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No. 22.

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This Week

Spectator _____

Sermon _____
Rt. Rev. C. H. Brent, D.D.

Among Women Munition Workers _____
Mr. James Edmund Jones

The Bible Lesson _____
Rev. Prof. Howard, D.D.

Next Week

Ascensiontide Sermon _____
Rev. L. N. Tucker, D.C.L.

Ladies' Accounts

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Correspondence

MISSIONARY WANTED FOR LABRADOR.

Sir,—You recently published an excellent article by the Rev. H. H. Corey on St. Clement's Mission, Labrador, in the Diocese of Quebec. I am particularly anxious to find an active young priest willing to go to the Labrador for a year or two.

I shall be glad to communicate with any clergyman who is willing to volunteer for this intensely interesting mission work.

I remain,

Very sincerely yours,

LENNOX QUEBEC.

Bishopthorpe, 26th May, 1916.

PREACHING ON THE PRAIRIES.

Sir,—I read with mixed feelings Mr. Rooney's letter re Prairie "Preaching." There are several contributing causes to the poor preaching complained of. Your correspondent is a member, I believe, of a very flourishing Winnipeg church, with large scope for its activities and consequently derives a large congregation. A large congregation is inspiring to the preacher, and then the large choir with professional organist is always a splendid attraction of itself. Now what are the conditions in many of the prairie or smaller churches in the Western towns. As a rule there are few people to draw from, a number of these are quite indifferent to the call of the Church. It is oftentimes diffi-

cult to obtain a regular or any choir, and sometimes the conditions do not afford an organist. The congregations in many places are continuously small, the clergyman conducts, two, three or four services, driving during the day a number of miles, and seeing here and there the indifference of his own Anglican people (especially those from the Old Land). Sir, such conditions are not conducive to splendid oratory nor excellent preaching, and yet such conditions prevail, alas, too truly. Poor preaching! the wonder is that our clergymen, disheartened, and with injured spirits, can preach at all, yet many labour on year after year lacking the cheer, the stimulus, the inspiration that comes from numbers and the other helps necessary to a progressive and successful church.

More, the clergyman is isolated, he lacks the necessary change and rest. His time is so occupied with town and country work, chores necessary and otherwise, that he finds little time for reading, and consequently the needful habit is lost and difficult to be regained. Without residence in such parishes it is impossible to judge. The commercial traveller who passes to and fro, and attending services in different towns, unless he is wise and sympathetic, can only have a perverted view of things and a superficial judgment. Good preaching is necessary, the Gospel demands it, the souls of men require it, and our Church needs it, but the conditions as stated above prevail. We need to-day a great spiritual awakening within our Anglican Church, an awakening which will reach out to the many who have been baptized and confirmed, but by their indifference to the ministrations of the Church, and the efforts of the clergy, show no signs of spiritual life or Christian experience.

RECTOR.

(Continued on page 354.)

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Canadian Churchman

Toronto, June 1st, 1916.

The Christian Year

Editorial Notes

Whitsunday.

Do we "believe in the Holy Ghost"? We believe in Him certainly as a historical power. Like some mountain-born stream, swollen by the springtime's melting snow, till its gathering waters sweep in irresistible, but fertilizing, might across the thirsty plain—so we believe, in the misty ages of the past, a Divine Energy in majestic onrush fell upon the souls of men. The hard places were melted before the gracious attack; the wilderness blossomed as the rose. The effects of the Spirit's presence were manifest to all eyes.

But do we believe in the Holy Ghost to-day? Do we not act, at least, as though we imagined that the mighty River of Life had shrunk, parched by the drought of centuries, till it struggled feebly through a few insignificant runnels? For by many, perhaps by the majority of Church people, the Person and Work of the Holy Spirit are largely ignored. By some, any insistence on the supreme necessity of a Spirit-filled life would be considered to border upon an unbalanced fanaticism.

Several causes have brought this vital doctrine into neglect. As contributing to this result, (besides the opposition of the natural heart, which receiveth not the things of the Spirit, and the engrossing cares and pleasures of the world), we may mark two erroneous tendencies of thought among Christian men. On the one hand, owing to the vagaries and narrow outlook of certain undisciplined religious people, who speak much of the Spirit and claim an almost infallible authority for uninstructed interpretations of Scripture, and especially of Prophecy, there is a general shrinking from what seems so often to lead to the unattractive, the visionary, and the abnormal. An enthusiastic obscurantism, remote from the facts of life and the march of knowledge, is a by no means alluring advertisement. If the religion of the Spirit means this, then, with reverence be it said, men do not want it. On the other hand, a mechanical theory of the transmission of sacramental grace has tended to make men feel that they need not trouble themselves excessively about what has been automatically done for them.—If Baptism invariably regenerates, if Confirmation always conveys the fuller measure of the Spirit, if Communion inevitably maintains the gift—then, to some minds, religion has become easy. The Church guarantees what is necessary, while the life may be lived both in the world and of it.

It is instructive to notice that the Collect for Whitsunday expressly warns us against the former of these erroneous conceptions, and the Gospel for Whitsunday against the latter; while Collect, Epistle, Gospel and Lessons each give their own wondrous glimpse into the varied riches of the treasury of the Spirit of God. How dishonouring to Him to dream for a moment that He could be associated with the obscurantist and the unbalanced. It is by Him alone that we may hope to have "a right judgment in all things." It is He Who will guide us into all truth. What a travesty to suppose that He is bestowed inevitably by the mechanical act of a priest! He comes to dwell in the receptive heart, made receptive by obedience. "Keep My commandments, and I will pray the Father, and He shall give you another Comforter."

(Continued on page 344.)

Dr. Grenfell's Message from the Front.

Dr. Grenfell, of Labrador fame, has been visiting a number of cities in Eastern Canada. He has recently returned from the battle-front, where he has been assisting in a medical capacity, and he has been giving some of his impressions of the situation. It is needless to say that the people at home feel very much in the dark and are most anxious to get all the information they can. Much that one reads is merely conjecture and must be taken with a grain of salt. It is impossible for the War authorities to tell the people at home exactly how matters stand, and the vast majority of the latter realize this fact and are waiting with a patience that is truly commendable. We feel that while many mistakes have been made, some of which could have been avoided, on the whole things are going well with the Allies. Dr. Grenfell illustrated the feeling of the men at the front by the statement of a Canadian soldier, who said that they had the enemy well beaten, and the only thing he was sorry for was that he could not leap over the trenches and tell the other fellow that he was beaten. The difficulty, though, is that the other fellow does not yet believe that he is beaten. The Germans, Dr. Grenfell says, have been divided into two classes. Those in authority know that they cannot win, but hope to prolong the war long enough to exhaust the Allies and get the best possible terms of peace. The soldiers at the Front, on the other hand, think they have won the fight, and wonder what the soldiers of the Allies are doing fooling about in the trenches.

* * * *

The Atmosphere of the Trenches.

Dr. Grenfell admitted quite frankly that there is a good deal of conflict in reports that come from the Front regarding spiritual conditions among the men. He did not hesitate, however, to say that there are certain forces at work there that tend to lift the men up. He emphasized particularly the atmosphere of unselfishness and the spirit of cheerful self-sacrifice. This he illustrated by the case of a soldier, who, in the act of throwing a bomb, struck the bank behind him with his hand. The bomb fell in the trench beside him, and, acting on the impulse of self-preservation, he leaped over the bank. Remembering, however, his companions in the trench, he at first shouted to them to run, but, realizing that they could not escape in time, he leaped into the trench again and throwing himself upon the bomb was blown to pieces. It is the spirit that led Christ to Calvary, and whether men give utterance to their thoughts or not, there can be no doubt that they are better men for the time being. "For every man that falls," he said, "two new men are made."

* * * *

For the Time Being.

We stated above that the unselfish atmosphere in which the men at the Front are living tends to make them better men *for the time being*. Whether this good effect will be permanent or not depends in the main upon the atmosphere into which the men come when they return. Dr. Grenfell contrasted, and rightly so, this spirit of self-sacrifice at the Front with the spirit of "have and get" that prevails to so great an extent at home. Many

of the men will come back, and the question that those of us at home must face is, What is going to be the effect on them of this home-coming? Shall we sit down and do nothing, taking it for granted that men who have served in the army will necessarily be wild and reckless? Are the recollections that these men have of religious conditions at home such as to make them long to get back to them again? The Church in the Motherland has confessed that it has to too great an extent lost its grip on the men, and it is making an effort to better the conditions. What is the Church in Canada doing? It is childish to say that conditions here are all right and that no special effort is needed. As Mr. E. A. Burroughs points out in that splendid little book, "The Fight for the Future": "We demand and expect the Divine blessing on our cause, because the actions of Germany are immoral; but we take no steps to see whether our own morality is such as to deserve it—whether alliance with us would be a credit to God, or the victory of our arms a gain to His Kingdom." We are more concerned about the adjustment of financial conditions that will follow the war than we are about the spiritual and moral adjustment that must come. The question that comes, and comes, and still again it comes to many a mind is, "Do we deserve to win?" Our cause deserves it, but do we as individuals deserve it?

* * * *

A Strong Leader.

Like all other strong men, the leader of the British Parliament has been criticized on all hands, and if one were to judge by some of the charges made against him we might very easily conclude that he is the wrong man for the position. He doubtless has faults, else he would not be human, but the way in which he steps into a breach at a critical moment inspires confidence, and leaves no doubt regarding the real worth of the man. Twice during the past few years he has taken the Empire by surprise. The Irish situation is without doubt one of the most difficult that any man has ever been called upon to face. It is not a thing of mushroom growth, but there are feelings of bitterness and suspicion that have existed for years. It is a situation where it would be a calamity, especially at the present time, to have a hesitating or tactless man occupying the post of Prime Minister. The shooting of Skeffington under some men might very easily be a torch to set the whole of Ireland on fire. On the other hand, the regrettable events of the past few weeks have driven the vast majority of the Irish people closer together, and the prospect of finding a solution for the Home Rule difficulty seems brighter than for many months past. It is to be hoped, therefore, that Mr. Asquith will receive the whole-hearted support of every loyal British subject.

* * *

Is it supposable that God has permitted personal intercourse between man and man to be such a potent instrument in the building up of character, and yet has made all intercourse with Himself impossible? If the spirit of man can, through the power of influence and sympathy, bless and uplift the spirit of his fellowman, much more, a thousand-fold more, shall God Who, be it remembered, is a Spirit also, aid by intercourse and influence the creature spirit whom He permits to call himself His child.—W. R. Huntingdon.

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Thoughts for the Thoughtful

Christ did not create the idea of God—He illumined it.—John Watson, D.D.

The man who goes into the world to level it up will soon find himself levelled down.—F. B. Meyer.

There are many people in the world who don't know what they really are till circumstances show them.—Jean Ingelow.

It was Thomas Hughes, who, with a beautiful discernment, said: "Blessed is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of giving out of one's self and seeing and appreciating whatever is noble and loving in another man."

Jesus came to reveal God to man. He came also to reveal man to man. Apart from Him—His person, His character, His teaching—we can have no true conception of the divine ideal for man, but in Him we have a concrete example of the great thought that possessed the mind of Deity when God said, "Let us make man."—Campbell Morgan.

When St. Augustine was a boy his prayer used to be, so he has told us, "Make me holy, O God; but not yet, not yet." He wished to be holy, but he wished first to enjoy "the pleasures of sin" for a little longer. How much sorrow and suffering that brought him in after years, those who have read his sad book of "Confessions" will know. Early piety is the promise of blessing.

THE CHRISTIAN YEAR.

(Continued from page 343.)

And as we pass on to consider the Lessons, we find that they unfold something of His marvellous beauty, so that we should desire Him. Deuteronomy 16 reminds us that He is a Spirit of joy, for the Feast of Tabernacles was the first joyous feast of the circling year. Isaiah 11 tells us of His sevenfold gift of wisdom and understanding, counsel and might, knowledge and righteousness and holy fear. Ezekiel speaks of the New Heart which He creates. St. Paul, in Galatians, describes the wonderful fruits which unfold themselves in the life of the Christian, at the centre of whose being dwells the Blessed Spirit; while in Romans the Apostle paints the magnificent picture of the pardoned, free, spontaneous life of the Spirit-led man—a life which is later to develop the glorious powers of the resurrection state.

Without the Holy Spirit a man can never really be a man—he can never grow up to that perfect stature for which God created him; he can never, as our "Epistle" reminds us, do effective service for Christ. The Church of to-day will only rise to her momentous opportunity as each member seeks with all diligence, by obedience and the prayer of faith, the greatest of all God's gifts—the Spirit of Jesus. He alone can reveal Jesus to us; He alone can reveal Jesus through us to the world.

"Lord, let Thy Spirit, new love, new life bestowing,
Create a holy heart my breast within;
That I, into my Saviour's likeness growing,
May bear His image through a world of sin."

Spectator

Two things seem clear in regard to the school question in Ontario. It is the right of the province, and not only the right but the duty of the province, to insist that children brought up within its area should speak the English language. One of the most apparent benefits to be derived from such a policy is the unifying of the different racial elements in the use of a common tongue, and the reading of a common literature. It is felt, if not often said, that a conquering people has the right to impose the language it chooses upon the people it conquers. That is an argument which, however forceful it may be to those in a position to insist upon it, carries little weight with those on whom it may be applied. The French-Canadians never acknowledge that they are a conquered people. The transfer of Canada from the French to the British regime they call "cession of Canada." The fact that they secured such exceptional privileges in the use of their language and worshipping according to their own faith in the old province of Quebec would lend colour to their contention. But, however this may be, no law of Britain could ever be enacted which would forbid a mother teaching her child the use of her own tongue. In the next place, it is perfectly plain that the leaders of Ontario need to be at pains to explain to the public the reasonableness of their position, and just what that position means. If it doesn't mean the wiping out of the French language from the school system of the province, if it doesn't necessarily separate mother from child in the language that is spoken in the household then let the people know it, and let them explain why an agitation that is bound sooner or later to cause serious trouble, should be allowed to go forward. No continuous defence of Ontario's position can be made unless the public is intelligently and reasonably instructed in the principle adopted and the mode of applying that principle. Let no one imagine that it is sufficient to say that it is Ontario's will and that ends it. It is the spirit of reasonableness that finally prepares friends to stand by a principle in time of stress, and reconciles those in error to the chastening of correction.

The French-Canadian, in the opinion of Spectator, is making a huge mistake in giving but an inadequate response to the call of the Empire in the time of dire necessity. Why non-intervention of Canada in this war is advocated and acted upon by a large proportion of French-Canadians is beyond comprehension. Should the war go against us the province of Quebec would be the first to suffer from an invading army from across the seas. To take the ground that there is no serious menace to the Empire at the present moment is to assume the rôle of a gambler. They are setting up as a stake, our Dominion, our homes, our wives and children and taking a chance. It is a case of risking everything on a throw of the dice. Besides, the day is coming when peace shall be proclaimed and our men shall return from the war. If we send five hundred thousand men to the front, four hundred thousand of them will in all probability return to resume their civic responsibilities. Every one of these men will have the right to vote. This aggregate vote will be one of the problems the politicians will have to deal with in the future. It is tolerably certain that the men who have risked their all in defence of the Empire will not be too kindly disposed to take a sympathetic view of those who came not to their aid when everything hung in the balance. It is true that in this same condemnation will stand the native-born Canadians of British descent. It would

seem to be quite clear that they who seek influence in the future must rise to their duty now when the need is so apparent. To reach out for the privileges and be unwilling to share the responsibilities of citizenship is not likely to have a happy ending. There is, however, no use whatever for English-speaking people to attempt to present this gospel to the people of Quebec. It must be set forth by their own leaders who have sprung from the same stock. We shall have our hands full in persuading the Canadian-born of our own race to enlist in adequate numbers.

