have one Master, and to the Church which is His Body, He committed the great task of evangelizing the entire world. But knowing far better than we know, and far better than our forefathers knew, the magnitude of the task He was entrusting to her He prayed that she might be one in order that her strength in dependence upon Him might be sufficient for that task, in order that the world might believe that He Himself had been sent by the Eternal Father. And as we cast our eyes over the length and breadth of Christendom, as we seek for union with all our Christian brethren upon the basis of loyalty to Christ and the fundamental truths of Divine Revelation, it seems to us that in the great Presbyterian Church we ought to be able to find those essential points of contact with ourselves, which will enable us to heal at least one wound in the Sacred Body of Christ. We are united, Mr. Moderator, in a common faith in all the most fundamental and vital matters which are of need and necessity for our own salvation and the salvation of mankind.

Baptized into the one Body of Christ we are all members of Him, children of the Eternal Father, inheritors of His glorious and everlasting kingdom. We hold in common the sacred Scriptures of the Old and New Testaments as containing the revelation of God to man brought to its fullness and completion in Jesus Christ. We believe in God the Father Who made us and all the world, in Jesus Christ Who redeemed us and all mankind, in God the Holy Spirit Who is ever making holy those who are the elect people of God, and who do not finally reject Him and cry Evil, be thou my good.

We believe in the great facts and truths of this Divine revelation as they are comprehended and sufficiently set forth in the historic creeds of Catholic Christendom, the Apostles and the Nicene. We accept alike, we honour and hold in highest esteem the two great Sacraments of the Gospel, and we define their meaning and their grace in terms which are capable of being harmonized into an identical expression of our belief. We together are united in laying great stress upon a duly ordained ministry for the preaching of the word and the celebration of the sacraments as well as for the exercise of that godly discipline which Christ has left to His Church.

It is true, Mr. Moderator, that there is a difference between us regarding not the source from which, but the channel through which, ministerial authority proceeds. But if the agreement reached in the Faith and Order Conference in England between leading Anglicans, including the highest of the high, and leading representatives of the Free Churches in the Mother Land can be ratified by their constituencies, if the words of the Right Reverend the Moderator of the Church of Scotland, Dr. Cooper, find an echo in the hearts of the Auld Kirk, then we see no reason why an agreement should not be arrived at which will preserve the essential features of Episcopacy and Presbyterianism, and secure to a united

church the Primitive Catholic and Apostolic ministry which is not the same thing as the Black Prelacy which your forefathers rejected, and rejected not so much because they had any fault to find with Episcopacy in itself, as because, being Scotchmen, they would not have even a good-thing in a bad form thrust upon them by the iron will of a despotic and an unwise King.

In this great day of God, the work of Christ our Lord is so great and the needs of humanity so overwhelming that it is a crime against Christ and humanity to perpetuate our divisions if, without sacrifice of principle, we can unite in all the breadth of a glorious comprehensiveness founded upon Christ, the one truly Catholic man. We do not want to make you Anglicans, nor do we desire to become Presbyterians, but we look forward to the day when we shall both become more perfect Christians.

As a step towards that consummation of our hopes, our aspirations, and



Five grandchildren of the Rev. J. Bennett Anderson, Toronto. They narrowly escaped destruction in a Zeppelin Raid on London.

our prayers, we welcome you here today, as a step towards it. We ask you to receive our grateful thanks and our greetings in the Lord.

We can assure you that our spirit towards all who love our Lord Jesus Christ in sincerity is one of growing affection and ever increasing love, and we pray that in God's own good time and way the prayer of His Incarnate Son may be answered that the Church may be one as He and the Father are one, one in Faith, Hope, and Love, one in heart and life and outward visible fellowship, one in worship, prayer, and sacrament, one in its constant aim and purpose so to reflect Christ in its life and example that the world may believe in Him as its Saviour, its Redeemer, its Lord and its King, and believing may have life through His Name.

If thou knowest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.—John 4: 10.

THE GENERAL SYNOD AND LABOUR

(Continued from page 635)

and to industrial problems with a view to their eventual solution in the spirit and according to the teachings of the Lord Jesus Christ."

Rev. E. C. Cayley, D.D., Toronto, urged that the General Synod should take some action that would make a larger appeal to the hearts of the great mass of men in this country. It was time for the Church to show sympathy for the toilers. There were many hardships which pressed hardly upon labour men and which were the result of economic conditions, not the labour men themselves. The Church must show her sympathy in such matters.

