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No. 43.

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Personal & General

The Rev. H. H. Fox has declined his election as Bishop-Coadjutor of the Diocese of Marquette.

Dean Abbott, of Cleveland, received his commission as a captain in the Canadian army upon his arrival in London.

Lieut. Cuthbert Burn, Leicestershires, who has been killed in action, was a son of the late Bishop Burn, of Qu'Appelle. He had been twice previously wounded.

The many friends of the Rev. Walter Fry and Mrs. Fry (formerly Miss Reddie, of Brantford), of the Arctic Mission to the Eskimo at the mouth of the Mackenzie River, will be interested to learn of the birth of a son.

Mrs. Whittaker, of Fort MacPherson, has reached Eastern Canada with her small daughter, Agnes. They are at present in Hamilton, Ont. Archdeacon Whittaker is expected early in November.

A daughter (Ruth Elizabeth) was born to the Rev. W. M. and Mrs. Trivett, missionaries of the Canadian Church in Honan, China, on Thursday of last week at the Maternity Hospital in Ottawa.

Mrs. Sydney Houlton, of Calgary, is speaking at many centres in Eastern Canada in behalf of Indian work in that diocese. Mrs. Houlton, like Mr. Nicholson, of Chapeau, is a strong believer in the possibilities of the Red man.

Mrs. Plumtre, of Toronto, corresponding secretary of the Canadian Red Cross, addressed the members of the Victoria, B.C., Branch of the Canadian Red Cross in the Empress Hotel in that city on the evening of October 10th.

The late Captain Percival Molson, of Montreal, who was killed at the front on July 4th last, left the sum of \$5,000 to Christ Church Cathedral, Montreal, the interest of which is to be used for the relief of sickness and distress in that parish.

The Rev. Canon Gould, Archdeacon Forneret, Hamilton, and Mr. F. F. Miller, Napanee, have been asked by the Executive Committee of the M.S.C.C. to be a deputation to the various Indian schools on the reserves in the Diocese of Calgary.

The Rev. A. C. Thomson, D.D., late Rector of Trinity Church, Portsmouth, Va., was consecrated in that church as Bishop-Suffragan in the Diocese of Southern Virginia on September 27th. Seven Bishops took part in the act of consecration.

On October 4th the Very Rev. H. T. Moore, D.D., Dean of St. Matthew's Cathedral, Dallas, was consecrated Bishop-Coadjutor of the Diocese of Dallas in the Cathedral of which he had been Dean for twelve years. Seven Bishops took part in the consecration.

The most wounded soldier who has ever been treated in a London military hospital is Lance-Corporal A. T. Staines, of the Canadian Mounted Rifles, who has just been invalided home to Calgary. He has 84 wounds, most of them from the explosion of a single rifle grenade, parts of which are still in his body.

A new organ, erected to the memory of those of the parish who have fallen in the war, was recently dedicated in All Saints' Church, Winnipeg, Man. Some thirty-one men from this parish have made the supreme sacrifice. The organ was built by the well-known firm of Casavant Freres, St. Hyacinthe, Que., at a cost of \$8,500.

Mr. and Mrs. George Phillips, of Kingston, Ont., have eight sons in khaki, five of whom have been at the Front for the past three years. Late-ly they have been notified that two of their sons belonging to the artillery are in hospital, one slightly wounded and the other gassed. This is the first time that any of them have been in hospital.

Rev. T. J. Charlton completed his ministry at Trinity Church, Mitchell, on October 14th, where he has been for the past six years. Before leaving for his new post of work at Trinity Church, Glencoe, he was presented by the congregation at Dublin, an out-station, with a handsome Bible and by the Mitchell congregation with a purse of money.

Two important missionary meetings were held in Toronto last evening, one in the Schoolroom of the Church of the Redeemer, and the other in St. Anne's Parish Hall. Each meeting was addressed by two of the Western Bishops now in Eastern Canada. The congregations in several of the Toronto churches on Sunday next will be addressed by these same Bishops.

The Right Rev. Charles Henry Brent, D.D., Bishop of the Philippines, was elected Bishop of Western New York at the Diocesan Convention, held at Buffalo on October 1st, on the second ballot. A cable has been received from Bishop Brent stating that he will reserve decision until he has had an opportunity to meet the Council personally and study the situation.

Great sympathy will be felt for the Bishop of Manchester, Dr. Knox, in the fact of the secession of his youngest son, the Rev. R. A. Knox, to the Roman Church. Mr. Knox was ordained by the Bishop of Reading on behalf of the Bishop of Oxford in 1911. He has been Chaplain at Trinity College, Oxford, since 1912. Previously he was a Fellow of the college. He was a scholar of Balliol, and gained the Gaisford Prize and the Ireland and Craven Scholarship in 1908.