In the early days of the war, Canadian soldiers invalided home from the front felt that they were neglected on arriving in their own country and at their own town. After hard-fought battles and much endurance they found that their services were unrecognized by their fellow-citizens. There was no public reception, no outward and visible sign of appreciation of what they had done. To a heart filled with enthusiasm for his country and fellow men such neglect was crushing. An outcry was raised by the better spirits at home that these things should be changed. It was demanded that organization should at once be completed and that government officers should meet these men at the landing point in Canada, that they should see that the men had money enough to get home comfortably, and see that they were sent to a hospital if that were the place they ought to go, and so on. In due time a much better system was inaugurated and the men returning from the front were made to feel that they had done an important service to Canada and their fellow-citizens knew it. Among the arrangements that were made was the notifying of the mayor of the town to which the soldier was returning of the day and hour of his arrival, so that a civic demonstration might be organized. Now, to-day this plan of honouring the men returning from abroad has gone a little to far. It includes the men who have been in the firing line and those who have never gone any further than England. Town and city councils are wired from Halifax or Montreal of the return of a certain soldier and are bidden to go out and meet him and demonstrate in his honour. It turns out that he has never been in the danger zone. It sometimes occurs that the man for whom the flags are to be flown and the bands called forth has made himself such a nuisance in England that his commanding officer will not be bothered with him in Flanders and so he is discharged as "medically unfit." It will defeat the whole purpose of civic receptions if discretion is not used in these matters. Canadians will not continue to honour the men who have manfully borne the burden of war if "quitters" are to be included in our demonstrations of appreciation.

Spectator had the privilege of hearing Bishop Brent a few days ago. He was addressing a lot of school boys and he held them with wonderful fascination as he spoke to them of the great things that are happening in the world and how the spirit of manhood is being re-born as at no time before in the world's history. He dwelt with enthralling power on the spirit which dares the "unknown" and the spirit which wrings glory out of the known. He applied his remarks with much skill to the boy's life in school and the meeting of the opportunities which present themselves as they go through life. The Bishop's style is direct, earnest, forceful. His words at times come slowly and then again with great emphasis and rapidity. It is easy to realize the immense influence he wields in the American Church. His sympathies are broad, his convictions deep, his personality winning, and his gifts brilliant. Happy the church that possesses him. But, then, he belongs to all.

Sermon by the Rt. Rev. C. H. Brent, D.D.

PHILIPPINE ISLANDS

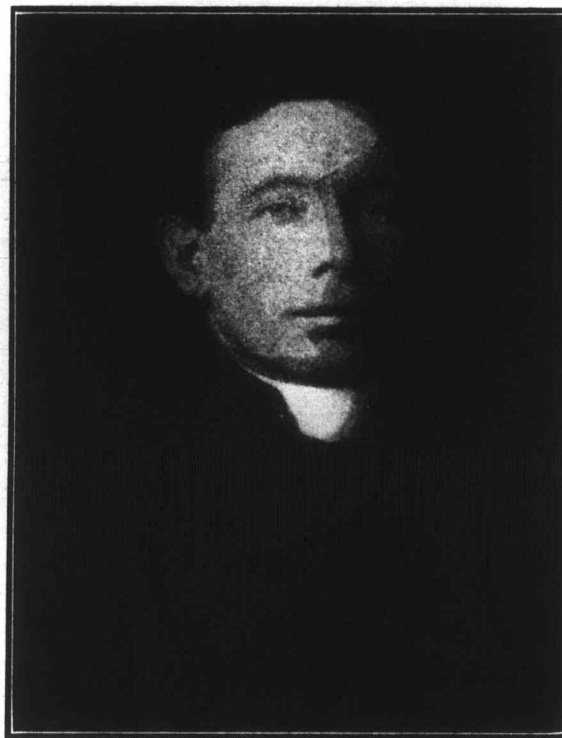
in St. Paul's Church, Toronto, Canada, May 21, 1916.

THE occasion of my visit to the country of my birth is no ordinary one. I come not upon anyone's solicitation but because I desire, at this moment of stress and strain unprecedented in the world's history, to express to you, as only personal presence can express, that my first love is undimmed and that my loyalty to old associations and to old friends stands as it stood at the beginning. Ordinarily it would be fitting that I should come bringing to you the thoughts which occupy my life in the Mission Field, telling you something of the conditions under which I endeavour to fulfil my stewardship, but not only because of the unique conditions of the world to-day, but also by virtue of the fact that you stand upon the threshold of Empire Day, it is both courteous and in accordance with my best instincts and with the passion of my heart, that I should put my life opposite to your life and try to penetrate your life and to identify myself with the great principles of the great endeavour for God which is occupying all your energies. I am a loyal citizen of a neutral State, but my conception of neutrality is not a voiceless, passionless watching on the side lines. Neutrality is not that luke-warm thing. Neutrality, unfortunate as the terminology is, is a positive and not a negative position. Neutrality stands for God and the right, not merely in some vague, abstract manner, but in positive terms. When it sees crimes against humanity it does not wait until its own toes are trodden upon in some national way, but it raises its voice in protest wheresoever God's Law is infringed, and though neutrality may not take an aggressive position it stands firm and even provokes, if need be, the aggression of others. Neutrality, rightly construed, is not a mode of self-preservation seeking honour in safety, but it is that aspect of courage which seeks safety in honour. It is thus that I would construe neutrality.

It would be a truism for me to dwell upon the fact that we are living in times that lay a great tax upon human powers, a time of storm and stress and strain which anyone wearing true manhood must feel, and which leaves its suffering in the remotest corners of the world, but it would be a great mistake and wholly unworthy of anyone who loves Jesus Christ as his Leader and Master, to spend too much time in thinking about the suffering of these present days. Indeed, we are taught, (and if we are true to our teaching, we will act out the doctrine), we are taught that the greatest opportunity always lies imbedded in the greatest difficulty. Rather should we, especially those of us who still have in us vigour and youth, give our attention chiefly to the opportunities with which these days of seeming darkness are freighted. *The greatest opportunity, I think, lies imbedded in the greatest problems.* God Himself has proved through living life amongst us that this is no romantic theory, but the actual fact. The very beginning of creation was an intimation that disorder is a call to all the constructive and creative processes of the mind, and it was chaos that brought out God's creative powers and gave us our universe. It was Calvary that taught man that only the hands that are pierced with the thorns of difficulty, and the minds that have borne those inner sorrows that are comparable to the crown of thorns, and the feet that bore the marks of agony, and the heart that was torn by the spear of woe; it is only such humanity that can sing the sweetest songs, that can do the bravest deeds, that can seize the highest opportunities. Man's heart was made for courage and no one can seize opportunity and use it to its full unless he is brave, unless he stands undaunted before the known and the unknown. Ability to seize opportunity does not truly define opportunism. The opportunist is the man who so fits himself to extraordinary conditions as to be able to live at peace with any sort of conditions. But the son of God should pattern his life after that most virile of men, Jesus Christ. He should take opportunity and place it upon the anvil of his loyalty and his devotion, and do to it as the blacksmith to the iron. The Son of God takes external conditions and wrests from them that

power which lies at the heart. He beats external conditions into a shape that is best fitted to express the spiritual impressions and the ideals which God has given him. However, it is not the first duty of a man to try and change external conditions, but rather so rise above them and so use them that they become, not his master, but his instrument and his servant.

Opportunity comes to us in a steady flow. The relation of the first opportunity to the last opportunity of life is not the relation of the links of a chain. Opportunity comes not in jerks or in unsteady fashion, but in a constant flow. The greatest philosopher of the day has put the matter in a powerful form. He says that life is not cinematographical, but is like the river, continuous, unbroken, and that all past is continually pouring itself into the present so that in a sense the present is an accomplished past, but nothing is



Rt. Rev. C. H. BRENT.

Missionary Bishop in the Philippine Islands under the Protestant Episcopal Church of the United States.

Bishop Brent is a Canadian by birth. His father, the late Canon Brent, was for many years rector of the parish of Newcastle, Ont. He is an "Old Boy" of Trinity College School, Port Hope, and is a graduate of Trinity College, Toronto.

lost. Even the things that sink deep down into our subconscious life are there shaping our destiny. And the only way to know life is to get inside and live it. There are many things that terrify man to-day. There are many fears that shake human hearts, but the most dangerous, and that which controls the great mass of men is the fear, not of death, but of life. Men are afraid to get into life, having as their Guide and their Master, Jesus Christ. But man, remember, is so created that nothing that time or space can bring to bear upon him for his destruction can touch him unless he is willing. If he comes day by day to his task with a fearful heart and does his duty in a grudging way and simply attempts to get through what he has to do, he is at the very inception, under the power of fearfulness. Man is the one incomplete work of God. The rest of God's universe is a finished product. The plant is perfect and the animal is in the perfection of its instinct. But man, with his surging aspirations that touch the stars, is incomplete. He is still in the workshop of God and on God's anvil, and until man appreciates the fact of his potential greatness and co-operates with God, letting loose his own force until it joins the creative force of the Creator and realizes the

need is to be, not super-man but whole man, the world will go limping and the nations will be at war. You and I need to grasp opportunity with a new and firmer grasp. Through the two-fold courage man passes, so that we will attempt both the unknown and the known with equal fearlessness. If time permitted I would read to you the description of the war, the war which has become a part of our daily life, as it is written, not by a mere human hand, but by the hand of God, living out human experience. I will leave it to you to read through St. Luke 21. and there you will find Jesus Christ describing our day. And after telling of all the horrors that are conceivable, he shows us what our attitude should be, and says, "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

So I have to have courage. Courage first to face the unknown. The unknown, and yet in a sense dimly known. You mothers, who with glad hearts and yet with suffering hearts, have for the last time laid a kiss on your son's cheek, who never again in this life you will see or caress, you know there is a dim something yonder that is coming with the message stating that another young hero is dead with honour. That message is waiting you somewhere not far away. And you are facing it with the courage of heroines. God bless such motherhood. And when the shock comes you will find in your courage a solace adequate. And think, think, the magnificent courage that sent and is sending every day those young feet speeding to the Front, knowing little of the meaning of the shock of battle. It is those of us who have lived close to the firing line through long campaigns, it is we who know, as no one else knows, the value and the meaning of peace. It is we who hate war with a hatred so deep that words cannot express it, and yet we know the splendour of the response to the bugle call when the young man flings his life at the feet of his country with the same abandon and the same devotion that the lover casts a rose into the lap of his mistress. Courage that leads men to go into the unknown, the courage of our ancestors that faced the problem of the seas, that came to desert shores, penetrated impenetrable forests, dared the impossible and won an Empire, that courage, indeed the courage that leads men to face death without dismay and fights with a smile upon their lips. But if one were to dare to compare the two classes of courage, the courage that goes out to meet the unknown and the courage that goes day by day to meet the known, one would give the higher place to the latter. The courage of the great mass of you here to-day must destroy fear if you are true to your heritage and if you are going to give to your nation that gift which, under God, you are capable of bestowing. As the man is true to the opportunities that are so patent and clear, as he exhibits courage in the known opportunities and dangers, so will he carry himself when he comes into the unexpected and unknown. *The true heroes are the men who by long preparation have so trained themselves to meet every experience, that they meet it as masters.* They are not surprised.

Once some six years ago, it was my privilege to come for a moment into personal contact with Lord Roberts. Prior to my meeting him he was described to me by a rather flippant person as a very dull man. My moment with him was sufficient to reveal that the secret of his life was his complete command of himself, laid at the disposal and ready to respond to, the call of a great cause. The author of what I consider to be one of the greatest, if not the greatest book written on the war, I mean "Ordeal by Battle," by Oliver, says of Lord Roberts,—"If I were asked to mention his highest quality, it was his instinct, and if I were asked to mention his highest moral quality, I would say also, it was that unshakable confidence with which he trusts his instinct."

Lord Roberts became the leader and hero and prophet that he was because he had that mighty courage that enabled him to turn the seemingly small opportunities of every day and touch them with the eternal, so they became great in his hands, and when he was called upon to lay down

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NEW BOOKS

"Some Christian Convictions."

By Rev. Henry Sloane Coffin. Yale University Press. (\$1.00 net.)

The sub-title is "A Practical Restatement in Terms of Present-Day Thinking." Restatements are inevitable and perfectly natural from time to time, but great care is necessary lest in the restatement anything essential is omitted or minimized. The author has not succeeded in avoiding this snare, for we find his restatement decidedly inadequate to the New Testament conception of Christianity. The view of religion as experience emphasizes the human side to the point of exaggeration, while the view of the Bible makes it out to be practically nothing more than the record of religious experience, a conception which ignores the objective reality of Divine inspiration. Then the presentation of the Cross is not at all satisfactory, and inadequacy tends to inaccuracy. While, therefore, Dr. Coffin writes in a fine spirit, and there are many things well said here, the general presentation is not satisfying to those who desire that the class of seekers for whom the author writes should have presented to them not a view of reduced Christianity, but a picture of the Christianity of the Gospel in its fullness, blessedness and power.

"Dogma, Fact and Experience."

By A. E. J. Rawlinson. Toronto: The Macmillan Company of Canada.

Five essays by an Oxford tutor, one of the writers of "Foundations." The first, on "Religion and Temperament," is admirable and will command universal assent. The others are less likely to find general acceptance because of their "modernist" tendencies. "Dogma and History" has some useful and telling points, but the last three are unsatisfactory from the standpoint of the Divine authority of Holy Scripture. In discussing "The Resurrection and the Life," Mr. Rawlinson appears to concede to criticism the fact and truth of the physical resurrection, and "Our Lord's View of the Future" is suggested to mean an ideal which was not and was not intended to be literally realized. The last essay on "Clerical Veracity" is a plea which does not harmonize with Anglican history and doctrine. And so notwithstanding the undoubted ability of the essays we fear they will not prove convincing, whatever line we favour.

The Boy Scout Movement Applied by the Church.

By Norman F. Richardson, S.T.B., Ph.D., and Armond D. Coomis. New York: Scribner's Sons. (440 pp.; \$1.50 net.)

The book has been approved by the National Council of the Boy Scouts of America. It is certainly an excellent and very comprehensive work. The writers discuss thoroughly the theoretical side of boy training, including boy psychology, the principles of leadership, the moral and religious significance of scouting, and so on. It is full of suggestive and useful information, and anyone at all interested in the moral and religious development of boys would do well to read it.

Practical Mysticism.

By Evelyn Underhill. New York: E. P. Dutton & Co. (\$1.00.)

Much is being said to-day on the subject of Mysticism, and the writer is regarded as in the forefront of authorities. This book is intended as a guide and is called "A little Book for Normal People," but the curious thing is that it is written quite apart from Christianity, and indeed, we believe, Christ is not once named. New Testament Mysticism we know, "Christ in you," but the Mysticism of this book will not help any except those to whom such realities as sin, temptation and grace mean little or nothing. Mysticism of the character described here is invariably destroyed on the rocks of sin and redemption.

Sunday in a Far Country.

By Mrs. Cecil Hook. London: Wells, Gardner, Darton & Co., Ltd. (1s. net, and cloth 1s. 6d.)

This book should be found very useful in parts of our own country where Sunday services are not always possible. A suitable form of service is given as well as a reading for every Sunday of the Church year. The readings are helpful and deeply spiritual, but they will be spoiled for many by the writer's undue emphasis upon the Church and the Sacraments.