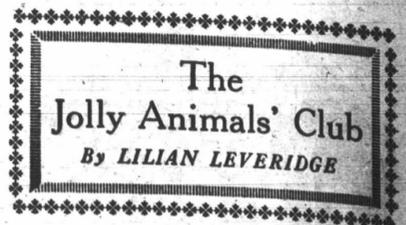
Principal Vance asked the Synod to commend to the Church the declaration drawn up by the Federal Council of the Churches in Christ in America, including the Protestant Episcopal Church of the United States. This declaration contains 14 suggestions on behalf of labour, dealing with such

questions as minimum wages, shorter hours, protection of workers, abolition of child labour, and matters of arbitration.

Canon Horsey, of Montreal, hoped that the labour declaration would be commended. It was true that the Church stood for justice to all men, but it must be indicated to labour men that the Church was vitally interested in them. He opposed generalities and wanted the concrete labour declaration endorsed. The General Synod commended the declaration by a large majority. It reads as follows, and was dispatched to the Trades and Labour Congress sitting at Quebec:—

"The General Synod of the Church of England in Canada sends its warmest greetings to the Trades and Labour Congress of Canada. We gratefully recognize the splendid contribution which organized labour has made to the successful prosecution of the war, both by generous offerings of money, by the willing enlistment of so large a proportion of its members, and by the earnest efforts of labour in munitions and industrial life generally.

"The General Synod desires to assure the Trades and Labour Congress of the Church's deep sympathy with all those who are seeking to improve industrial and social conditions in the Dominion. We feel that this task is one that concerns the Church equally with organized labour, and would express the earnest hope that co-operation to this end may be closer and more cordial."



A Song of the Rain.

XII.

"Listen! Who's that singing?" Mr. Mockingbird and Mr. Bobolink, perched in an oak tree on the edge of the Merry Forest, had been discussing the weather and counting up the signs of rain, when Mr. Mockingbird's sharp ears caught the sound of sweet music in a nearby bush. The two birds stopped their chatter at once and listened to the song that floated so softly in the wind:—

"Tweet, tweet!
Softly and sweet,
Sing me a song of the rain.
Dearie, dearie,
Never grow weary!
Sing till the sun shines again!"
"Isn't that the sweetest thing you ever heard? Who is it?" asked Mr. Mockingbird under his breath.

"Why, don't you know?" said Bobolink, "That's Dearie, the most promising of our young poets in the Merry Forest. But hush! He has only begun."

The voice sang on:—
"Sweet, sweet!
Winds in the wheat!
List to the ripple of rain.
Dearie, dearie,
Chirp and be cheery!
Sing of the golden grain!"

"Poet, did you say?" cried Mr. Mockingbird eagerly as the singer paused. "He's a musician too, if I know anything. Do you mean to tell me he made up that song himself?"
"Every bit of it, both words and music. I call it a pretty clever bit of work. But hark!"

"Tweet, tweet!
Lullaby sweet!
Soft is the song of the rain.
Dearie, dearie,
Blossoms awaery,
Fold up your petals again!"

"Lovely!" declared Mr. Mockingbird. "Let us go a little nearer. I must make the acquaintance of this musician. He's a fellow worth knowing!"

"He is that!" assented Bobolink, as with scarcely a rustle of their wings they flew to a white birch tree in full sight of the singer, a gaily dressed, little bird, as yellow as the sunshine, with black velvet trimmings on his coat and cap. He was too intent upon his song to notice that he had an audience.

"Sweet, sweet!
Summer is fleet.
Soon to the South flies the rain.
Dearie, dearie,
Chirp and be cheery!
Sing till the Spring comes again."

"There, that's all of it," said Bobolink. "If you want to talk to him, now is your chance before he begins again."

"Come on then. You must introduce me."

"Oh, nonsense! Nobody needs an introduction in the Merry Forest, but I will if you'd rather."

"Dearie," he said as they flew to the hazel spray. "This is my friend, Mr. Mockingbird. He would like to know you."

"Mr. Mockingbird!" exclaimed Dearie, all in a flutter of joy. "I'm so glad to meet you. Mother has often told me about you, and how you know so many songs."