A short time ago the Bishop of Chelmsford visited the West Ham Workhouse Infirmary at Whipps Cross and confided to the inmates that if they knew anybody anxious for a soft job they should not advise him to accept a Bishopric. He went on to say that since last September he had had only one day off, and he worked seven days a week. "I live at Chelmsford," added, the Bishop, "at least my wife does. I tell her to look forward to heaven, for then we may see a little of each other." The inmates of the infirmary were delighted with the Bishop's cheery address.

NOTICE.

The regular meeting of the Toronto General Ministerial Association will be held in Central Y.M.C.A. building, College Street, Monday, October 29th, at 10.30 a.m.

Canon F. J. Foakes-Jackson, professor at Union Theological Seminary, New York, late Fellow and Dean of Jesus College, Cambridge, and examining Chaplain of Bishop of Peterborough, will address the meeting. Ministers of all denominations are cordially invited.

C. J. Dobson,
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October 25, 1917.

Canadian Churchman

Toronto, October 25th, 1917.

The Christian Year

The Twenty-second Sunday After Trinity,
November 4th, 1917.

In the Gospel for to-day we have a story told by the Master about the doctrine of the forgiveness of sins. There are two great facts in the story.

1. *The Source of Forgiveness.* A man was brought before his King, a debtor owing a debt so great that even should his wife and children and all that he had be sold it would not begin to pay the debt. And in the story he is freed by the King. On what grounds—that he promise to repay? What could a penniless bankrupt do with a debt of ten thousand talents? No, on the ground that he cried for mercy. "Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt." The source of forgiveness is the compassion of God. It is a free gift of God. We can do nothing to earn it. We can only cry for mercy, and at once from the reservoirs of God's infinite compassion there flows into our hearts the healing stream called the Forgiveness of sins. This is one of the great facts of the Christian doctrine of the Forgiveness of sins. Forgiveness has its origin not in our merits, but in the compassionate Heart of God. Neither is forgiveness a question of feeling. If we have repented and asked pardon through Him, Who has won the pardon, even through Him, upon Whom God has laid "the iniquity of us all," we are forgiven. It is not a matter of feeling; it is a matter of fact. It is an article of faith—"I believe in the forgiveness of sins." "Christ has secured the forgiveness of sins for the whole human family, for each individual member of that family, who by faith and repentance makes it his own."

2. *Our duty to our neighbours.* So far we have been thinking only of the first part of the parable in the Gospel. There is a second part. The forgiven man went from the King's presence—free from the awful load, through the compassion of the King;—"and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt." He is brought back, the forgiveness is cancelled, and the whole impossible debt is pressing once more upon his shoulders. Why? The doctrine of forgiveness has been called "Christ's most striking innovation in morality." And one of the most striking phases of His teaching is that man's continuance in the blessing of forgiveness depends, in part, upon his treatment of his brother man. You have to treat your neighbour with compassion if you wish to walk with the benefits of the Father's compassion upon you. He taught us to say not merely, "Forgive us our trespasses," but "Forgive us our trespasses, as we forgive those who trespass against us."

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Eliot.

Editorial

THE CHURCH AND THE RETURNED MEN.

At a joint meeting of the Executives of the M.S.C.C. and Council for Social Service, held last week, it was decided to make a grant of one thousand dollars to enable the Archbishop of Nova Scotia to employ a Chaplain at Halifax to look after Anglicans among returned soldiers landing at that port. One Chaplain is already at work at Quebec, the Rev. Christopher Reed, but in view of the fact that many men will be detained for a considerable period of time at Halifax, after landing, it is felt that a second man is needed. These two Chaplains, together with the Rev. M. Latouche Thompson, Immigration Chaplain, who will spend considerable time at St. John, N.B., will place that portion of the work in a very satisfactory condition. A card system has been introduced, along the lines of that employed in connection with immigration work, and the names of all returning men, members of the Church of England, are being forwarded regularly to the various Hospital Units, to clergy appointed by the Bishops to receive them. These cards are then forwarded to the clergy who are appointed by the Bishops to supervise the work in the different hospitals or in the case of discharged men, to the clergy of the parishes to which the men have gone. Thus a good beginning has been made, but we still feel that the ultimate magnitude of the work has not been grasped and the inadequacy of ordinary diocesan and parochial machinery to deal with it. It seems unreasonable to expect, for example, the rector of a large parish in the city of Toronto to look after his regular duties and also do anything in the way of individual work among the Anglican portion of over four hundred men in a hospital situated in his parish, or in the case of Whitby, in the same diocese, in a hospital to provide for 1,200 cases situated some two miles from the parish Church.