Emmanuel College, Saskatoon

Rev. J. N. CARPENTER, Acting Principal.

A BRIEF account of the Session of 1915-1916 may be of interest to those who have been led to take thought for this distant diocese. Distant though we are, the war has in many ways made us realize how closely we are linked to the Motherland, and now that we have our disabled soldiers returning and see some of the effects of that war, in our own cities and towns, the reality of our union will grow even more strong.

Emmanuel College, Saskatoon, will have no cause to be ashamed of her contribution towards the maintenance of truth and justice. 26 of our men have enlisted in his Majesty's forces since the war began, and our numbers have been reduced to 16 students for our next session, and with the exception of three, all of those have been debarred from military service, principally for defective eyesight. It has cheered our hearts to hear from one and another of the good influence of our men in the ranks, and especially of Sergeant W. Burd, who has been honoured with the Distinguished Service Medal, and who is now recovering from serious wounds. We give thanks to God that though our men have had their share of fighting and some wounds and disablements, yet till this time the lives of all have been spared. We are sure that the present loss, both to College life and to the diocese, will be more than compensated for by the character they will bear when they return to complete their training and to be the leaders of men in Divine things in these Western dioceses. The history of the University of Saskatchewan is short, but it is a gratifying thing to find that for the second time an Emmanuel student, Mr. (now Rev.) A. T. Leach, has been chosen by the whole student body as President of their Students' Representative Council.

Our reduced numbers and the fact that the athletic men were the first to enlist, have naturally diminished our share in the usual University honours; but one feels that the resolute adherence to the duties of student life, in times of unrest such as these, has also a strong influence on character building, and among those who are "staying by the stuff," there are men who will make their mark.

We have passed through a very cold and trying winter. It is not only that the thermometer has dropped as much below freezing point as it could soar above it if put in a good hot bath, but the winds with it have been so persistent, and there have been times when nothing would keep one warm. It was on one such morning that the student conducting prayers chose the hymn, "Summer suns are glowing" and it did us all good to sing it! and to think of the coming summer, though a blizzard was howling round the building. The smallness of the classes has been compensated for by the opportunity to give more individual attention to the students, of whom three, Messrs. Hindle, Loucks and Leach, were ordained as Deacons on the last Sunday of term, April 30th; the fact that the last named has still one year's study in Divinity before obtaining the College Testamur is an indication of the great need of ordained men in the diocese. Mr. Leach will conduct one of the more important summer missions and return to College in the Fall.

The College threw all its forces into the Saskatoon Mission of Repentance and Hope. The Deacons in residence and the ordinands shared in the fortnightly meetings of preparation for the clergy extending over two months previous to the Mission, and also had some share in the special services. The other students also organized open-air services, and assisted by distribution of tracts, invitations, etc. It is our great hope that the spirit so aroused may multiply itself in the various Missions in which these students are now scattered for the summer. The diocesan list of students' assignments ends with these pathetic words: "There remain about twenty Missions for which no provision has been made." The diocesan difficulties are not limited to the shortage of clergy and students; there are many of the congregations so depleted of their best supporters by the call of Empire, that it is difficult and in some cases impossible for them to maintain the degree of self-support attained in happier times.

The boon that Emmanuel College is to this needy diocese can be realized by the fact that last year nine deacons were ordained, and this year three. Of these only one has been supported by the diocese. Further, the services in the Missions for the five summer months, are not only of the utmost value as part of the training of the

(Continued on page 352.)

The Church Abroad

THE honorary organizing secretary for Missions in the British Army (the Rev. M. W. Churchward) writes to the S.P.G. that:—"During the year 1915 there has been a remarkable deepening of interest in foreign Missions. Donations and collections are being constantly received from the British Expeditionary Force, and some even from our prisoners of war in Germany. On behalf of the S.P.G. we received in 1914 the sum of £543 18s. 10d.; in 1915 we received £831 12s. 2d., an increase of nearly £300. With deep gratitude we record this, and look forward in faith and hope to great things yet."

* * * *

"If the reports of the British and Foreign Bible Society and the American Bible Society are carefully scanned, and the number of sales during the past three years of Bibles and portions of Scripture in the Arabic and Turkish languages noted, it will reveal the significant fact that hundreds of thousands of copies of the sacred Book, in whole or in part, have been distributed during this period" (i.e., the last two or three years), "among Mohammedans."—"The East and the West."

* * * *

A few years ago Moslem "parents were persecuted for permitting their children to attend a Mission school. This persecution has been comparatively slight during the last two years."—"The East and the West."

* * * *

"In the Punjab, India, in which the Kangra District, the Mission field of the Canadian Church, is situated, showed in the last census returns a decrease from 1,232,565 to 1,037,498 in the number of Hindus, an increase from 2,102,896 to 2,883,729 in Sikhs, an increase from 12,183,345 to 12,275,477 in Mohammedans, and an increase from 66,591 to 199,751 in Christians. It is moreover estimated that some 35,000 of the converts to Christianity belonged to the higher castes of Hinduism, and about 166,000 of the total number of Christians in the Province are Indian Christians."

* * * *

"As many as 392 Hindu girls per 1,000 are married between the ages of ten and fifteen."

Among Mohammedans in the Punjab, no less than 216 per 1,000 females are married under 15.

About ten widows per 1,000 are found between the ages of 10 and 15 in Hinduism, while among Mohammedans two per 1,000 females become widowed between the ages of five and 10.

* * * *

The Canadian Presbyterians entered the Province of Honan, China, in 1888, in response to a call for help in time of flood. Two years later a regular Mission was established there, but the capital city, Kaifeng, was not opened to the Gospel until after the Boxer uprising in 1900. When Mr. Goforth arrived with money for famine relief in 1888, the people of Kaifeng would not receive him and sent him back with his money to Hankow. Twenty years ago Dr. MacGillivray was not even allowed to pass through the city. Violent attacks were made on Christianity in books printed by the gentry. Later the blocks used in printing these attacks were publicly burned by order of the government.

* * * *

It is stated on good authority that there are 5,000 students from 40 different nations attending the Colleges and Universities of the United States and the number is rapidly increasing as war conditions are preventing them from enrolling in European Universities.

* * * *

The Russian Government has given permission to the International Committee of the Y.M.C.A. to enter its prisoner-of-war camps, containing over one million Teutonic soldiers, and to organize Christian work in them, on condition that Germany and Austria give similar permission.

* * * *

An evangelistic campaign has been launched in various parts of India. The Bishops of Madras and Tinnevely are co-operating in the south.

* * * *

Mr. Galen Fisher states that there are 471,877 women and girls employed in factories in Japan. Sixty-four per cent. are under 20 years, and of these 23 per cent. are under 14 years. "Hours range from 12 to 16 in silk and weaving factories, and night work is common. Not infrequently the girls eat their rice while tending their machines." Wages run from 26 to 31 sen a day. (Two sen equal one cent.)

Abroad

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Among Women Munition Workers in England

Mr. JAMES EDMUND JONES, Toronto.

THE Young Women's Christian Association is seeking to do in England for the women munition workers what the Y.M.C.A. have done for the men in camp. Hereunder is a poetic appeal made by the great novelist John Oxenham, and published first in the "Daily Telegraph," with a letter from him appealing for funds. The insertion brought over 3,000 letters in three days. The appeal was then placed in all the big papers and shortly there was over \$80,000 subscribed.

Mr. Oxenham will no doubt be much gratified with the result of his effort. Readers of the "Churchman" will remember the poems quoted recently in these columns from his two recent remarkable books, "All's Well," and "Bees in Amber":—

Vox Clamantis.

"Rattle and clatter and clank and whirr,"
And it's long and long the day is.
From earliest morn to late at night,
And all night long, the self-same song—
"Rattle and clank and whirr."
Day in, day out, all day, all night—
"Rattle and clank and whirr."
With faces tight, with all our might—
"Rattle and clank and whirr."
We may not stop and we dare not err;
Our men are risking their lives out there;
And we at home must do our share;—
But it's long and long the day is.
We'll break if we must, but we cannot spare
A thought for ourselves, or the kids, or care;
For it's "Rattle and clatter and clank and whirr."
Our men are giving their lives out there,
And we'll give ours, we will do our share—
"Rattle and clank and whirr."
Are our faces grave, and our eyes intent?
Is every ounce that is in us bent
On the uttermost pitch of accomplishment?
Though it's long and long the day is.
Ah—we know what it means if we fool or slack;
—A rifle jammed—and one comes not back;
And we never forget—it's for us they gave,
And so we will slave, and slave and slave,
Lest the men at the front should rue it.
Their all they gave, and their lives we'll save,
If the hardest work can do it;—
But it's long and long the day is.
Eight hours, ten hours, twelve hours shift—
Oh, it's long and long the day is;
Up before light, and home in the night,
That is our share in the desperate fight;
And it's long and long the day is.
Backs and arms and heads that ache;
Eyes over-tired and legs that shake;
And hearts full nigh to burst and break;—
Oh, it's long and long the day is.
Week in, week out, not a second to spare,
But though it should kill us we'll do our share,
For the sake of the Lads, who have gone out there,
For the sake of us others, to do and dare;—
But it's long and long the day is.
"Rattle and clatter and clank and whirr,"
And thousands of wheels a-spinning—
Spinning Death for the men of wrath,
Spinning Death for the broken troth,
—And Life, and a New Beginning.
Was there ever, since ever the world was made,
Such a horrible trade for a peace-loving maid,
And such wonderful, terrible spinning?
Oh, it's dreary work and it's weary work,
But none of us will fail or shirk:—
Not women's work—that should make, not mar,
But the Devil drives when the world's at war:—
And it's long and long the day is.
And YOU can help us in many a way,
You others, who have not to be in the fray;
For it's your men too we are working to save,
Your bravest and best, just as we did, you gave;
But it's all giving now, if we'd safeguard the rest,
And make a sure end of this horrible waste.
We ask you to help us to lessen the stress
Of these days of unnatural weariness.
There are plenty of ways for you to express
The warmth of your hearts and your thought-fulness—
For it's weary and weary our way is,
And it's long, long, long, the day is.
We're not slacking,
Though we lack,
You're not lacking—
Will you slack?

The Church and Social Service

Ven. W. J. ARMITAGE, M.A., Ph.D.,
Archdeacon of Halifax and Rector of St. Paul's.

THE Church of Christ is pledged to a life of social service. The badge of Christ's disciples is marked by the social spirit, for it is nothing less than love. "By this shall all men know that ye are my disciples, if ye have love one towards another." The mission of the Christian Church is to plant the kingdom of God upon the earth. The all-absorbing prayer of the Christian heart, taught by the Divine Redeemer is: "Thy Kingdom Come."

And yet, how often it has occurred that the primal object for which the Church of Christ exists has been forgotten, and its chief duties neglected. Controversy has too often taken the place of conversion, metaphysic of morality, selfishness of social service. The picture of the Christian Church with its banner spread of help and healing, with its purpose of loving sympathy shining forth in letters of gold, has too often been obscured. There has been shown instead a grim institution with its crude prejudices, its irrational traditions, its unreasonable jealousies.

* * * *

It is only when the Church is seen to be the organ by which Christ Himself realizes His Divine purposes amongst men, that it becomes the instrument of His spirit. It is Christ's hands of help, His feet of service, His lips of blessing, His method of service to our humanity. Christianity exists for the purpose of reaching every department of human effort and influencing every act of human endeavour. It is not a system of religion for the cloister and the church, but a vital spirit that moves as freely in the hearts of men, in the homes of the people, and in the workshops of industry, as in the assemblies of worshipping hosts. Ruskin made a discovery in Venice, which he described as the pride of his life. It was an inscription on the ancient church of St. Giacomo de Rialto: "Around this temple let the merchant's law be just, his weights be true, and his covenants faithful." It is an epitome of the gracious influence which should radiate from the Church of God.

* * * *

The world, as well as the Church is rapidly learning, in the stern and terrible school of experience, that service is the test of greatness. It is also learning the primal Christian principle that it is better to give than to receive. We are better prepared than ever to understand the sublime Christian truth that sacrifice is the law of life. The birth of a nobler Christian conscience seems to be near at hand. Christian teaching is coming to its own again. The world is more ready to hear the voice of Christ. The hour is come for a richer, nobler, better expression in loving deed of the command of the centuries which calls to a life of loving Christ-like service.

There is practically no limits set to the opportunities for social service in the large field to which God has now called us. The Church must ever work through individuals. The useful man, will be the one who, as Carlisle finely says, can wield the hammer for building, rather than he who can wave the torch for burning. This is often the way of truest reform, and reaches deepest in its method of help in the social order.

* * * *

The Church has a collective voice, which it can raise with good effect in dealing with questions of reform. Seldom, if ever, should it enter as a body into the political realm. But it has a field all its own in its efforts to inculcate temperance, to alter abuses, to redress wrongs, to guard the sanctities of the home life, to safeguard civil and religious liberty, and to encourage all institutions which uplift the community. It is the natural champion of the wronged and the oppressed, and a woe rests upon its head when it neglects the poor, and turns a deaf ear to their cry. This, indeed, is one great proof of its mission, as it fulfils the prophecy of the Christ, to the poor the Gospel is preached. And well is it when like the poet it seeks to see in every human face some message of divine life:—

"As through the streets I go,
There seems no face so shapeless, so
Forlorn, but that there's something there
That like the heavens doth declare
The glory of the great All-Fair."

The Private School and its Mission

THIS week brings tidings of a change in the educational world of Toronto. Westbourne College is closing after a 15 years' record of successful work, Havergal taking over its Junior Day School and opening a Preparatory in Mr. McGillivray Knowles' Studio on Bloor Street West.

The passing of Westbourne, standing as it does for sound educational ideals and religious tone, is a source of unfeigned regret. This would be greater were it not that Toronto will still feel the force of Miss Curlette's University standing and power, which for many years has marked her out as one of the educational leaders of Toronto.

But it is not of Havergal nor Westbourne today nor of any private school we are speaking, but of the mission of private schools in general and of the outstanding difficulties surrounding them at this juncture. The war has caught the schools as it has caught everything in this world in an iron grip and girls' schools, as they are only now recovering from the prejudice of generations, in particular. The private girls' school of half a century or a century ago, had untold difficulties to contend with, and it is difficult to know whether to marvel most at the personal self-sacrifice and cost at which the teaching, defective as it was, was given, or at the deplorable defects in that teaching, the mechanical rote work, the infinitesimally fine beadwork, the Latin read but not translated, the treadmill walk, the scanty food, the scantier bath, in short, the discipline in endurance.

In these deficiencies of the past Canadians are apt to question the part which private schools are capable of playing in the future of Canada. They argue that education can be given, information imparted, examinations passed and high University standing attained from the grounding in Collegiates; they forget, no matter how devoted nor how able the teacher, that certain elements are lacking in the very nature of a Collegiate, necessarily co-educational and non-resident, which are great factors in the upbuild of the boys and girls who must be the future leaders of Canada. They forget the rapid strides which the leading private schools of Canada have taken in the past 20 years in Honour Matriculation standing and they forget the untold future lying before them. It is the question of that untold future, the question of the school of tomorrow which is claiming the attention of to-day.

The future of girls and boys must move with the mighty changes of the times, must be interpreted in the light of those changes if the immediate necessities of the country are to be met. The difficulties confronting the schools find themselves under four headings.

In the first place the financial question. Salaries, food, service, equipment, are on an ever-ascending scale, partly from the increased cost of living, partly from the competition in the United States. The American Schools are apt to cater to the "good time" craving, introducing a flavour of luxury and society into school life, including even, for instance, a snap shot of a midnight supper in a prospectus. Such schools are doubtless disallowed by the thoughtful American, but in any case the majority of the American schools are run on a costlier scale than Canadian schools and solve the financial problem by doubled or trebled fees, together with a reduced time limit, opening in October and closing in May.