"Yes, I know a good many," said Mr. Mockingbird. "But they are mostly songs without words. I'd like very much to have words put to some of them. I understand you are quite

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EVERIDGE

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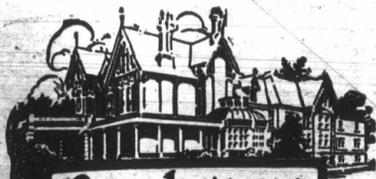
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a poet, and indeed, your 'Song of the Rain' is lovely. Do you think you could do anything for me?"

"I'm not sure that I can," answered Dearie modestly. "But I'd love to try. What are your songs about?"

"Oh, everything almost—that is, everything beautiful—nothing else is worth singing about. I sing of the sunshine, moonlight, starlight, shadows, wind, rain, dew, clouds, trees, flowers, sunrise, sunset, mother-love, home-building—and oh, a lot more. But as there are no words, nobody but myself knows exactly what I mean."

"Will you sing me your sunrise song?" asked Dearie.

"Yes, but I sing it only in the morning. Meet me in the big pine tree on Windy Hill a little before sunrise tomorrow, and I'll sing it for you."

"All right, I will."
Just then some one was heard calling, "Dearie, Dearie!"

"Here, Mother Dearie, I'm coming." And in a moment Dearie disappeared in a wavy, swinging flight.

"What is his family name?" asked Mr. Mockingbird.

"His family are called by more names than one. Canary, Goldfinch and Thistle Bird are the most common. You think he is a promising poet, don't you?"

"I do. Of course his song is very simple, but it is the love and cheer in it that I like."

"I'm glad to hear that. Now, only yesterday I brought Dr. Crow to hear his Rain Song, and when it was finished I asked his opinion. The doctor just gave his tail a flirt and said carelessly: 'Not a bad little ditty, but there isn't much to it.'"

"It seems to me there's enough to it," I said, "Why should you want any more?" And he answered, "Because." "Because what?" I asked, and he said, "Just because!" Then he asked, "Hasn't he any more rhymes in his head than that?" I didn't know what he meant, and told him so. He said, "All the verses rhyme the same way." "Why shouldn't they?" I asked him, and all the answer he could give me was, "Just because." Now, what can you make out of that?"

Mr. Mockingbird laughed. "Dr. Crow pretends to know a lot," he replied, "but his wisdom, like his beauty, isn't even skin deep, and his opinion on music or poetry isn't worth half a sunflower seed. The fact is, he doesn't know one note from another, and is too conceited to own up to it. But I am really glad to know this clever little friend of yours. By the way, how did he get his name?"

"Oh, that's what he and his mother call each other. They are a very loving little family. His brothers all died young, and his mother just dotes on him. But I guess my own children are looking for their dinner, so good-bye for the present."

Mr. Mockingbird was awake early next morning, and in the grey dawn he flew to the tall pine tree on Windy Hill. The sunrise had never been more beautiful. The sky changed from blue to rose, from rose to crimson, and then all the loveliest of colours seemed to play hide-and-seek with one another until the sun shot up from a sea of gold. The Mockingbird's throat was fairly bursting with music, but he did not sing, for Dearie never came. He waited and waited until all the lovely colours were gone, and then, greatly disappointed, he flew slowly away.

He had not gone very far before he heard a sad little voice calling, "Dearie, Dearie! Where are you, Dearie?"

The owner of the sad little voice proved to be a dull yellow bird. Without waiting this time for an introduction Mr. Mockingbird flew straight to her and asked, "Are you Mrs. Canary, the mother of Dearie?"

"Yes," she answered, "Have you seen him?"

"Not since yesterday morning. I hope he isn't lost."

"He is lost. He never came home last night, and I am almost wild with fear that something has happened to him. Won't you please help me hunt for him?"

Mr. Mockingbird promised, and started off at once calling, "Dearie, Dearie! Where are you, Dearie!" Soon all the Canary family—aunts and uncles and cousins—were flying through the woods, east and west and north and south, and over the meadows and orchards and gardens, calling over and over again, "Dearie! Dearie! Dearie!" But morning grew to noon and noon to night, and day followed day until a week had passed with no news of Dearie. There could be no doubt now that Dearie, the loving little son, the sweet singer, the poet of the Merry Forest, was dead. Poor Mrs. Canary drooped and grew silent. There was very little singing in the Forest, for everybody felt sad, and from time to time the Mourning Doves might be heard mourning softly, "Dearie is dead! Dearie is dead! Oh, poor, poor Dearie!"