We are in receipt of the latest report of the Military Hospitals Commission, which, unfortunately, is not quite up-to-date, as it deals with the situation previous to June last. The figures in it are, however, of considerable value in giving an idea of the present dimensions and probable future dimensions of this work. There were at the time the report was issued, "57 institutions operated directly by or for the Commission," besides 37 others where accommodation was available or where men could be sent for active treatment. These numbers do not include hospitals for insane. These institutions and those under construction provide accommodation for 14,949 men. The number of returned men to the end of March last was 13,826, and the number of returned invalids up to May 8th was 6,515. The estimated rate at which men will continue to return is from 1,200 to 1,500 per month, based on previous experience. For the management of this work a civil body, known as the Military Hospitals Commission, was appointed which has divided Canada into ten Command Units. Of the total accommodation referred to above, over one-third is in Unit D, beginning at a line west of Cobourg and extending west to Kitchener, or, roughly, the dioceses of Toronto and Niagara. In the diocese of Toronto alone,

including Cobourg of Unit C, accommodation was being provided for 3,901 patients.

So much for numbers. The above Commission, is not, however, confining its attention to these matters alone, but is considering already the questions of employment, immigration, and protection of the rights of soldiers, which will have to be dealt with after the war is over and the thousands of men who return, some disabled and some sound physically, some better men, some worse, all more or less changed as the result of their experiences, have to be restored to civil life. These are the considerations that have compelled us to insist in these columns on something more than ordinary machinery on the part of the Church. There is an extraordinary situation facing the Church and it will require something extraordinary in dealing with it. We have insisted and still insist that co-ordination of the whole work is necessary and the appointment of some one man, the strongest man that can be secured, possibly one of our Bishops, to study, advise and direct regarding the work. The Government realized that something more than ordinary was needed to care for these men physically and surely the Church does not put their spiritual needs on a lower plane.

In the Canadian Churchman of October 4th we reprinted from "Church Work" a summary of suggested changes in the Prayer Book drawn up by Canon Vroom, of Windsor, N.S. Unfortunately it was stated that these changes had been agreed to by the General Synod. This was a mistake, as we find that they were merely suggestions made by Canon Vroom personally. We regret this exceedingly and trust that our readers will assist us in rectifying the error.

The Bishop of Fredericton, Rt. Rev. J. A. Richardson, has been asked by the Canadian House of Bishops "to go overseas to inspect the Canadian forces with a view to making more effective the work of the Church on their behalf." It will be remembered that it was decided at Ottawa to issue an appeal for \$15,000 for the Overseas Chaplains' Work, and to ask one of the Bishops to visit the Canadian forces at the front. We feel certain that this step will meet with the hearty approval of the members of the Church and we trust that the financial response will be such as to justify even greater efforts in this direction. Let us see to it that we leave no room for vain regrets after the war is over.

The visit of the Western Bishops to Eastern Canada cannot fail to result in greater and more intelligent interest in the work of the Church in our Canadian mission field. The Church in Western Canada has suffered severely on account of the war, not only financially but in the supply of clergy and laity. A large percentage of the Church's man power in that part of Canada left for the front early in the war and the whole Church must see to it that the work they left behind is not allowed to die in any place as the result of their loyalty. We have pointed out before this, the necessity of keeping the work alive for the sake not only of the men who have gone, but also of the wives and children who are left. Moreover, the ground already won should, if at all possible, be held for the sake of the future.

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Thoughts for the Thoughtful

"Missions is the Church in love with the whole world." * * * * *

If we cannot strew life's path with flowers, we can at least strew it with smiles.—Dickens.

* * * * *

"No one could tell me where my soul might be, I searched for God, but God eluded me; I caught my brother, and I found all three."

* * * * *

True superiority consists not in being superior to some other man, but in being superior to one's previous self.—Hindu Proverb.

* * * * *

The desire that man feels for God is the answer which the heart of man makes to God's great all-holy, all-loving desire for each human heart.—Eleanor Webb.

* * * * *

The more we try to praise, the more we shall see our path and our daily way are beset with mercies, and that the God of love is ever watching to do us good.—Selected.

* * * * *

Knowledge Thou hast lent.
But Lord, the will—there lies our bitter need;
Give us to build above the deep intent,
The deed, the deed.