In Canada the financial problem of the school remains and still has to find its solution in the country's possibilities in the future. Doubtless as the schools justify themselves such financial means in time will be forthcoming.

The second difficulty is the question of location. Boys' schools must move into the country. The boys of to-day are the most vital necessity of the future. In the light of that future they must have moral grit, be shielded from premature temptation and trained as rapidly as possible for the untold future awaiting them. The girls' schools, on the contrary, must remain in the city, for girls need education on entirely different lines from boys. They come from circumscribed surroundings and need the throb of University and city life to give a wider outlook and fit them for the more difficult and changing future awaiting them. But girls require sports and out-of-door

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A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week).

CHAPTER VIII.

Gilbert's Tempter.

THE voyage was uneventful: the sea neither very rough nor very smooth. Gilbert and Marjory, to their great disgust, proved to be very indifferent sailors, while David was one of the happy few who "never missed a meal."

Mrs. Lane, worn out with fatigue and sorrow, spent most of her time lying on deck, receiving every attention from officers, stewards and passengers alike, among whom the story of her recent widowhood had, in some way, circulated. David, therefore, would have tramped the deck alone had it not been for the Bishop and the inquisitive man whom he had met the first day on board.

The latter proved to be a young doctor named Graham, and was evidently most willing to be friendly. He knew Colonel James by repute, as almost every man knows of every other man in a land of great distances and sparse population, and pronounced him a "white" man. He knew the middle-west thoroughly, but little of British Columbia, though he intended to travel there as soon as a temporary engagement at Calgary was completed.

He gave David a great deal of sound advice, full of worldly wisdom, salted with a keen sense of humour and knowledge of men; and yet David never fully trusted him, though he could have given no reason for distrust. When Gilbert appeared on deck, very white and shaky, Dr. Graham speedily made friends with him, and Gilbert followed him about like a shadow. Dr. Graham was a skilled chess-player, and Gilbert spent hours in the smoking-room learning new openings and gambits.

David found the company in the smoking-room far from congenial and was seldom there, and he felt vaguely that Gilbert would have been better outside on deck. Marjory was too unwell to leave her berth, except just to crawl on deck on the smoothest days, and Gilbert undoubtedly missed her. David knew he had gone in for the sweepstake on his ship's run, since he had one day seen his brother's name posted as the winner. He had remonstrated with the boy for violating the wishes of his father, who had been most strongly opposed to any and every form of gambling.

"What a prig you are, David. Practically every chap on board puts a shilling on the run, and where's the harm? I know I'd be jolly pleased to get £10 unexpectedly in the present state of the family finance. I was stony broke before." He stopped, looking embarrassed, having evidently said more than he meant to.

"Why, what have you done with the five pound note your godfather gave you? I thought you were a perfect Croesus just now?"

"What business is it of yours?" retorted Gilbert. "I could chuck it into the sea if I liked, and perhaps I have."

So saying, he went out of the cabin, banging the door angrily behind him. David followed him more slowly. At the top of the companion he met the Bishop.

"Come and take a constitutional before dinner," said the Bishop, who had just tramped several miles up and down the ship with a very bumptious

cockney clerk whom everyone else avoided like the plague. He saw signs of trouble on David's face, and could no more forbear going to the rescue than could one ship pass another which was sending up signals of distress.

David eagerly accepted the invitation, and the tall Bishop and the slender lad walked arm in arm on the forsaken, windy side of the deck. At first they talked of ordinary ship's gossip, of knots and whales and Marconigrams, but suddenly David found himself telling this stranger something of the difficulties and responsibilities he had to face. The Bishop had divined much of what he heard; his own keen insight into character helped him both to diagnose the boy's trouble and to suggest a remedy. He saw that the lad, on the threshold of a congenial and possibly successful career, had voluntarily chosen to sacrifice his own prospects for the sake of his mother and brother and sister, and that he was now suffering from that miserable reaction which so often seems to take the bloom off acts of self-sacrifice.

David did not want to be thanked; yet he craved for appreciation; and it was just this which Gilbert and Marjory, alike by age and temperament, were debarred from giving. The Bishop recognized the almost inevitable penalty of suffering attached to the possessor of David's sensitive, self-distrustful nature, with its eager craving for affection and its unfortunate failure to attract it. He clearly saw the difficulty of the relations between the brothers—how to widen the somewhat narrow sympathy of the elder boy, and stiffen the flabby principles of the younger? It was a hopeful sign that the elder, at least, knew that he needed something he had not got—the younger had not reached that salutary conviction.

The Bishop spoke at last, after a long silence.

"David, my boy, you must not look back now you have put your hand to the plough. You have decided—both wisely and unselfishly, I think—that you, and not Gilbert, shall be the one to sacrifice a congenial career. Oxford for you would have meant a clerkship for Gilbert. Now you will enter upon a life which should be full of interest for both of you. Life in the open air will of itself have great charms for Gilbert: it will do you good physically, my boy.

"Moreover, I tell you this. Your eyes are dazzled by the glamour of the East. Make no mistake—there is a great romance in the West. We in the West need thinkers as much as workers. I am not sure that we don't need even a few dreamers to counteract the materialism of our wheat and our minerals, and all the rest of our amazing wealth. Don't you think there is some romance in fashioning the future of a whole nation? I tell you that in Canada, and especially in the West, every man who can look ahead and help to steer a young nation clear of the rocks which threaten the existence of national life is an Empire builder—though he may earn his bread by farming or mining.

"Set your foot, my boy, on Canadian soil with the determination that you will be a good citizen—not an unwilling hireling, always pining after the good things you have left behind in the old land. And come with an open mind, ready to see the best in the new people and new ways. The Western farmer won't look at things from the standpoint of Winchester and Oxford, and you had better study his point of view before you expound yours. Why not begin by trying to discover Gilbert's view of things? It is obvious that you don't see eye to eye. He has a great deal of good hard commonsense beneath that flippancy exterior, and he is really extra-

(Continued on page 353.)

The Home and the Progress of the War Sunday School

(Continued from last week).

III. HOW CAN THIS CO-OPERATION BE SECURED?

Before considering any suggestions as to a remedy, it will be well to remind ourselves that for this lack of co-operation both the home and the Sunday School are equally responsible. It is not all the fault of the home. Neither is it all the fault of the Sunday School. This will be kept in mind in the suggestions made.

Now the remedy may be looked for in three directions.

(i.) *There must be a revival of the Religious Life of the Home.*

We must learn to make Christ Lord of our homes. We often speak of the Lordship of Christ, but we do not always try to carry this doctrine to a practical application.

And this is of vital importance. Surely there is no place on earth where Christian qualities should shine forth so pre-eminently—the qualities of love, reverence, patience, forbearance? This is to make the home what it ought to be—the very centre of Christian nurture. It is to instal Jesus as King, to set up once again the family altar, to take down from its dusty shelf the sword of the Spirit, kept so long sheathed.

A very striking illustration of the need of this occurred a few years ago. A missionary who had been in China for 25 years returned home on his first furlough. When he reached the shores of his native land the editor of an important newspaper invited him to travel up and down the Pacific Coast and then to write an article for his paper on what impressed him most after his long absence. This he did, but when the editor received the article he was much surprised. He had expected that this aged man would have been impressed with the wonderful advance along scientific lines. Instead, however, of referring to this, the missionary wrote: "When I left home 25 years ago the majority of Christian homes had in them family altars, and now that I have returned, after so long an absence, I find that it is the rare exception to find a family altar in a so-called Christian home." And then he added: "When the family altar breaks down, the home is in danger; and, with the home endangered, there is serious trouble ahead for the country."

(ii.) *There must be a better understanding of the work of the Sunday School and its needs on the part of the Home, and a fuller recognition of its responsibility to supply these needs.*

To bring this about two things must be done.

(1) *The Sunday School must let the Home know of the work it is doing.*

Parents should know what the school expects of its pupils and how those pupils are getting along with their work. This calls for, at least, the following provision:—

(a) A definite printed statement as to the school's purpose, its course of study, its activities, etc., to be placed in the hands of every parent.

(b) A definite statement as to the ways in which the parents can best co-operate with the school in its work, such as, for example, by becoming active members as workers in some one of its departments, by assisting the pupils in their home study, by prayers and offerings in behalf of the work of the school.

(c) Regular reports of how the pupils from these homes are doing in the work expected of them.

(2) *The School must let the Home know its specific needs.*

We must take the parents into our confidence more than we do. We must help them to realize that the work of the Sunday School is pre-eminently

May 22.—Tuesday—British lose 1,500 yards of trenches north of Vimy ridge. French retake the greater part of Douaumont, near Verdun. The Austrians continue to drive the Italians back.

May 24.—Wednesday—Germans continue fierce attacks near Verdun, but French hold Douaumont. Austrians still advancing. Turks retiring.

May 25.—Thursday—Germans take Cumieres, near Verdun, and re-occupy Douaumont.

May 26.—Friday—Italians check Austrian drive. Bitter fighting continues at Verdun.

May 27.—Saturday—General Smuts makes advance in German East Africa. Italians hold their own. German attacks at Verdun slacken.

May 29.—Monday—Bulgarians enter Greece unopposed and occupy three forts. French retake part of Cumieres. The Austrian drive slackens.

their work and that it is just as obviously their duty to see that the Sunday School is properly equipped for its work as it is to pay their taxes for the support and equipment of our public school system.

In this connection the arranging for special meetings for parents when the problems of the school might be discussed and a social time spent during which the parents and the teachers and officers might get better acquainted, would go a long way to emphasize this partnership idea of which we have been speaking.

(iii.) *Establish, work, push the Home Department.*

The Home Department is one of the best expressions of all that has been said regarding co-operation and is one of the best evidences that the Sunday School recognizes the necessity of linking up its interests with the home and that it desires the home to join forces with it in its work.

No department of Sunday School work has been a greater blessing in these days than the Home Department. Whether in the scattered country districts or in the crowded cities and towns—whether out in the Prairie Provinces of our middle West where distances are so great as, in many instances, to render ordinary Sunday School work a practical impossibility, or in those well-settled centres which throb with the machinery of life's activities, the Home Department comes as a practical solution of a very difficult problem. Do you ask what it does? Here are a few things by way of illustration:—

(1) It re-establishes the family altar, which, we have seen, means so much, and provides for the regular, systematic study of the Bible.

(2) It unites together in a religious unity the parents and the children and thus emphasizes the home's true function and enables it the better to fulfil its purpose as the centre for Christian nurture.

(3) Its links together the home and the Church. The home is led to realize that the Church cares enough for it to enlist its service, and it wins for the Church that co-operation which is so much needed. It carries into the home and serves to emphasize the quietness of that sacred place the teaching which has been imparted publicly by the Church. It teaches the home to love the Church and enlists its members in a loving service for her.

In some such ways as these, then, can this co-operation between the home and the Sunday School be secured.

(Continued on page 352.)

of the War

Monday—British lose 1,500 trenches north of Ypres. French retake the heights of Douaumont, near Verdun. The Austrians drive the Italians back.

Tuesday—Germans concentrate attacks near Verdun. French hold Douaumont. Austrians still advancing. Tanks retiring.

Wednesday—Germans take near Verdun, and re-occupy Douaumont.

Thursday—Italians check Austrians. Bitter fighting continues near Verdun.

Friday—General Smuts advances in German East Africa. Italians hold their own against attacks at Verdun.

Saturday—Bulgarians enter Dobruja and occupy Silistra. French retake part of Verdun. The Austrian attacks continue.

It is just as obvious that it is only by properly equipping ourselves to pay their taxes and equipment of our system.

The department of the arrangement for parents when the school might be dismissed during the summer months and the teachers might get better acquainted a long way to emphasize the idea of which we have

ish, work, push the movement.

Department is one of the most important of all that has been done for co-operation and is one of the best evidences that the Sunday School recognizes the necessity of links between the home and the church to join forces for work.

The department of Sunday School is a greater blessing than any other in the Home Department in the scattered districts or in the crowded cities—whether out in the remotest of our middle West or in the centres, to render ordinary work a practical impossibility in those well-settled centres. It throbs with the machine-like activities, the Home Department as a practical solution of a difficult problem. Do it does? Here are a few ways of illustration:— It establishes the family which we have seen, means so much to the regular study of the Bible.

It brings together in a religious atmosphere the children and the home's true functions. It makes the home the better to fulfil as the centre for Christ-

It brings together the home and the church. The home is led to realize that the church cares enough for its service, and it wins for that co-operation which is needed. It carries into the home the service that serves to emphasize in the child that sacred place which has been imparted to the church. It teaches the love of the church and members in a loving service

such ways as these, then, co-operation between the home and the Sunday School be secured on page 352.)

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Sunday after Ascension.

Holy Communion: 243, 249, 397, 567.
Processional: 186, 376, 400, 443.
Offertory: 299, 390, 533, 594.
Children: 685, 695, 716, 719.
General: 6, 175, 177, 471.

Whitsunday.

Holy Communion: 233, 234, 254, 256.
Processional: 242, 254, 536, 625.
Offertory: 187, 188, 189, 441.
Children: 190, 576, 697, 701.
General: 186, 538, 594, 604.

The Bible Lesson

By Rev. Dr. Howard, Montreal

SUNDAY AFTER ASCENSION-DAY

St. Mark xvi: 14-20.

CHRIST RETURNS TO HIS FATHER.

WE now turn aside for three Sundays from following the missionary enterprises of St. Paul and the Church at Antioch to consider certain important matters of Christianity suggested by the Christian Year. To-day we study the Ascension of our Lord; next Sunday, the outpouring of the Holy Spirit and the following Sunday, we take up the study of the Holy Trinity. Thus three special lessons interrupt the story of the work of St. Paul as a missionary from Antioch.

The Ascension of our Lord is a most important incident in His ministry for men. Besides the account of it in St. Mark there should be read the other two accounts—viz., St. Luke xxiv. 49-51 and Acts i. 1-12. The Ascension took place on the 40th day after the Resurrection. In the meantime Christ had convinced his followers of His continued life by several appearances before them, by entering into conversation with them and teaching them many things concerning the Kingdom of God. It will be of no small help as an introduction to the lesson for to-day if a careful reading is made of the scriptural passages that tell of the Resurrection appearances of Christ:—

1. The appearance to Mary Magdalene, St. Matt. xxviii. 9ff.; St. Mark xvi. 9ff.; St. John xx. 11ff.
2. The walk to Emmaus, St. Luke xxiv. 13ff.; St. Mark xvi. 12-13.
3. The appearance to St. Peter, St. Luke xxiv. 34.

4. The appearance to the Disciples in Jerusalem, St. Mark xvi. 14; St. Luke xxiv. 36ff.; St. John xx. 19ff.

5. The appearance to Thomas, St. John xx. 26-29.

6. The appearance to the Disciples at the Sea of Galilee, St. John xxi. 1-24.

7. The appearance to the Eleven on a Mountain in Galilee, St. Mark xxviii. 16-20; St. Mark xvi. 15-18.

8. The final appearance and Ascension, St. Mark xvi. 19-20; St. Luke xxiv. 44-53.

These are the appearances as recorded in the Gospels. It is well to notice, also, that St. Paul in 1 Cor. xv. 4-8 makes a statement regarding the appearances. This statement of St. Paul's cannot be looked upon as a complete account of the Resurrection appearances. To some extent it is supplemental to the Gospel accounts in that it mentions a definite personal appearance to James and, of course, adds the appearance to Paul himself.