What had really happened to Dearie was made known at the next meeting of the Jolly Animals' Club. Afterwards the members spoke of it as one of the most thrilling meetings they ever had. You shall hear all about it in our next story.

Boys and Girls

AN INTELLIGENT DOG.

There was, once upon a time, an old lady who rented a furnished villa for the summer, and with the villa a large dog also went.

In the sitting-room of the villa there was a comfortable armchair. The old lady liked this chair better than any other in the house. She always made for it the first thing. But, alas! she nearly always found the chair occupied by the large dog.

Being afraid of the dog, she never dared bid it harshly to get out of the chair, as she feared that it might bite her, but instead she would go to the window and call "cats."

Then the dog would rush to the window and bark and the old lady would slip into the vacant chair quietly.

One day the dog entered the room and found the old lady in possession of the chair. He strolled over to the window and, looking out, appeared much excited and set up a tremendous barking.

The old lady arose and hastened to the window to see what was the matter, and the dog quietly climbed into the chair.—London Opinion.

HARD WOKS SPELLS SUCCESS.

Following rainbows in the form of get-rich-quick schemes is the short-cut to failure, Governor Philipp, of Wisconsin, thinks. He holds that for every plunger who scores a brilliant success there are thousands of failures among men who bank on the turn of a single card in the business world. Conservative men are the great business leaders of the country.

Here are a few of the governor's milestones and guideposts on "the road to success":

"Find out what you want to do and do it well.

"Don't be a plunger—don't chase rainbows—be conservative.

"Don't borrow money unless you know how you are going to pay it back.

"There is a pay day for everything in life, and the man who fails to keep his credit good cannot succeed.

"Don't be just legally honest—be honest because you like to be square and clean in your dealings.

"Put 'pep' into your work and be game in the face of failure.

"There is no royal road to success—success means industry honestly applied."

EATING IN OLDEN DAYS.

Even at so late a period as the restoration, 1660, it was the custom for guests to take their own knives and forks to an English banquet. Pepys records that he did this when he went to the Lord Mayor's feast in the Guildhall. In the previous reign the Lord Chamberlain had found it necessary to issue regulations for the benefit of officers invited to dine at the royal table. They were required to wear clean boots, not to be half drunk on their arrival, not to drink more than one goblet to every two dishes, not to throw the bones under the table, nor to lick their fingers.

The Stuarts undoubtedly did much to refine English table manners, for it was one of the points admired in Queen Mary of Scots that the customs she introduced from France made her court and royal banquets more exquisite and genteel than those of her rival, Queen Elizabeth. As forks came into use the old-time importance of the table napkin began to wane. From being a necessity it became a



luxury, on the fastidious use of which etiquette has at various times placed strange values.

Under the Third Empire in France, St. Beuve brought disgrace upon himself because at breakfast at the Tuileries he carelessly opened his napkin and placed it over his two knees. To this he added the crime of cutting his egg in two at the middle. Court etiquette prescribed that the half-folded napkin should lie on the left knee and the top of the egg was to be merely broken with the edge of the spoon and drained with the tip of the spoon.

For his failings in these respects St. Beuve's name was struck off the imperial visiting list.—London Chronicle.

Rheumatism Entirely Gone

After Twenty-seven Years of Suffering—Swelling and Puffiness Has Disappeared—Not a Pain or an Ache Left.

A most astonishing cure of rheumatism and eczema has been reported here, and Mrs. Ray is enthusiastic in telling her many friends how cure was effected.

Rheumatism and eczema frequently go together, and in this case caused the most keen distress imaginable. All the swelling and puffiness resulting from many years of rheumatism have disappeared, and there is not a pain or an ache left.

Mr. G. H. Ray, R.R. No. 1, Kincardine, Ont., writes: "Mrs. Ray has been using your Kidney-Liver Pills. She was very bad with rheumatism and eczema, and had that fearful itch for twenty-seven years. It was simply terrible what she suffered. I persuaded her to try \$1.00 worth of Dr. Chase's Kidney-Liver Pills. She is now on the last box, and let me tell you she scarcely knows herself, she is so free from both these diseases. All the swelling and puffiness caused by the rheumatism has gone away, and she has gone down in weight 18 1/2 pounds. She never has an ache nor pain, biliousness nor sick headache all these months. She often says herself, 'How glad I am that I know what to do instead of paying doctors so much to make me worse.'"