* * * * *

We learn, not so much by being taught, as by the moments in which we make our own the things we have heard. We say not so much, "I know!" as "I see!"—Robert Keable.

* * * * *

I believe that wherever guidance is honestly and simply sought, it is certainly given. As to our discernment of it. I believe it depends upon the measure in which we are walking in the light.—A. L. Newton.

* * * * *

He who would escape mystery must cease thinking. But to stop thinking would bring man down to the level of the bellows of the blacksmith—"it breathes indeed, but cannot be said to live."—Rev. H. Huntington.

* * * * *

If you desire a will that can resist and can positively achieve, you must be done with tinkering and patching; you must acknowledge that of yourself you cannot help yourself. Your only hope is in the will of God, the beginning and the end of strength.—Selected.

* * * * *

The operation of the Military Service Act, as it has been explained in the press by the Military Service Council, has aroused considerable interest throughout the country. Many people, according to reports reaching official quarters at Ottawa, are surprised at the importance assumed by physical fitness in the making up of armies for active service.

As a matter of fact, physical condition is all important in the case of a soldier, explains a high official of the Militia Department. You will rarely find a veteran soldier who is not possessed of an extremely strong constitution. For the onerous duties of fighting in the trenches, men must be in perfect condition and that is why a certain percentage only of many thousands of reserves is available at any time for immediate reinforcement. Men who are not in category "A1" when the call comes cannot be taken.

To many men, indeed, it is one of the attractions of military life that rugged health is demanded of those who would go to the front—where the vast majority of soldiers in training are always eager to go.

Memorial Sermon (For Men fallen since last October)

By Rev. H. SYMONDS, D.D.,
Christ Church Cathedral, Montreal
Preached in Christ Church Cathedral, Oct. 7, 1917

"And these all, having obtained a good report through faith, received not the promise—God having provided some better thing for us, that they without us should not be made perfect."—HEBREWS xi. : 39, 40.

THESE are the closing words of the famous Eleventh Chapter of the Epistle to the Hebrews. That chapter forms a kind of roll call of the heroes and heroines of Hebrew history, with a word or two of their deeds. The great historic characters are named—Abel, and Enoch and Noah; Abraham and Isaac and Jacob; Moses and Samson and David and Samuel. But the writer memorializes not only the great names, he brings all who lived or died worthily for their country into mind, though it is impossible to name them. Men and women who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of the sword, from weakness were made strong, waxed mighty in war, turned to flight the armies of aliens—women received their dead by a resurrection; and others were tortured, not accepting their deliverance, that they might obtain a better resurrection; and others had trial of mockings and scourgings, yes, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they went about in sheepskins, in goatskins; being destitute, afflicted, evil-entreated—wandering in deserts and mountains and caves and the holes of the earth.

And then follow the very striking words of my text: "And these all having obtained a good report through faith, received not the promise—God having provided some better thing for us, that they without us should not be made perfect."

What was in the mind of the writer as he framed these words? They are not quite what we should have expected. But that is no uncommon thing with the words of the Bible. We are very apt to expect the platitude, the commonplace. The Bible startles us out of our complacency by the unexpected. "And these all having obtained a good report received not the promise." That is the exact opposite of what we should expect. In our smooth surface judgment we should have expected the author to say that these all having obtained a good report received the promise.

Here, then, is something that calls for our consideration, and it has a clear connection with what is in our minds this morning. We are memorializing our heroes; we are thinking of those thousands who in war have given their lives for their country's cause. They, like those heroes of old, commemorated in this 11th Chapter of the Hebrews, have endured many hardships for the sake of loyalty; they have known what it is to be face to face with death almost all the time. To-day, behind the lines, but to-morrow in the trenches. They, at last, after many hair-breadth escapes, it may be, laid down their lives. They all have won a good report. Shall we not then say "they have received the promise" of God? Our text says of those of whom it writes "received not the promise."

What was the promise? The promise as understood by many generations of Hebrews, and by those amongst whom Our Lord lived, was the promise of the Kingdom of God. It corresponded to what we sometimes call the

Golden Age. It was the ideal kingdom which was the promise the faithful Hebrew looked for. Sometimes his ideals were not of the highest. He did not fully know what it was he expected. Sometimes his ideals were mixed. Along with the ideals of righteousness, peace and plenty, he mingled those of world-power, of domination of a quite worldly kind. But he believed in the promise, he believed in a Kingdom of God, and in the strength of that faith he lived, endured, fought when it was necessary and died. But the kingdom was delayed, the time was not ripe. "He received not the promise."