A careful study of these passages will give a very definite idea of what our Lord's work during these forty days was: (1) It definitely and indelibly fixed the conviction that He had conquered death; (2) in this time He gave instruction and courage to His followers and prepared their minds for the Ascension.

ANALYSIS OF THE LESSON.

I.—The Appearance to the Eleven, vv. 14-15.

1. This was, evidently, the fourth appearance of the risen Lord—at least, it is the fourth recorded in the Gospels. Read the parallel passages as given above.

2. The Master's reproach. He upbraided them with: (1) Unbelief; (2) hardness of heart. They had not believed the reports that He was risen from the dead. The story was too good to be true or too hard to credit. In spite of all that He had said to them before His death regarding His resurrection, in spite of the empty tomb and the report of those who had seen Him after He had risen they were still incredulous.

II.—The Great Commission, vv. 15-16.

Having "upbraided them" and having set aside their unbelief by His visible appearance to them and by His addressing them He went on to put upon them a great responsibility—the responsibility of *Christianizing the world*. They were "to preach the Gospel to the whole creation." (R.V.) A stupendous task for the Christian Church! In other words, the continuation of the work for which the Son of God became incarnate is now entrusted to those who believe on Him. From that day to this the followers of Christ have been entrusted with the work of bringing the world to God. They are to be God's witnesses to the ends of the earth. Their responsibility is *incalculable* in its importance and extent. They are encouraged to this responsible task by the promise that those "who believe and are baptized shall be saved, while those who refuse to believe shall be condemned."

III.—The Assurance of the Divine Presence with them, vv. 17-18.

Believers shall (1) cast out devils; (2) speak with new tongues; (3) be immune from the bite of deadly serpents and from poisonous drinks; (4) be able to heal the sick by the laying on of hands. These were extraordinary gifts for the extraordinary needs of the hour.

IV.—The Ascension, vv. 19-20.

1. From other passages (see above) we learn that this Ascension took place from the Mount of Olives. Gathering together the various accounts of this final act in the earthly career of the Saviour we see the following facts standing out clearly:—

(1) He had been speaking to His followers concerning the Kingdom of God.

(2) He had charged them with missionary responsibility, had promised them His presence and superhuman powers.

(3) He raised His hands in blessing them as He was taken up.

(4) He vanished into a cloud.

(5) Two men stood by them in white clothing who told them that He had gone to heaven and that He would eventually come again to earth "in like manner," as He had been seen to go into heaven.

2. After He had gone missionary work began. The promise of Christ was fulfilled, since "the Lord worked with them and confirmed the word by the signs that followed," v. 20.

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—The unwavering work of the followers of Christ, until His return, should be to make Him known among men. "Go ye into all the world." These have been called the "marching orders" of the Church. Every Christian is a missionary—i.e., one sent to make Christ known. Whether at home or in business or in any of life's callings or in foreign lands, the Christian is sent to make Christ known. By example, by teaching, by a word in season or by giving up life to Christian work at home or abroad, every one has this responsibility in life. Wherever the Christian is, in that sphere he is the ambassador of Christ. The work of the Incarnation has been left to those who confess Christ. In the absence of Christ this responsibility is augmented. He will come again when His followers have fulfilled their responsibilities.

II.—The Ascension itself has special lessons for us to-day. What are some of these?

1. *Heaven is the natural home of humanity.* Our humanity will reach its perfection in that place whither our Saviour has gone to prepare a place for us. "Our citizenship is in heaven." As citizens of heaven we should live for spiritual and not for material ends.

2. *That Christ has gone into heaven not only assures us of immortality but should also quicken our desire for it.* Life on earth is transformed for one who is convinced of the fact of immortality and earnestly desires it. He sees temporal things in their right values; he places the spiritual before the temporal; he is comforted amid earth's cares and disappointments; he is not guilty of "otherworldliness," when he is convinced that:—

Brief life is here our portion,
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life, is there.

3. The Ascension of Christ and its promise of heavenly life for His followers cheers us with the conviction and the blessed hope that *some day life's great problems will be solved and our spiritual ideals will be realized.* This conviction and hope give patience as we "run the race that is set before us." Here, man is only in the making—there, will be developed the finished product of God's handiwork.

FRANCE TO-DAY.

"What strikes one with a certain awe is the dignity, half-stoical, half-Christian, with which France approaches the third year of such a war. Bereavement is in the faces and dress of her inhabitants. But I can only speak of their demeanour as one of illumination, and conjecture, with Bergson, that the force that sustains such an attitude is a spiritual energy 'drawn from something which does not waste.'"—Nation.

The Churchwoman

Huron W.A.—The closing meeting of the Junior W.A. of St. George's, London, was held on Friday, May 19th. An excellent programme was given by the children, consisting of missionary recitations, hymns and a couple of papers on Japan written by the members. Addresses were made by Mrs. Bowen, diocesan secretary for Juniors, and by the Rector, Canon Sage, and prizes for regular attendance and neat sewing were distributed. They are joining with the Senior Branch in sending a bale to Omok-sene (Blood Reserve), in Alberta, the Juniors providing an outfit for a boy, and they have also made seven quilts, which the Seniors will quilt for them. Refreshments were then served and were much enjoyed by the children.

The W.A. of Perth Deanery met in Stratford on Wednesday, May 17, and was very largely attended. Delegates were present from Mitchell, St. Mary's, Listowel, Millbank, Milverton, Kirkton and other Branches, and brought substantial contributions to the co-operative bale which is to be sent to Rev. Mr. Blackwell, of Whitehorse, Yukon, who was so grateful for the assistance given him last year. Miss Dent, president of Stratford Branch, conducted the meeting, and Mrs. Stanley, of St. Mary's, was re-elected Deanery secretary. The diocesan president then spoke on the aims and work of the Auxiliary, advocating a Branch in every parish, and showing that instead of taking from the apportionment, as sometimes stated, it was an aid to the clergy in raising the amount as well as in other ways, particularly in increasing missionary interest and prayer. As usual an excellent luncheon was served, and also tea before the departure of the trains. The next meeting will also be held in Stratford, as it is more central than any other place.

The Deanery of East Middlesex met in All Saints' Church, London, on Monday, May 22nd, the W.A. holding a separate session in the morning, and joining with the clergy and laymen in the afternoon. The Deanery president, Mrs. Appleyard, occupied the chair. The business consisted of arrangements for a supply of winter clothing to supplement an outfit already provided for the daughter of a missionary in the Yukon, whose education has been undertaken by East Middlesex. A vote of sympathy to Mrs. Callard in her recent bereavement, was carried standing. Mrs. Sage gave a most spiritual address pointing out the emphasis put by the W.A. on prayer which has proved a wonderful help to practical results, which she showed to be indeed marvellous, more than \$37,000 being contributed this last year to work among the Indians in the North-West (including bales), besides all other undertakings. Mrs. Graham spoke of the plan of linking our missionaries with home intercessors or prayer-partners, pointing out the benefits, both to the missionary and the home intercessor, and urging Branches as well as individuals to adopt it. Several members expressed regret that more did not benefit by the addresses given and it was resolved to ask the executive to have Mrs. Sage's paper printed. A dainty and bountiful luncheon was provided by the ladies, to whom a hearty vote of thanks was passed. The next meeting is to be held at Glanworth.

Miss Ellen Day, who died lately in London in her 89th year, was said to be England's oldest woman organist. She played for about thirty years at Christ Church, Victoria Street, Westminster, until she was over 80. When eight she appeared as a pianist at Drury Lane Theatre.

Church News

Preferments and Appointments.

Littler, Rev. C. R., to be locum tenens at Kamloops during the summer months. (Diocese of Victoria.)

Morris, Rev. John, Rector of Durham, Ont., to be Rector of Shelburne, Ont. (Diocese of Huron.)

Clarke, Rev. A. L. G., Rector of Waterloo, to be Chaplain of the 118th North Waterloo Battalion, with the honorary rank of Captain. (Diocese of Huron.)

Latimer, Rev. G. W., Bishop Ridley College, to be locum tenens at St. Matthew's, London.

Hardy, Rev. S. S., Curate of St. Mary the Virgin, Toronto, to be Rector of Warton, Ont. (Diocese of Huron.)

Ellis, Rev. Frederick, Rector of Musquash, N.B., to be Rector of St. Martin's, Shediac, N.B. (Diocese of Fredericton.)



NOVA SCOTIA.

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

Halifax.—All Saints' Cathedral.—Obituary.—Mrs. Pearson, a widely-known and greatly-respected member of this congregation, died on the 17th ult., after a short illness.

Windsor.—King's College.—The new President of King's College, Windsor, created a very favourable impression at the recent Encænia. He is an excellent platform speaker and presided with much tact and dignity at the Convocation. The attendance was smaller than usual. Practically every able-bodied student has enlisted or offered for service. The annual Clergy School, which was founded by the late Canon Powell, was a great success.

Obituary.—The death of Rev. E. Wilson, a former Professor of Latin and Greek on the staff of this College, took place at his son's house at Bronxville, N.Y., on the 16th ult., aged 72 years. For many years the deceased clergyman worked as a missionary in Labrador. Thirty years ago he went to the United States and first taught Latin and Greek in St. Paul's School, Concord, N.H. Then he contributed articles to the "New York Churchman," and from 1904 until 1914 he was foreign literary editor of the "Literary Digest." For several years he was Rector of St. Mark's Church, at Mount Kisco, but more recently devoted his time to literary work, which included many poems and short stories.

Bridgewater.—Holy Trinity.—Obituary.—Rev. W. E. Gelling died recently, aged 85. He was the Rector of this church for 45 years. He was born at Castletown, Isle of Man, January 31, 1831, and was a graduate of King William's College, at Castletown, and St. Augustine's College, at Canterbury.



QUEBEC.

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

Quebec.—Diocesan Notes.—A meeting of the Rural Deanery of Quebec was held at the Deanery on May 25th. Canon King presided. Rev. C. R. Eardley Wilnot gave a devotional address on "The Love for Souls as an essential qualification of the ministerial life." The Dean of Quebec and Rural Dean King spoke on the "Progressive Church Work in the Deanery." Rev. A. R. Kelly read a paper on "Prayer Book Revision," pointing out what he considered were some of the defects of the draft Prayer Book.

This provoked considerable discussion both favourable and unfavourable to the work of the Revision Committee. A resolution was passed petitioning the Synod that the Creed of St. Athanasius be allowed to remain in its present form until such time as action thereon is taken by the Anglican Communion as a whole.



MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal, P.Q.

Montreal.—Christ Church Cathedral.—At the adjourned vestry meeting it was mentioned that during the past 12 months, owing chiefly to the efforts of the women of the congregation between 25,000 and 30,000 articles had been sent to the front. This church has now in the neighbourhood of 140 names on its honour roll.

St. George's.—There are 200 names on the honour roll of this parish.

Westmount.—Church of the Advent.—Rev. H. M. Little, Rector of this church, was entertained by the men of the congregation at a dinner on the evening of the 15th ult.



ONTARIO.

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

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

Kingston.—St. Paul's.—The Bishop of Kingston instituted and inducted Canon Fitzgerald as Rector of this church on Sunday evening, 21st ult. The church was crowded; every leading citizen was present, all professions being represented. It is of interest that all the commanding officers of this military district, were present, including the O.C. of the district, Col. Hemming, Col. Arnoldi and officers of the 13th Brigade C.F.A. were also present to show respect for their Chaplain (Canon Fitzgerald). The above are specially mentioned as they came as visitors to this special service. The congregation also showed that Canon Fitzgerald's own people were there in the strength of numbers. The Bishop (who was assisted in the service by Archdeacon Dobbs) preached an excellent sermon.

Fifty-five members of this congregation have either gone or are now preparing to go overseas. Of the Rector's Bible Class 15 have gone.

Rural Deanery of Frontenac.—The spring meeting of the Rural Deanery of Frontenac was held in Sydenham on May 8th, 9th and 10th. The programme was as follows: Monday, 7 p.m., missionary supper, at which the Rural Dean, Rev. J. O. Crisp, Rector of Portsmouth, presided, and the Bishop of Kingston and the Rev. Walter Cox, Rector of Gananoque, were the speakers. The former dealt with the call of Home Missions, and the latter with that of the Foreign fields. On Tuesday and Wednesday mornings the Holy Communion was administered at 7.30 a.m. From 9 to 11 a.m. Quiet Hours were conducted by the Bishop of Kingston. The business sessions were from 11 to 12 a.m. On Tuesday afternoon two papers were read, both of which were followed by discussion. The first was on the subject of "The proposed Canon on the stipends of the clergy," and was read by the Rev. F. G. Kirkpatrick; the second, on "Redeeming the Time," was by Rev. A. F. C. Whalley. He emphasized the special call to new life and effort that the present day had for the Church. On Tuesday evening a Confirmation service was held at which some 12 candidates were presented by the Rector, Rev. S. E. Harrington.

OTTAWA.

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

Ottawa.—St. Luke's.—The reports at the adjourned vestry meeting showed 592 pupils in the Sunday School, with 42 teachers. The total missionary contributions of the past year amounted to \$559.43.



TORONTO.

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

William Day Reeve, D.D., Assistant.

LAY READERS' ASSOCIATION Diocese of Toronto.

First Annual Social Gathering

Wednesday Evening, June 7th, 1916
6.30 to 8 o'clock.

Then attend Synod Missionary Meeting in a body. Particulars being sent to members.
C. J. AGAR, President. W. J. DYAS, Secretary

St. Augustine's.—The sum of money presented to the Rev. H. McCausland reported in the "Canadian Churchman" of May 18th, was £62, and not \$62. Bishop Reeve confirmed 34 candidates in this church on Sunday evening, May 21st, 21 males and 13 females.

St. Simon's.—Mr. J. W. F. Harrison, who lately resigned the position of organist and choirmaster after holding it for a period of 25 years, that is ever since the church was first opened, was lately presented with a handsome silver salver by the members of the choir and also with an illuminated address bound in morocco and a gold watch by the members of the congregation. Mrs. Harrison was also presented with a bouquet of beautiful roses. The Rev. E. C. Cayley, Rector, made the presentations, which were suitably acknowledged by Mr. Harrison on behalf of himself and his wife.

Cookstown.—The Deanery Chapter of South Simcoe convened here on Tuesday evening, May 9th for the Induction of the Rev. Walter Creswick, L.Th., as Rector of St. John's, Cookstown, and St. Luke's, Pinkerton. Among those present were Bishop Sweeny, Archdeacon Davidson, of Guelph, and Archdeacon Ingles, of Toronto. Archdeacon Davidson preached the Induction sermon and the Bishop spoke a few well-chosen words as chief shepherd of the flock. The service was fully choral being ably rendered by Alliston surplice choir under the leadership of Rev. B. N. DeFoe-Wagner, and assisted by the choir of St. John's, Cookstown. On Wednesday morning the Bishop was celebrant at the Holy Communion. At 10 Morning Prayer was said by the newly-inducted Rector, after which the Bishop conducted a Quiet Hour for the clergy, taking as his subject "The following up of the Mission for clergy and people." At its conclusion the Deanery Chapter met at the Rectory for the transaction of general business.

Newmarket.—St. Paul's.—On the 10th ult., Rev. Capt. T. G. McGonigle, Chaplain of the 127th Battalion, was tendered a farewell, and presented with a wrist-watch, a Church Service and a purse of gold by the congregation of this church, of which he is the Rector. The Rev. C. E. Pratt, of Roche's Point, will have charge of the parish during the Rector's absence.