There is only one way that the poisons in the blood can be cleaned away and the cause of pains and aches removed, and that is by the healthful action of the kidneys, liver and bowels. Because Dr. Chase's Kidney-Liver Pills act directly and specifically on these organs and insure their activity they remove the cause of rheumatism and other dreadfully painful and fatal diseases. One pill a dose, 25 cents a box, all dealers, or Edmanson, Bates and Co., Limited, Toronto.

Look for the portrait and signature of A. W. Chase, M.D., the famous Receipt Book author, on the box you buy.

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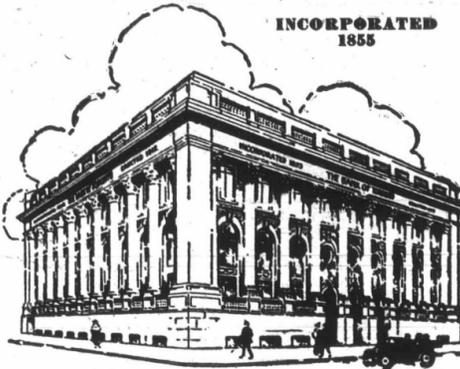
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A STUDY IN FAITH

By A. D. B.

HE was a man of sixty or so. His grizzled hair and beard and jovial face were a familiar sight in the chapel choir. He hadn't much voice to boast of, but as he said, "with the lads all away it's up to us old 'uns to do our bit," and his boy, his only boy, had been one of the best singers in the choir.

Although this was the only official position held by him in the little Non-conformist church, he was very well known to most of the congregation, for he interpreted his membership seriously and was most determinedly friendly with all whom he met. He had one great talent—the art of talking naturally and unaffectedly and freely about the things of the soul. For this reason, doubtless, those who had boys at the front or far across the world were glad to speak with him.

"Well," he would say after the services to this friend and that, "we've prayed for them again to-day so we can carry an easy mind." "The Lord will have them in His keeping." And his simple words carried great comfort, for all knew how much his only son meant to this man.

Often in conversation he would catch the tone of sympathy underlying the usual inquiry as to how his son was doing, and, as though conscious of the challenge to his faith, would reply with his brightest smile, "I have prayed for my boy, morning, noon and night since we parted—I have no fear of what may happen. The Lord knows best." It is easy, then, to imagine the grief and pain that the minister felt when he found himself one morning faced by that grim, and yet so usual, task that falls to the minister's lot—the task of breaking the news that death had claimed another "only" son.

With sinking heart and bruised faith the minister made his way to the good man's home. There could be no doubt of the news. He held in his hand the letter from a chaplain chum who knew the lad and the father, and for that reason had written to him. "Was there, perhaps, presumption and sin," he wondered dully, "in so strong and assertive a faith in prayer that it should be visited with so cruel a reward?" He trembled for the effect of the news, not merely upon the man but upon the whole church.

How gently he tried to break the news! It was never unnatural, somehow, to mention Scripture to this man, so he began: "Do you remember that beautiful verse in Romans which speaks about God—giving up—His only Son—freely—for us all?" Then quietly he spoke of the chaplain's letter and its contents.

For a moment the good fellow covered his eyes.

"I know how you have prayed," said the minister. "It is very hard."

Quickly the hand fell from the eyes—quickly those eyes searched the minister's face radiant with a great light of faith and firmly and clearly these great words came:—

"Sir, you misunderstand. My heart is grieved because it will be so much longer till I see my boy again, but not because I doubt God's love. Because I prayed—just because I put him, morning noon and night in the Lord's hands—I know he can only have gone by the Lord's good will, and I am content. If I had not prayed, then indeed I might have felt that only man's wicked will had done this thing; but as it is"—(and he lifted his eyes to heaven)—"Thy will be done!"

The minister's heart gave a bound of relief; a wave of reverence and of conviction poured into his soul; he knew he had listened to a great prophetic word of God.

On the following Sunday the "Man of Faith" was in his usual place in the choir.

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