Such was the thought of the Hebrew. Before we pass on to the second part of our text, let us apply the thought of this first part to our own circumstances. What was it that led the great mass of our Canadian boys to respond at once to the call of the Empire? It was a cause. It was a faith. It was the cause of the Dominion and the Dominion as part of the Empire. Very soon there was added to this a profound conviction that the cause of Liberty and even of Human Progress was bound up with this struggle. The issue became constantly clearer and larger, and more and more Germany stood revealed as an International Criminal. And so the war became shot through with spiritual and moral principles. The promise of victory was a freer world, a juster world, a world of Peace. So we put it in our modern way. The Hebrew would have put it otherwise. He would have said the promise is of a Kingdom of God. But essentially, the two things are the same.

In the course of the war men laid down their lives. Ypres, St. Julien, Loos, Courcellette, Sanctuary Wood, the Somme, Vimy Ridge, Hill 60, and many another name stands to us as holy ground watered with the blood of our best sons. And the end is not yet—the cause not yet achieved. And so of them we may say, as the author of the Epistle to the Hebrews says of his great roll call of Hebrew heroes: These all died not having received the promise. That is the essence and the glory of any martyrdom. The prophet with his vision of new truths, or of new duties is stoned by the forces of obscurantism and traditionalism, not having received the promise! A Carey labours for years and years in the Mission Field without results, receiving not the promise. The soldier with the vision of his cause before him falls whilst the issue of the struggle still hangs in the balance. These all, though receiving a good report, yet received not the promise.

Now, let us turn to the second half of the text—"God having provided some better thing concerning us, that apart from us they should not be made perfect."

The promise for which those old Hebrews looked was an everlasting Kingdom of God. That kingdom was to be ushered in by the Messiah. But in their time, neither Messiah nor Kingdom came. The message of the Epistle to the Hebrews is that he has at last come. This is the better thing that has come to the author and his generation. It was not due to any merit on their part. It was because the fullness of time, the appropriate moment, had come. That appropriate time, however, had been prepared by the endeavours of those heroes of old who yet did not live to see the promise.

So, too, when the war is over, and the German dream of world-power shattered, when the baleful international immoralities of Treitschke and Bernhardt, the inspirers of junkerdom, who fed the false pride of Kaiser and people, shall have been shown to the German people themselves in their true aspect, when peace again dawns upon a weeping world, and the great tasks of reconstruction are upon us, and the tears are wiped away from France and

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Belgium, and loving hands build up the waste places, and the deserts once more blossom like the rose—then we shall say God has provided some better thing concerning us, but provided it through the gallantry of those who laid down their lives, not having received the promise.

But before we reach the end of our text, another surprise awaits us. "God having provided some better thing concerning us, *that apart from us they should not be made perfect.*"

Do you see the point? "Not having received the promise." There is something imperfect in their lives, something wanting to their completion. And the task of completion is laid upon our shoulders. "Carry on!" That is the cry that comes to us from them. "Carry on!" That is the charge of every generation to its successor: The work which we began, it is your sacred task to finish. If it be not finished, then the promise is vain. "God has provided some better thing for you" they may cry to us, "better than the long days and nights in filthy trenches, better than the garments rolled in blood,—but why? In order that you may "carry on" the task one stage further to its destined end, the promise, the Kingdom of God.

The author will not think of these various tasks as separate, they are all one. The completion of the unfinished task of the soldier as he falls is supplied by those that come after. So that we have a part in the one task. That is what he means when he says that apart from "us," they should not be made perfect. The whole of this great world's work is one. In it we all have a calling and a share.

"One God, one law, one element,
And one far-off Divine Event
To which the whole creation moves."

"One family, we dwell in Him
One Church above, beneath
Though now divided by the stream
The narrow stream of death.

One Army of the living God,
To His command we bow,
Part of the host have crossed the flood
And part are crossing now."

The Headmaster of Rugby recently uttered some striking words on this same topic. Permit me to quote briefly: "It is a very common and a very natural element in our grief to mourn the untimeliness of their end. It is bitter to think how incomplete their earthly lives have been. This is an age when the world needs every breath of inspiration, every impulse of unselfishness, every spark of courage. And here in these men were stores of those very things. What a tragedy then, that those of whom we hoped so much (and we know now more certainly than ever that we were right) should die so soon!

"And yet what is a complete life? Is it one in which a man has fulfilled all the promise of his early years, rounded off all his achievement, and won all he has fought for? That is indeed what we all desire, attainment, full and perfect. We say, 'If I can only do this, and finish that, I shall die in peace.'