Chester.—St. Barnabas.—A solid carved oak Holy Table, in memory of six members of this church, who have been killed in action in France, was dedicated by Bishop W. D. Reeve on the 24th ult., at a special service held in the church. Rev. F. E. Powell, Rector of the church, has reason to be proud of the noble record of his

congregation. No less than 400 of its members are now in khaki.

Sutton.—A meeting of the Chapter of West York Rural Deanery was held here on May 8th and 9th, commencing with Evening Prayer on Monday, the preacher being Rev. G. S. Despard, of Aurora. Holy Communion was celebrated on Tuesday morning at 8, the celebrant being the Rural Dean, assisted by the Rector of the parish. In the afternoon an able and instructive paper was read on "Roman Propagandism," by Rev. G. W. Richardson. This was followed by a lively discussion, led by the Rural Dean. Resolutions were adopted welcoming Rev. T. R. Haughton, of Richmond Hill, to the Deanery, and regretting the departure of Rev. Gordon Matthews, of Sutton West, who is removing to St. Catharines. During the session of the Chapter news was received of the death of Rev. John Gibson, late Rural Dean, and the following resolution was adopted: "Resolved—That the Ruridecanal Chapter of West York having received, with great sorrow, during its session, news of the sudden death of Rev. John Gibson, a member of the Chapter and late Rural Dean, desires to place on record the great regard and esteem entertained for Mr. Gibson—as a member of the Chapter and Rural Dean, and as a clergyman and a friend, and its sincere sympathy with Mrs. Gibson in the sad bereavement which has befallen her. Resolved further—That the members of the Chapter attend the interment at St. George's Churchyard, Georgina." The next meeting of the Chapter will be held at King on the second Monday and Tuesday in October.

The late Rev. John Gibson.—Under the will of the late Rev. J. Gibson, who died at Stoney Lake, on the 8th ult., the following sums of money were left to Church institutions: Sisters of St. John the Divine, Major St., Toronto, \$1,132.92; trustees of the Gwynneth Osler Memorial House, Toronto, \$541.17; Widows and Orphans' Fund, Diocese of Toronto, the sum of \$2,500, representing the value of the Stoney Lake Islands and one-third of the residue of the estate, the other two-thirds of the residue to pass to the Superannuation Fund of the Diocese of Toronto and Corporation of Trinity College, Toronto, and to the wardens of St. George's Church, Georgina, Ont., \$500.

Orillia.—In a sermon which Rev. J. R. S. Boyd preached on the 7th inst., he dealt earnestly with the causes behind the lack of success achieved by British arms in the present war. He took for the basis of his sermon the murmurings of the children of Israel against Moses and Aaron at Kadesh. The preacher declared his belief that the setbacks which the British had sustained, and the failure to overcome the enemy, were due to national neglect of the ordinances of God, and were intended by the Almighty to bring the nation to its senses. Referring to the British surrender at Kut-el-Amara, Mr. Boyd said: "Such things need not be. The British Government ascribes the failure to relieve General Townshend's brave force to the floods. But the Lord God Almighty sits at the source of the floods, and He is omnipotent." The nation as yet showed little sign of repentance and a return to God. Amusements were still the chief concern of a large proportion of the people. The theatres were filled and the churches half empty. Even the Church members who had renounced "the pomps and vanities of this wicked world" were absorbed in self gratification. If there were sincere dependence upon God, would there not be more than a handful at the weekly service of intercession on Fridays? Would not the church be filled to the doors by a praying people? How many professing Christ-

less than 400 of its in khaki. The Chapter of the Deanery was held on Monday, the Rev. G. S. Despard, Communion was on Monday morning at 8, the Rural Dean, of the parish. able and instructed on "Roman Protestantism." G. W. Richardson followed by a lively of the Rural Dean, adopted welcoming of Richmond, and regretting Rev. Gordon Mat West, who is Catharines. During Chapter news was death of Rev. John Dean, and the following was adopted: "Ruridecanal Chapter received, with its session, news death of Rev. John of the Chapter and desires to place on regard and esteem Mr. Gibson—as a Chapter and Rural clergyman and a sincere sympathy with her. Resolved members of the interment at St. yard, Georgia." of the Chapter will on the second Monday in October.

John Gibson.—Under the Rev. J. Gibson, Lake, on the 8th sums of money institutions: Sis- the Divine, Major 132.92; trustees of Memorial House, Widows and Or- of Toronto, the present the value ce Islands and one of the estate, the residue to pass ation Fund of the and Corporation e, Toronto, and to George's Church, 500.

mon which Rev. J. ed on the 7th inst. y with the causes of success achieved in the present for the basis of murmurings of Israel against Moses lesh. The preacher f that the setbacks had sustained, and ercome the enemy, onal neglect of the, and were intended to bring the nation ferring to the Brit- Kut-el-Amara, Mr. h things need not Government ascribes eive General Towne to the floods. But lmighty sits at the ds, and He is omnia- tion as yet showed ntance and a return ents were still the large proportion of heatres were filled half empty. Even bers who had re- nps and vanities of were absorbed in.

If there were sin- upon God, would e than a handful at e of intercession on not the church be by a praying peo- professing Christ-

ians make a practice of praying for the men they knew at the front? Yet if they realized the efficacy of prayer, surely they would not neglect this. Not only was God's house neglected but His day was broken. This was even done in the name of the State. The command "Six days shalt thou labour," applied to the nation as well as to the individual. And while God's laws were defied his blessing and aid could not be expected. The preacher vigorously condemned Sunday recruiting meetings and, in conclusion he declared that victory was not to be expected until the nation showed a deeper realization of the over-ruling power of God and a greater disposition to turn to Him for help.

HURON.

David Williams, D.D., Bishop, London, Ont.

London.—On May 15th, the Bishop of Huron was requested to supply two clergymen, who could leave on short notice for overseas service as Chaplains. The Bishop has recommended Rev. E. Appleyard, Rural Dean of East Middlesex, and Rev. Joseph Tully, Rector of Thamesville, to Col. Shannon, commanding officer of the district. The two clergymen are now waiting orders to leave for England in order to take up the duties assigned to them.

St. Matthew's.—At a largely-attended meeting of the vestry held on May 17th, it was unanimously decided to grant leave of absence for an indefinite time to the Rector, in order that he might serve as Chaplain to the C.E.F. in England or elsewhere. It was also decided to request the Bishop to send a suitable locum tenens, to this parish. The vestry deemed it an honour to the congregation that the Bishop had recommended their Rector for this service, and that they could best show their appreciation of this, and loyalty to their Rector by being more earnest and enthusiastic than ever in their respective spheres of Church work. The Rev. G. W. Latimer, M.A., of Bishop Ridley College, will be appointed to this parish as locum tenens, during Mr. Appleyard's absence. After the Friday evening service of intercession in this church, the congregation adjourned to the schoolroom and presented Mr. Appleyard with an engraved wrist watch and a fountain pen. The members of the Chancel Guild presented him with a combined Prayer Book and Hymn Book. The wardens, Messrs. Thos. Fox and F. W. Nicholas, who made the presentation on behalf of the congregation, said that their Rector would be remembered in their private prayers and in the public services and they trusted that in a short time peace would be declared and he could return to his parochial duties. Mrs. Thos. Beer made the presentation on behalf of the Chancel Guild. Sixty members of this congregation have enlisted for service overseas and five of these have already given up their lives in defence of the Empire.

Chatham.—The Rural Deanery of Kent met in Holy Trinity Church on May 16th. The meeting in the church opened with a devotional service and Holy Communion, at which Rev. F. G. Newton of St. John's, Sarnia, gave an address on "The Intercession of Christ." Rev. Principal Waller made an appeal for attendance at the coming Summer Schools. Rev. F. G. Newton held a children's Catechism service in the afternoon for the Sunday School. During the day the delegates went to look over the splendid New Trinity Church Club House, which the Rector of the parish has been instrumental in getting started. The Rector of Dresden addressed the congregation at night. On the same day as above a meeting of the W.A. of the Deanery was held.

Christ Church.—The Rev. R. J. Lee, B.A., of London, has been appointed to act as locum tenens of this parish during the absence of the Rector, the Rev. R. S. W. Howard, who is going to the front as Chaplain with the Kent Battalion. Mr. Lee is a graduate in Arts of the Western University and in Divinity of Huron College.

St. Thomas.—St. John's.—More than 100 members of the 91st Battalion, who are also members of the congregation of this church were presented with copies of the pocket New Testament at the close of the evening service on the 21st ult., by the Rector, Rev. W. F. Brownlee.

Aylmer.—Trinity.—A memorial service was held in this church on the 21st ult., in memory of Private Francis Harold Ingram, son of Mr. and Mrs. F. Winnington Ingram, and nephew of Dr. Winnington Ingram, Bishop of London, England. Rev. F. W. Miles, in the course of his sermon, paid a warm tribute to the deceased. Forty members of this congregation are at present serving overseas.

Deanery of Elgin.—The members of this Deanery held their annual gathering at Port Burwell on the 17th ult. The Rev. Canon Gould, of the M.S.C.C., gave an address at the evening service on "Missions as an Asset in the War." The meeting next year will be held in Trinity Church, Aylmer.

Waterloo.—The Rev. A. L. G. Clarke, the Rector of this parish, has been appointed Chaplain of the 118th North Waterloo Battalion. He is a graduate of Huron College.

NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

Ruridecanal Meeting.—The quarterly Deanery meeting of Lincoln and Welland was held at All Saints' Church, Niagara Falls South, on May 18th, when a large number of clergy were present. During the Communion service a very helpful address was given by Rev. G. Bousefield, of Niagara Falls, on the "Discipline of the Prayer Book and the need of a Spiritual awakening." The afternoon was devoted to business and the reading of an interesting paper by Archdeacon Perry entitled "After the War, What?" in which the speaker dealt with some of the national and international problems that the Church and the nation must face, mentioning amongst others the returning soldiers, the surplus womanhood of the country, political and moral problems, immigration, labour and capital. In the international problems, the Archdeacon spoke of Canada's entry into the council of the nations, the expansion of Russia with her millions westward, the rise of Japan in the East and British Imperial unity. During the afternoon session Rev. R. H. Ferguson, of Port Dalhousie, tendered his resignation as secretary of the Deanery which became necessary through his removal to Hamilton. The Rural Dean, the Rev. Canon Garrett and others of the clergy, expressed their regret at losing Mr. Ferguson from this Deanery, and a vote of thanks to Mr. Ferguson for his faithful and efficient service as secretary was passed, which also included good wishes and Godspeed to him upon entering his new sphere of work. Rev. H. A. West, of Christ Church, St. Catharines, was elected as secretary of the Deanery to take Mr. Ferguson's place.

Dunnville.—St. Paul's.—The Bishop held a Confirmation service in this church on the 11th ult., when 18 candidates were presented for the apostolic rite. At the close of the service Capt. the Rev. A. G. Emmet, the Rector, was presented on behalf of the choir of the church, with a valu-

able wrist watch, in view of his approaching departure for active service as Chaplain of the 98th Lincoln and Welland Battalion.

On the evening of Friday, the 12th ult., a men's banquet was held in the schoolhouse which was a great success in every way. The Rector presided and the principal speakers were Rev. Dr. Renison and Mr. Walter Noble, of Hamilton. During the evening, on behalf of his many friends in the parish, Mr. George H. Orme presented the Rector with a purse of gold, which the recipient acknowledged suitably. During the absence of the Rector, who left early this week to join his battalion at Niagara Camp, Rev. J. H. Walker will be the Curate in charge.

RUPERT'S LAND.

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

Winnipeg.—The Archbishop's Appointments for May.—As Chancellor of the University of Manitoba, the Archbishop presided at the annual Convocation on May 12th, gave a short account of the work of the University during the past academic year and conferred the various degrees on a large number of candidates. On Sunday, 14th, he gave the address at the annual Decoration Day ceremony in the University grounds. On the 17th he held a Confirmation at All Saints' Church, Winnipeg. For the balance of the month his engagements were as follows: Consecration of St. John the Baptist's Church, Manitou, on Friday, May 19th; Confirmation at Snowflake and neighbouring Missions on Sunday, May 21st; Confirmation at Shoal Lake on Friday, May 26th; at Foxwarren and Balmerino on May 28th; and at Arden on the 29th. He presided at the W.A. meeting on May 31st.

St. Peter's.—The number of communicants in this church on Easter Day was 187 and the offertory amounted to well over \$900.

Manitou.—Rural Deanery and W.A. Convention.—The 6th annual meeting of the W.A. Branches in the Rural Deanery of Pembina was held in Manitou on Thursday and Friday, May 18th and 19th. Mrs. Thos. Archer (president Manitou W.A.) presided at the meetings. Branch reports were read from 8 out of 9 branches and the Rural Deanery report, compiled from the figures given, showed a total income of \$1,572, of which \$418 was spent on missionary work and \$822 on parochial work. This division is best explained by placing the figures on a percentage basis—viz., 27 per cent. for missionary work, 54 per cent. for parochial work and 19 per cent. for the necessary running expenses. An interesting address on W.A. work was given by Miss Millidge, organizing secretary, who outlined the different departments of work and their relation to one another. At 8 Evening Prayer was said in the church and a thoughtful and eloquent sermon was preached by Rev. J. R. Kennedy, of Pilot Mound, on the text, "That in all things Christ might have the pre-eminence," Col. 1: 18. On Friday Holy Communion was administered by the Rural Dean, Rev. W. Newman, and Rev. F. Longmore. At 2 Mrs. Nowlan, diocesan Dorcas secretary, gave a very interesting account of her work. Mrs. Pigott followed with an excellent paper on the part to be taken by the Church in reconstructive work after the war. At 3.30 the joint meeting of the Rural Deanery and W.A. began with a thoughtful paper by Rev. S. L. Nash on "The Prayer Book in relation to conversion." The remainder of the session was devoted to a paper by Dr. Speechly on "How shall the Church meet the situation created by the war?" This interest-

ing subject was handled admirably by the speaker, whose criticisms and suggestions provided much food for thought.

The clergy held their meetings simultaneously in the Rectory where interesting discussions took place on various subjects. On Thursday afternoon Rev. F. Halliwell, Clearwater, spoke on "The Preacher and his Methods." On Friday morning Rev. F. Longmore dealt with Church Union and in the afternoon the business to come up before the Synod was handled by Mr. G. T. Armstrong, M.P.P.

On Friday evening the church of St. John the Baptist was consecrated by the Primate, who, at the close of an interesting ceremony, preached an earnest and inspiring sermon on "The everlasting Gospel." The next meeting of the Deanery will be held at Pilot Mound (D.V.), on August 16th and 17th.

Snowflake.—The Primate confirmed 14 candidates in this parish on Sunday evening, May 21st, more than half of whom were over 25 years of age and only one less than 17 years.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

Saskatoon.—Christ Church.—A lecture which has been presented to this church in memory of the late Captain Innes-Hopkins, by his father, Mr. Innes-Hopkins, of Yorkshire, England, was duly dedicated on Sunday last by the Rev. E. Hodson, the Rector-in-Charge. Members of the 65th and 96th Battalions were present at the service, as well as members of the local lodges of the Sons of England, the late officer having been a member of that Order.

COLUMBIA.

Augustine Scriven, M.A., Bishop, Victoria, B.C.

Victoria.—Christ Church Cathedral.—Receipts, \$17,000, the largest in the history of the church. Of this amount \$5,000 was given to missions outside of the parish. It was decided to erect a memorial in the Cathedral to the late Precentor, Rev. W. H. Dawe.