"But it is a selfish desire. For it forgets that no man's work is all his own. Every man continues what others have begun; every man begins what others shall carry on for him. Human work and human life cannot be measured in lengths of time."

Of those who have given their lives to their country since I preached a memorial sermon on the first Sunday in October, 1916, I have previously spoken of two—Lieut. Russell Notman and Lieut. H. Boyd Symonds. Their names are forever inscribed in many hearts, and in due time will be inscribed upon the walls of this church.

Gunner John P. Harper, enlisted with the 21st Battery and crossed the ocean with the Second Contingent, March, 1915. He was then transferred to the Royal Canadian Horse Artillery. He was killed last September, having been in all the actions of the Horse Artillery. Gunner Harper himself was not, I daresay, personally known to many members of the congregation, but he was the grandson of the late John Harper, one of the oldest, most faithful and regular attendants of this church. He was one of that fine type of Englishman for whom the word *sterling* seems most applicable. Gunner Harper was brought up in this city by his devoted aunt, Miss Harper, and he, too, was sterling and faithful unto death. Of him, Major Benson, C.O. of the R.H.A., writes: "We all feel his death very keenly as he was such a thoroughly fine fellow, a keen sport and a brave soldier. No one could want a better comrade and his loss is a very great one."

Gunner Harper's young life when he enlisted was but in the stage of promise. But what shall

(Continued on page 689.)

Thoughts on the W.A. Devotional Portions

NOVEMBER

Mrs. C. CAMERON WALLER

The Widow of Nain, St. Luke 7 : 11-15.

THE story of the widow of Nain, like that of the woman of Samaria, is contained in only one Gospel, but instead of 42, it occupies but five verses. The widow is a type of woman we meet every day—of women who have existed since the day that Eve mourned over Abel,—the woman who has lost a loved one by death.

She is presented to us in the Gospel narrative in the first agony of her grief, a human, suffering personality, going as far as she can with the loved body she will never see in this life again. When one is suddenly plunged into a great grief—as one who cannot swim may be plunged into deep water—the first unconscious effort is to strike out blindly for something which may support and save in this horror and surprise, and it is here that the Lord Jesus, and only the Lord Jesus, can reach out the hand of love and knowledge and comfort. There is, after all, only one thing that can ease the aching heart of the bereaved, the knowledge that we shall see the loved one again. The Lord Jesus Christ knew this. He knows it now and His dealing with this widow of Nain is a picture of His way of dealing with His sorrowing children here.

I. "Weep not."

When our Lord gives any command, He also gives the power to obey it. The man with the withered hand received power to stretch it out in the act of obedience and when our Lord says, "Weep not," it is because He has a great truth to teach us which will dry our tears.

II. "He touched the bier; He spoke to the young man; and he that was dead sat up."

The touch of Jesus, the voice of Jesus—in this case the instant restoration of the departed life; in our day the absolute certainty that the same touch and voice of Jesus will restore our loved one to us.

When St. Paul wrote to the sorrowing Thessalonian Christians the words which he bade them pass on as comfort, what were they but a definite statement of reunion in the Lord at His coming, the most graphic picture of this reunion in the whole New Testament, which scarcely needed the concluding admonition to use it to comfort, so naturally do we turn to it in our griefs.

There are those who tell us, presumably as comfort, that there is no death. But souls in sorrow shrink instinctively from what is untrue. They know there is death, but, thanks be to God, Christ has won the victory over it. He has taken away its terror, because He is beyond it. He has taken away its despair, because His resurrection has secured to us the certainty of the meeting again, and He is ready to meet every sorrowing woman with a full knowledge of what she is enduring, with the words, "Weep not," and the touch and voice of power.

"I am the Resurrection and the Life, he that believeth on Me, though he were dead, yet shall he live."

"They who sleep in Jesus," said St. Paul, "will He bring with Him when He shall descend from Heaven Himself for His own. How can those who know the Lord sorrow as those who have no hope?"

"Wherefore comfort one another with these words."

Christ does not say that all persons are to be loved by us alike,—with equal degrees of personal interest and attachment; for He never asks what cannot be. But that kind of love which springs from our being all one in Him whose boundless love embraces all . . . this is possible for us toward every child of God; the unselfish, the most disagreeable, the least lovely, the worst. We cannot reverse the inwrought laws of taste, attraction, preference, common culture and common life, which group and distribute men. But we can merge them all in that one common charity, which, in the Redeemer himself, was large enough to reach and gather up the vilest.

In other words, all can be loved in Him, and will be by those that have their life in Him. And we must not be too fastidious about people forsaking their ugliness and correcting their faults, before our charity goes out to them.

Bishop Huntington.

The Canadian Church in relation to Imperial and World Problems

Findings of Commission Two, Wycliffe College
Alumni Association

(Continued from last week.)

THIS important Commission was led by Rev. Canon Gould and Rev. Dr. W. E. Taylor, the latter presenting the report. Among those who contributed to its compilation were Rev. Professor Wrong, Archdeacon Cody, Rev. Dr. Renison, besides other prominent leaders of opinion outside the Alumni, including Rev. Dr. Symonds, of Montreal, and Dr. Robert E. Speer and Dr. John R. Mott, of New York.

The Commission dealt first with the present world situation. It emphasized the fact that the Christian Church faces to-day a unique and unparalleled situation. Never in the history of the world was there a time when simultaneously in so many sections of the world were the opportunities so numerous and so extensive. It is also the most dangerous time in the history of the world. The shrinkage of the world has greatly multiplied the friction points. It is unprecedented as well in urgency. So many nations just now in plastic condition are sure to become set unchangeably. The answer and the question whether Christian or unchristian influence is to determine their character and destiny, cannot be deferred. To delay even a decade in facing the situation and acting upon it comprehensively would be the most serious mistake which the Christian leaders of this generation could make. Within the period of the war hundreds of millions have been brought within easy reach of Christian influence and teaching. It is unquestionably a time of the rising spiritual tide. It is always wise to take advantage of a rising tide.

The second part of the Commission's report comprised a survey of the non-Christian nations of the world. In Moslem lands, the outstanding fact is the collapse of Islam as a world militant power. Mohammedans are fighting beside the English, French and Russians; Egyptian and Moslem troops are beating back the Turks from the Suez Canal, while Turkish Moslems are in Austria attempting to repel the Russian invasion. The hope of resurrecting the dream of Moslem unity has vanished. Since the death of Mohammed the Church has never faced an opportunity like the present to make a deep impression on the ranks of a broken and discomfited people.

In Japan the issue to-day is no longer between Christianity and Buddhism, but between Christianity and nothing. Japan is a nation prospecting for a religion. China has been referred to recently by one of her own national leaders as "a nation with an empty shrine." Temples are falling into disrepair. The ancient religions have lost their grip, especially on the thinking classes. The hour of Christ has struck in this most populous of all lands. The characteristic feature of the advance of Christianity in India is the mass movement among the depressed classes. The movement is particularly marked in North and Central India. In one communion during the past year 30,000 new members were received in the churches, and over 150,000 had to be refused membership because of inability to care for the large numbers seeking entrance into the Church.

Part three outlined some outstanding international problems. The future of Anglo-American relations was referred to. A leader of the London "Times" was quoted to the effect that far beyond anything else, the peace of the world depends on a working union between its great democracies, and especially between the United States and the British Empire. Indian aspirations for a larger place in Imperial relations were discussed. The Maharaja of Bikanir, acknowledging the toast, "The Indian Delegates," at a luncheon given by the Empire Parliamentary Association in London, said the fact that India had, for the first time, been invited to send representatives to the Imperial War Cabinet and War Conference, had caused widespread gratification, as a just, but somewhat overdue, recognition of her unflinching loyalty and devotion to her Emperor, of her position within the Empire. Referring to unrest in India, his Highness expressed his conviction that British statesmanship would rise equal to the occasion to meet the just aspirations of a great race. "For," he added, "it depends on whether or not the various complex and important Indian problems are handled with sympathy, imagination and a broad-minded perspicacity and boldness, whether or not such unrest will die out or continue. To the British people

(Continued on page 689.)

NEW BOOKS

The Christ We Forget: A Life of Our Lord For Men of To-day.

By P. Whitwell Wilson. Fleming H. Revell, New York. (328 pp.; \$1.50 net.)

It is significant that a man such as Mr. Wilson should write such a book. He is the Parliamentary Correspondent of the "Daily News," one of the company of gifted men which A. G. Gardiner, the editor, gathered about him among whom were G. K. Chesterton, C. F. G. Masterman and John Masefield. He was a member of House of Commons for four years for South (St. Pancras). It is a treat in these days of problems and uncertainties to read such a clear, strong word as Mr. Wilson has given us. His object has been to present the "sense" of the Gospels. He has caught the salient point of each incident and painted it in vivid colours. His book gives the sensation of freshness as when you have looked through Hole's illustrations of our Lord's earthly life. This is the result of Mr. Wilson's trained journalistic instincts. Technical theologians will find in this book no learned discussions about fine points, but they will find what some of them need but have not got, and that is a freshness and firmness of grip on our Saviour. It is a book for laymen and lay preacher. It is written with a crispness of style and breadth of interest as will be bound to fascinate the average reader. Give it to the man who does not yet know Christ. One of the admirable qualities which shines through it is Mr. Wilson's candour and enthusiasm. He says: "We know that we want something far deeper than Treaties and someone far stronger than Sovereigns and Statesmen. We need a revival—a new birth of life—a resurrection. Over and over again nations have been revived by reading the old-forgotten Bible. We must all long for the time when, once more this same Jesus Who died shall be known again among men; not as a Crucifix merely, or as a Shadow, but in all His fulness of love, of power, of wisdom, of suffering and of victory."