St. John's.—Amongst the candidates at a Confirmation service which was recently held by the Bishop of the diocese in this church were ten young men belonging to the Chinese Mission. Each of them at the close of the service was presented with a Prayer and Hymn Book combined, the present of the members of the Girls' Branch of the W.A. On behalf of the young men and the Catechist, the Rev. Gilbert Cook read an address to the Bishop and presented him with a group photograph of sixteen young men belonging to the above Mission who are baptized.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Metropolitan of British Columbia, Prince Rupert, B.C.

Aliso Arm.—On May 12th Bishop DuVernet inspected and opened the new church in this mining town, which has sprung up in the last few months. For nearly three years past Rev. W. F. Rushbrook has come here from time to time on the "Northern Cross" when there were only a few scattered prospectors and camps of Indians, holding services whenever possible. The building of this small church marks a forward step.

Several Important Items of Church News held over.

THE PRIVATE SCHOOL AND ITS MISSION.

(Continued from Page 347.)

life as certainly as boys, and if the girls' schools are to remain in the city they must find playing fields in city limits—no easy problem.

Thirdly. The unusual openings for work inclines boys and girls to leave school early, to imagine they can rush the growth of the mind, even if they cannot rush the growth of the body. It is heart-break enough to see a boy of seventeen set out for the War; it is a greater heart-break, in so far as the intellectual future of the country is concerned, to see a brilliant boy of seventeen leave his books and absorb himself in business. If a country is made, not by its statesmen, but by its adventurers, these adventurers must have minds trained by reflection and scholarship, as well as experience of life, if they are to develop stern, swift, generous leadership.

The case of girls is again the opposite from that of boys. It is true the labour market for both stands with open arms inviting competition, but for the girl of to-morrow those arms will be practically closed, the labour market congested, and, in the sudden inrush of emigration after the War, only the well-equipped will find an assured future.

Every thinking man realizes that the iron grip of the War will make itself felt in the last analysis more hardly upon the women of the country than upon the men. A father dare not in the face of coming taxation, reduced opportunity of marriage, fortunes made and unmade in a day, launch his daughter, no matter what her private means, without the assurance that she contains within herself her own future—the power to stand upon her own feet, to earn her own livelihood, to deal with the outside world, i.e., the men and women among whom her future will be cast.

It is here that the mission of the private school steps in, by launching the girl, as it were, in a preliminary world, giving her the opportunity of discovering the latent possibilities of her own personality and that of her companions. It is a revelation for a new girl, who has been first in her country circle, the idol of her home, to discover that she is neither here nor there in the school until she has learnt to keep in her appointed place, to yield swift obedience, to treat a Senior with respect, to prove her worth by innate force of character. It is only in residence that she learns that a generous appreciation of others, loyalty to an institution, a getting away from self and talking about self, and above all, character, are just as necessary elements of success as ability itself.

These first lessons learned, the private school of the future must pave the way towards a definite vocation for girls. It is true that such experiments will heavily strain the ingenuity, the initiative and the financial resources of the girls' schools of the future, but they are part of the challenge which is descending upon the womanhood of Canada.

But finally, in all, above all and through all lies the glorious inspiration, the glorious opportunity of the private school, the freedom of the curriculum, and in that freedom the open access to the Charter of life, that Charter of life which fires boy or girl to attain the ideal of citizenship aimed at by Squire Brown when entering Tom Brown at Rugby, "a brave, helpful, truth-telling Canadian gentleman and Christian."

Dr. Stanley Marchant, the organist of St. Peter's, Eaton Square, London, has been appointed sub-organist of St. Paul's Cathedral.

SERMON BY THE RT. REV. C. H. BRENT, D.D.

(Continued from Page 345.)

his life for his God and his nation he was unhesitating. Perhaps some of you know that when he was near middle age he was possessed by a conviction that some day Great Britain would call upon him for a signal service. It was one of those vague impressions that come to us, that we often have and perhaps discount, and so allow great inspirations to slip away, but he allowed it to grip him, and it grew. He said nothing, not even to his most intimate friends, and nineteen years passed before he spoke of it. But what was he doing? He was preparing himself on the chance that the call might come, and if it did come he would be ready. He was living a life of great self-control. He was pouring the earnestness of his splendid nature into every task, however small, that came to him, and by degrees his vision became more and more clear, and he became the prophet of his day, and at last he was called upon to act, and he was able to act. But suppose he had not had the courage to seek for the glorious in the ordinary. Suppose he had slurred over his everyday task. What would have happened when the critical moment came? He would not have had the power to contribute not only to his nation, but to the world, that which he gave. So, to-day, in a double sense he is living amongst the immortals. And he is living in the life of his nation and in his sanctified personality in the presence of God.

Contrast with him those men in Paris. The wife of a French soldier at the front wrote me from Paris that there are there now men who have never done a single stroke of productive work in their lives, and who have not, until the beginning of the War, drawn a sober breath for years, who are living actually ascetic lives, proving that the man was not killed in them, that there was still something alive. They are *begging for the opportunity to do the most menial tasks*, reckless of life, doing anything that their poor, wrecked lives are capable of doing. Just think of the agony of these men as they think of what they might have done. Think what might have been if they had not been afraid of living, afraid to take as their pattern Jesus Christ. I challenge you to-day, as men of my own blood, as fellow-worshippers and fellow-heirs of the divine-human Master, Jesus Christ, I challenge you not to live in the present, but to look to the future, to win your own lives by patience, and then to give the life you have won to the cause, so big that it will consume you, and then your powers and your possession will be so at one that you will be unable to distinguish the one from the other.

You have read, no doubt, some of the novels of Jos. Conrad, the man who spent much of his time as the master of a merchant ship in the far East, and who has depicted both the evil and the good possibilities of human nature. There is one single sentence in his personal reminiscences which we ought to take to heart, and which we ought to make use of in our life: "*I have a positive horror of losing, even for one moment, that complete possession of self which is the first condition of good service.*" What are you young men doing? Are some of you thinking lightly of occasional sins, of occasional lapses from morality, of occasional drunkenness or untruthfulness? If so, listen again to this message to you and respond to the call of your best and truest self: "*I have a positive horror of losing, even for one moment, that complete possession of self*

which is the first condition of good service." When the call comes to us, if it does, to do something great, we cannot do it unless we are meeting the daily task with sublime courage, unless we are draining the ordinary task to find what drops of divine beauty lie beneath. To-day nations are at a turning stage in their career. A new meaning is given to national life, to humanity, and it is for us to give no weak contribution to the new order. And all depends upon our gaining possession of ourselves. The only true possession of man is himself. "What can it profit a man if he gain the whole world and lose himself?" To have such control of all your faculties, just to use them in a great cause, that is immortality, even with death staring us in the face. And the nation is calling us to respond, not only to the call of battle, but to another call of service. The same author says: "It is now necessary for us to accept in practice what has always been admitted, that an obligation lies on every citizen to place himself, and may be his life, at the disposal of the State under whose shelter he and all those who are most dear to him have lived." There is the call and there is the inspiration, the call of God, telling us that we as sons of His must rise to the full stature of our possibilities and the cause and the service of humanity, but by war of the nations. God bless the State!

HOME AND THE SUNDAY SCHOOL.

(Continued from page 348.)

cured and, if we need further evidence of the value of such co-operation we are not without historical witness. In the years before the Christian era the Jews exhibited in their religious educational system just such a co-operation. In those early days every home was a school. As a result we can point to the Jews to-day and can say of them as one writer has said: "Of non-Christian races they stand by far the highest, and among the orthodox Jews who still keep firm to the national traditions and teach the ancient Scriptures to their children there is often found a piety and a confidence in God, a submission and a hopefulness which put to shame many who profess to have hope in Christ.

If we to-day desire to build well for the future, if we wish to see the work we are doing through our Sunday Schools tell for the best results, let us see to it that we leave no effort untried that will contribute in any way to a uniting of the Sunday School and the Home.

EMMANUEL COLLEGE, SASKATOON.

(Continued from page 346.)

students, but also are a great help to the diocese in reaching many who would otherwise be left without the means of Divine service.

The steady maintenance of the College in these anxious times is a matter of grave concern to the Colonial and Continental Church Society, but they are facing the task nobly, in the confidence that the work they are doing will bear its results in the maturer Canada that is to be. Every man sent out well equipped in the knowledge of the Word of God, and trained to use the Divine gifts to meet the pressing problems of the day, will be a worker whose influence will make easier the path of a deeper and truer religious life, where so many opposing forces tend to make religion superficial.

Personal & General

We extend our deepest sympathy to the Rev. John Hodgkinson, of Holy Trinity Church, Toronto, in the death of his wife. * * * *

In the village of Tatworth, Somerset, England, the curious custom of letting a field by auction during the burning of an inch of candle has just been perpetuated. * * * *

The Rev. W. H. Fry and Mrs. Fry left Toronto on Wednesday, May 24th, for their mission station at the mouth of the Mackenzie River. * * * *

The Rev. Canon E. F. Dyke, who lately resigned the Rectory of Mersham, in Kent, has worked in the Diocese of Canterbury continuously for no less than fifty years. * * * *

Judge Edward Elliot, the Junior Judge of the County of Middlesex, died on the 22nd ult. after a long illness. The deceased was a leading member of the congregation of St. John the Evangelist, of London, Ont. * * * *

"It is unwise in England to go umbrellaless, and un-English to go dogless. So we leash our gamps to our wrist and our dogs are learning to walk just as if they were humans, poor darlings!"—Sketch. * * * *

At a recent Confirmation at Harpenden, Herts, two men, aged 89 and 87, respectively, were confirmed by the Bishop of St. Albans. The week before he had confirmed a woman aged 104 and her daughter over 80 years of age. * * * *

"The war has brought with it the boy barber. The boy who shaved me yesterday could scarcely have been more than thirteen, but he had attained the art of converting a barber's shop into a chamber of horrors."—Daily Mirror. * * * *

The voluntary offerings of the Church in England, according to the official Year Book of the S.P.C.K., for the past year were: Voluntary offerings, £7,531,228 15s. 4d. The Communicants at Easter numbered 2,359,599. * * * *

The King, being desirous of signifying appreciation for acts of gallantry and devotion to duty performed by non-commissioned officers and men of the Army in the field, has by Royal Warrant instituted a new silver medal, designated the Military Medal. * * * *

"Fish-hooks have been found in tinned and frozen meat purchased from two American firms for use in the Italian army. The fish-hooks are believed to have been inserted by German workmen employed by those firms," says a Rome correspondent. * * * *

On the 22nd ult. President Poincaré of France, when on a visit to the Flanders front, personally decorated Queen Elizabeth of Belgium with a French Croix de Guerre. In response the Queen declared that she was proud to wear the same decoration which is awarded to French officers. * * * *

Rev. M. G. Johnston, the Rector of Trinity Episcopal Church, New York, has resigned rather than qualify his sermons and make them acceptable to some of his parishioners. They disliked his reference to them as "sinners," and he knew of no other word that fitted into their lives and habits so well.

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Lord Northbourne has recently presented a pall to Rochester Cathedral in memory of his brother-in-law, the late Dean (Dr. Ernard Lane). This pall is said to be one of the hand-somest in the country, and on it are the arms of the Cathedral, the diocese, and the Lane family, while the doors of the case bear a record of Dr. Lane's connection with the Cathedral.

The restoration of Hexham Abbey baptistery having been successfully accomplished through the efforts of Canon Savage, the dedication service took place on a recent Sunday morning in the presence of a large congregation by Bishop Ormsby. The restored font-cover is built in stories, and its total height is 20 ft. 6 in. In scale it is the tallest in England, that at Ufford, Suffolk, the tallest hitherto, being 18 ft. 9 in. Richly and intricately carved, it is a beautiful and interesting acquisition to the Abbey.

A church has been consecrated by the Bishop of Southampton in the parish of St. Paul, Southsea, to be used for mission work in the parish. It was originally a stable, and the cross on the Holy Table was used by the Rev. H. W. Workman, Vicar of the parish, when he was a Naval Chaplain in the "Good Hope," the "King Edward VII," and the "Irresistible," all three having been lost during the war. The bell of the church is an old ship's bell, and the Communion-plate is of the same pattern as that which is being used by Army Chaplains at the Front.

We estimate that 275,000 women have taken the places of men, and about 17,000 additional women a month as coming into the labour market. During the 18 months ended January, 1916, 617,000 women and girls were placed in employment by the Labour Exchanges, representing a 40 per cent. increase on those employed before the war. Many of these are being employed for the first time—clickers, finishers in leather, cutters in gloves, corsets, felt hats, and other trades, and cotton piecers. The younger generation of women, who would not in normal times have gone into employment, are entering the labour market when they leave school.—Public Opinion.

The Bishop of New Westminster, the Right Rev. A. U. de Pencier, who has gone overseas with the 62nd Battalion, in a recent letter to the editor of the "Canadian Churchman" says: "On the way over I started a Brotherhood Chapter. We met in my stateroom—eight or nine of us—and each and all brought another man to the Celebration on the Sunday morning. We've had one good meeting since—in a tent—and I hope the provisional Chapter thus formed will do good work. I had services on Easter Day at 6 and 7, then at 8 and 10, with addresses, and another Celebration at 11 and at 6.30 p.m. I preached in the "Garrison Church" (i.e., at Shorncliffe). According to the plan outlined for him on his arrival, he expected to reach France towards the end of June. His son, Lieut. Theodore de Pencier, of the Royal Field Artillery in the Imperial Forces, has been at the Front for some time.

The voluntary offerings of Churchmen in England for the past year, according to the S.P.C.K. Year Book, amounted to the large total of £7,531,228 15s. 4d., of which £2,466,821 os. 1d. was contributed for General Purposes, £4,960,031 for Parochial Purposes, and £104,376 15s. 3d. for the extension of the Home Episcopate. If we turn to the statistics of Church work the result is equally satisfactory. The communicants at Easter numbered 2,359,599. The baptisms for

the year were: infants, 570,262; persons of riper years, 14,782. The Sunday Schools had on the books 2,481,999, and the Bible Classes 277,102 males and 304,336 females. The Confirmation candidates for the year numbered 221,572, of whom 91,669 were males and 129,903 were females. The Ordination candidates numbered 526.

The Rev. George E. Lloyd, who was in Ireland when trouble began, in describing his experiences, stated: "I was in Galway on Easter Sunday. The first sign of trouble came on the following day. I cannot say how the news came, but the people knew very well there was trouble brewing. I had difficulty in reaching Limerick. The train was frequently held up by felled telegraph posts. In some instances posts immediately facing the police stations were cut down, and this piece of coolness mightily tickled everybody, for everybody then believed there was not the slightest real seriousness in these evidences of rebellion. I found all turmoil at Limerick. Armed police and troops were occupying the station. I reached Skibbereen Wednesday. All wires were cut in the direction of Dublin. Then I went to Cork, where there was little excitement till later in the week. In my opinion all Ireland needs is a strong hand, for which every part of the population would be thankful."

A devout work has been undertaken by the Ipswich Women's Guild which might well be emulated elsewhere. A portion of the cemetery has been set apart and named the Field of Honour. Here soldiers and sailors who return from the fighting areas and die of wounds or disease will be buried, and the Guild will discharge as a labour of love the duty of making it beautiful. It will be kept like a lawn, and small crosses of uniform height and design will mark the head of each grave. At the close of the war a central memorial will be put up bearing the full names and regiments of the men who lie buried there. Photographs of "The Field of Honour" and the memorial will be sent the men's relatives. At Christmas, Easter, and on All Souls' Day, and on each man's birthday, the Guild will place flowers on the graves. In this way it is intended to perpetuate the patriotism of the men and make their resting-place above all others a place that visitors will desire to visit.

The Bishop of Chelmsford, who, as Rev. J. E. Watts-Ditchfield, then Vicar of an East End parish, visited Canada three years ago, fitted the cap of guilt on all the nations for their sins in a remarkable sermon delivered in St. Paul's Cathedral the second day of Holy Week. He interpreted the outbreak of Armageddon as a Divine punishment for national sins. Russia has been driven back because of her abominable persecution of the Jews. Belgium has suffered because of the ill-treatment of the Congo natives. France because of her overthrow of God and religion. England because of (among other things): The opium traffic forced on China. Her refusal to interfere when Armenians were massacred. The increase of Sunday pleasure-seeking, drinking, and immorality. The failure of the Church to win men. The craze for ease—short sermons, short services, etc. When a London evening paper sneered at this "stream of nonsense," the Bishop wrote pointing out that he had expressed his unalterable conviction that the Allies would win because they were fighting a righteous cause. He regarded the Allies as the instrument of Divine vengeance upon Germany, but the instrument must be clean, and none of the countries could claim to be so.

A TURN OF THE ROAD

(Continued from page 348.)

ordinarily well-informed for a boy of his age."

"It's certainly a curious thing, sir, for he hardly ever reads any decent book, or even a solid newspaper article, and yet he seems to know everything that's going on—political things, I mean, and all sorts of out of the way bits of information. At our preparatory school, he came out top in a general knowledge paper when he was almost the youngest boy there. I don't know half the amount he does, and yet I read far more."

"Well, I dare say you could give him points in the history of India, if I am to believe all I hear," said the Bishop. "But I admit that there are people who seem to get knowledge—or, at least, information—by intuition, while most of us only know what we have made some effort to acquire. Really, I believe, the gift is one of mental arrangement and selection. They are like a good salesman (or sales clerk as you must learn to say now), who can always produce the exact article to suit each customer. Others may have just as good a stock, and yet cannot produce their articles opportunely. Gilbert appears to me to have both a good stock and the knack of producing the exact article wanted. There is the bugle call for dinner—I really must apologize for 'jawing' like this. We parsons get to think that any remarks which last less than twenty minutes are quite short." He nodded to David, and disappeared in the saloon.

David was awakened next morning by Gilbert's voice with a sound of something like awe in it.

"David, stick your head out of the port-hole and look."

"David hastily obeyed." Then both boys threw on a few garments and rushed on deck.

The sun was shining brilliantly above a sea of indigo blue, upon which floated some twenty or thirty icebergs. The ship was scarcely moving, but the great masses of ice sailed by her, glittering in the sun like the pageant of a dream. An exquisite cathedral with towers and spires soaring high into the blue air; a colossal statue, as if carved from one great diamond; then a monument shaped like a sleeping lion; then a great runic cross—a mountain with cliffs and valleys glowing and gleaming like a frozen rainbow—slowly the icebergs drifted by, until, in the distance, they were no longer glittering with iridescent colour, but lay on the inky water, opaque and lifeless, like the grave-stones of some by-gone race of giants.

"Well, it was worth the voyage to see that," said Gilbert when they were clear of the ice, and "full speed ahead" was the word of command. "But I expect the captain's had a poor night. They knew yesterday evening that they were near ice, so probably he's been on the bridge all night. We were lucky not to get fog, and that beastly horn going every half-minute. That's what generally happens when the ice comes down."

It was delightful to steam up the calm water of the St. Lawrence—first past the low shores of Labrador, and then between banks dotted with the wooden houses and picturesque churches of the French habitants of Quebec Province. At the city of Quebec, the steerage passengers left the boat and were transferred to special trains, waiting to convey them to their new homes in a new land.

The Bishop, who had made many friends among them, and expected to find not a few of them planted in his own diocese, ran up and down the wharf giving directions and receiving grateful handshakes. The Lanes leaned over the side of the boat, and watched him—rather amused at the

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contrast between this democratic person and the dignified aristocrats who filled most of the episcopal chairs in England.

"There's a man that knows his business," said a voice at David's elbow.

Turning, he saw Dr. Graham. The acquaintance between the two had not matured—on the contrary, David's dislike of the young doctor had grown daily during the voyage. James Graham had indeed profited neither in health nor in purse by his ten days at sea. He had spent the greater part of each day in the smoking-room playing cards (for he had soon abandoned chess) and constantly sipping spirits brought by the steward from the ship's bar. Night mainly differed from day for him in the fact that at night stakes were higher and drinking harder. He would appear in the morning, miserable and dishevelled, and breakfast off fruit, tearing the skins from the bananas as a dog wrenches meat from a bone.

David almost hated his sickly dissipated face. But for Gilbert, the young Scot had a curious attraction, or, at least, some idea of loyalty led the boy to hide any disgust he felt. Possibly he was flattered by the attention he received from the older man. David had tried to give Gilbert a warning as to Dr. Graham's character, but Gilbert had absolutely refused to listen, and David felt he had made another mistake, since Gilbert attributed his distrust of Graham largely to jealousy. Graham was perfectly aware of David's opinion of him and was the more anxious to tighten his hold on Gilbert. It was with some surprise, therefore, that David heard Graham address him in friendly tones. Graham saw his surprise and recognized it by a smile.

"You don't think I take much stock in Bishops, I expect," he said, "and I must confess that as a rule they wear too much millinery for my liking."



A TEAPOT TEST

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But that man puts on no frills—neither on his wrists nor his manners. Why, I've seen him walk arm in arm with a nigger—and when you've lived a few years in Canada you'll understand what that means. If I were in a hole," he continued, soliloquizing, "I'd be rather glad to think Bishop Neville might lend a hand to pull me out. I'd soon be on terra firma, sure, if he gave a pull."

"Yes, he's a good sort," said David. And then, as the subject seemed to have worn threadbare, he added, "Do you know where Gilbert is?"

"Last time I saw him, he was going to say good-bye to some of his friends in the steerage," said the doctor. "He spends half his time talking to them. Here he is, just coming on board," he added.

Gilbert was hurrying back from the emigrants' sheds, evidently in search of some one. When he saw David, he looked relieved.

"Hallo, David!" he shouted, "I want to speak to you a minute."

"All right," said David, and ran down on to the lower deck to meet his brother.

"I say, Rajah, can you lend me two pounds?" asked Gilbert.

"What for?" asked David, almost involuntarily.

Gilbert reddened, and hesitated. Then—

"I can't tell you," he blurted out, "but I must have two pounds. It's a debt of honour, of a kind."

"Oh, Gilbert, have you been gambling again, and lost it?" said David, reproachfully. "You know father's opinion of gambling, and yet you go and do it directly he's not here to prevent it."

"Don't jaw," said Gilbert furiously. "Keep your money to yourself. I can get what I want from some one else."

He ran up the ladder to the upper deck, where Dr. Graham was still standing, watching the brothers, though too far off to hear their conversation. Two minutes later Gilbert rushed past his brother, holding up two sovereigns, as he ran in the direction of the immigrants' train.

David's smouldering hatred of the doctor leaped up into sudden flame as he saw the derisive smile on his face.

"You villain!" he said, in a voice shaking with passion. "What have you done to Gilbert?"

"Am I your brother's keeper?" asked Dr. Graham, cynically, as he walked away.

(To be Continued.)

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Correspondence

(Continued from page 342.)

"DRUMMING UP THE PULPIT."

Sir,—Permit me to heartily endorse the remarks of Rev. A. L. Murray under the above quoted caption. It is the easiest thing in the world to criticize. Criticism, no doubt, at times is useful, and occasionally stimulating, but with the average man appreciation is not only stimulating; it is inspiring. It is true, sometimes tragically true, that the "sermon is the product of the congregation." Our people are notorious for their lack of appreciation, or at least for their disinclination to speak words of encouragement to the clergy. If congregations fail to take any apparent interest in their pastors' sermons, can it be a matter of wonderment that their indifference reacts on the parson, who is only human after all. How many of our laity realize their responsibilities in this connection.

Truly yours,

COUNTRY PARSON.

WAKE UP, PREACHERS!

Sir,—I'm a preacher myself, and have great sympathy with commercial traveller. I think there's no excuse for the average preacher—no excuse at all! A man who has been three or four years at college learning how to do it, and his six days in the week to prepare ought to do far better. The fact of the matter is the average parson seems to be playing at preaching. It's not a business at all, it's a mere pastime; and the bottom of it is often sheer laziness, and indifference. He has the most glorious of all themes, the sublimest of all books, the mightiest of all encouragements, the most accessible of all helps, and yet he gets up into the pulpit, and talks with one-quarter the pointedness of a lawyer, and one-fifth the enthusiasm of an auctioneer. And as to the voice, and elocutionary power, what excuse is there when Demosthenes overcame his stammer, and developed a magnificent power of oratory by incessant practice, simply from love of his country, and the average actor practises hours a week simply for the footlights. I once heard a clergyman reputed to be one of the dullest preachers in Canada give an address at a meeting on a subject which excited him. He spoke splendidly. He lifted up his voice. He swung his arm about. He drove home his points, and for twenty minutes the audience listen-

ed with intensest interest. It's nonsense to say a man can't be interesting, or preach better. We can if we will. Really, it is sheer worldliness often. We have lost enthusiasm for the eternal values. We have lost the sense of reality. Heaven and Hell and the Salvation of the Soul and Temperance and Righteousness and Judgment to come, have faded into platitudes. We're not in earnest. We need to wake up, and when we do, why every Sunday we'll preach—

"As though we ne'er would preach again,

And as a dying man to dying men."

JOHN PLAINMAN.

ACKNOWLEDGMENT.

We beg to acknowledge receipt of the following contributions to the work of the Scripture Gift Mission: W. Simpson, Brownlee, Sask., \$2; E. L. F., Toronto, Ont., \$1.

BI-LINGUALISM.

Sir,—As a Britisher and a Canadian I wish to protest against the spirit of the article by "Spectator" in the "Canadian Churchman" of May 18th. I believe, sir, that the bi-lingual controversy should never have been mentioned in the Dominion House of Commons. Far from being an important question it is a political question which is being used to stir up strife between two classes of people in Canada who should be, especially at this time, welded in a brotherhood.

If "Spectator" is a man of intelligence, as he must necessarily be to hold a position on our Church paper, he must realize that Regulation 17 of the Ontario School Law far from being an imposition upon the French-Canadians in Ontario is a concession to them—a concession which they receive in no other province. Consult such educationists as Dr. Merchant as to the working of the regulation where it has been tried and you will find that the result is satisfactory to all.

Then again I do not like "Spectator's" argument regarding the destiny of the French-Canadians in the future of Canada. I do not think it is a British ideal that the French-Canadian branch of the Roman Catholic Church shall be the predominating Church of Canada of to-morrow. Spirituality which is mere mysticism is not a force for advancement in any nation, and I believe it is the prayer of every true Britisher that we may be delivered from a form of so-called spirituality which will hold us back from taking part in every struggle for truth and righteousness.

Let us be brothers in the truest sense of the word, and let us not try to stir up strife where there is no occasion for strife. The French-Canadian in Ontario is not being imposed on in any way. His language is not being interfered with in so far as his children are still being taught French in the schools, and the teachers in such schools are receiving larger salaries than those teachers who teach English only. The desire is that every child in Ontario shall learn English first in the schools of Ontario, and surely this cannot be considered a grievance by any British subject. Let us be fair, let us be intelligent, and above all let us be loyal.

W. B. HAWKINS.

The Rectory, Blyth, May 20th, 1916.

"There is more popular joy over one Zeppelin brought down at home than over 99 aeroplanes shot to earth at the front. This sentiment is irrational, but human, and we all share it more or less," says the "Observer."



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When giving an address in the Chapter House on the work which is being done in connection with the preservation of the fabric of St. Paul's Cathedral, Canon Alexander remarked that, in his opinion, it would take ten or fifteen years at least before the whole work of restoration can be completed.

The son of a Turk, who was born in Malta, was recently told by the magistrate at the West London Police Court that he was a British subject, and was amenable to the Military Service Act. He was fined 40s., and ordered to await an escort. Prisoner's brother asked what his position was. He was, he said, born in Constantinople. The magistrate: "You are an enemy; your brother is not."

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Boys and Girls NOT THE BEST OF IT

"GRANDPA," said Fred, "don't you want to see my new knife?"
"I think you showed it to me last week," said his grandfather.
"No; this is another. The one I showed you then only had two blades. This one has four, and a nail file besides."

"That looks like a good knife," said grandfather, examining it.
"That's what it is. It's tiptop steel and not a bit damaged except a nick in the smallest blade and that little crack in the horn on the handle. But the best part of it is how I came by it. It really scarcely cost me anything."

"There are few things in this world we get for nothing," remarked grandfather. "We pay the price in some way."

"Well, the price I paid for this was small, and you'll say so when I tell you the whole story. First, I had a gimlet with the point broken off. Little Jack Deems wanted it because he's fond of working with tools, and the little goose didn't know enough to see the point was damaged. He wanted it, and wanted to trade me a knife for it, for his uncle had given him a new one and he was willing to let the old one go. It wasn't much of a knife, but it was worth twice as much as the gimlet."

"So you traded?"
"Oh, not even, grandpa," said Fred with a laugh. "I'm a little too sharp for that. As he was so anxious about it, I told him I'd do it for five cents to boot. And he did it. Why," Fred laughed louder, "he could almost buy a gimlet for five cents."

"Is this the knife?"
"Oh, no! I haven't finished the story. This was Rob Hill's knife. I've wanted it for ever so long, for I do like a four-bladed knife. I happened to know that Rob was pretty hard up for money. He couldn't go over to the Fourth of July celebration at Radnor with the rest of the boys because he couldn't get hold of a quarter to pay his fare. So I offered to trade knives with him and give him a quarter to boot. He hated to, but he wanted to go, so he gave in. This," Fred snapped the blade, "is worth at least a quarter more than I gave for it. So, you see, I've got the best of it in both my trades."

"I don't know about that," said grandpa, gravely.

"Why, haven't I been telling you exactly how it was?"
"Yes, but it hurts me to think of your paying such a price for your knife."

Fred's face fell. "I wonder if I could have got it for less? Perhaps he would have taken twenty cents, or fifteen. But it's no use trying to undo it now, for we both said 'done.'"

"I don't think you take my meaning, my boy," said grandfather, gently. "You tell me that you believe that you got more than the worth of your gimlet from Jack."

"Yes, five cents, and a better value in the knife."

"And that this knife is worth more than you gave for it."

"Of course, grandpa. I always get the best of it in any trade."

"Then you got a quarter's worth of Rob and five cents and more from Jack without their getting any equivalent. Did you say to them, 'I know that what I am getting is worth the most?'"

"That would be queer kind of trading," said Fred with a laugh. "I tried my best to make them think they were getting the best of it."

"Was that true?"

"Ho! You take such a serious view of it, grandpa," said Fred.

"What do they call it," went on the old gentleman, without noticing the remark, "when one person takes from another something for which he does not give a fair and honest price?"

"Why—grandpa," Fred hesitated a little, still attempting a laugh, "they call it—trading."

"But what is it? What is its real name?"

"Well, I suppose that depends on how you look at it," said Fred a little unwillingly.

"Yes, on how you have been told

to look at it when you think seriously of it. One name for such transactions is cheating. An ugly word, isn't it? Another name is still uglier, but we won't apply it here, for I know that through your love of a trade you have allowed yourself to do things of which you have failed to see the true significance. Now, my boy, when it appears that you have sacrificed truth, honour, and honesty for your knife, I think you have paid too high a price for it.

Colour rose to Fred's face. "Then it seems I haven't got the best of it after all," he said, slowly.

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