On the Right of the British Line.

By Captain Gilbert Nobbs, L.R.B. George J. McLeod, Ltd., Toronto. (236 pp.; cloth, price, \$1.25.)

Captain Nobbs lived in Canada for ten years previous to the war. In 1914, on the outbreak of war, he returned to England and rejoined his old regiment, the London Rifle Brigade. In the fighting on the Somme he was blinded and taken prisoner, and the above book gives an account of his experiences from the time he left England until he returned from captivity. The early portion was written during his captivity. The story is full of interest from beginning to end and gives a wonderful and yet terrible picture of the actual conditions under which our soldiers are living and dying. His picture of Septimus D'Arcy reveals the unsuspected heroism that crises call forth in many a man. His references to conditions in England, in spite of the war, his observations on the different treatment meted out to prisoners by English and Germans, are pregnant with sound commonsense and provide food for serious thought. To those who are looking for a faithful description of, a few at least of, the experiences of our soldier boys, we can heartily recommend the book.

The Human Element in the Making of a Christian.

By Bertha Conde. Published by Chas. Scribner's Sons. (\$1.00 net.)

As suggested in the title this book deals chiefly with the human side of Christian experience rather than with that which is hidden with Christ in God. It is an attempt, (and a very effective one), to help those who seek reality in the spiritual life to understand the laws of cause and effect as they apply to the life of the Christian from day to day. The book is divided into nineteen chapters, each being arranged in two parts: a general discussion of the subject and a Bible study. It is intended, primarily, for leaders in Bible classes and Study Groups. There is a crispness in both the thought and the expression which is arresting. The writer of these pages is not only fully alive to the power of Christ in the hearts of men and women, but also to the need for those who "profess and call themselves Christians" to measure up to the standard of Christ in their social responsibilities because it is only thus that the Church is able to bring others, outside her pale, into touch with the Source of her life and victory. The treatment of the subject is second only to its great aim, and can hardly fail to repay a careful perusal.

The Bible Lesson

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

Twenty-second Sunday after Trinity, Nov. 4th, 1917.

Subject: A King Defeated Through Drunkenness—
I Kings 20: 1-21

THIS is a temperance lesson. It is intended to show the value of self-control as well as the loss and failure that are the results of excess.

Ahab, the King of Israel, is not often held up as an example of any virtue, but in this lesson there are two things that stand to his credit. First, he was sober and self-controlled at the time when his enemy was indulging in excesses. Second, he has handed down to us a splendid proverb, "Let not him that girdeth on his harness boast himself as he that putteth it off."

1. Benhadad the oppressor. This King, and his father before him, were enemies of Israel. Benhadad gathered together thirty-two feudatory Kings and declared war against Ahab. The King of Israel knew that he was not able to meet in the field the vast host of one hundred and thirty thousand men which they brought against him. He, therefore, shut himself up in his capital, Samaria, with a garrison of seven thousand men. When Benhadad knew that the King of Israel was in great straits he sent him an insolent message (v. 3) demanding as a tribute all the things most valuable in the city of Samaria.

2. Ahab the unfortunate. It does not seem to promise any success for Ahab when we find him answering in a very abject manner, "My lord, O King, I am thine and all that I have." This answer brought a worse demand. Benhadad resolved to humiliate and degrade Ahab to the very limit of endurance. But Ahab had the courage of despair, or his elders and his people had it for him, and they urged the King to resist these outrageous demands of Benhadad, v. 8. Threats from the furious Benhadad followed: We cannot help feeling a little admiration for Ahab as he made answer in the biting proverb recorded in v. 11.

3. A drunkard's weakness. Everything pointed to an easy victory for the Syrian King. We have seen above how strong he was and how comparatively weak was the force of Ahab. The remainder of the story shows how drunkenness can destroy the stoutest cause. There is no need to labour the point. On Ahab's side was young manhood and sobriety, on the other was great power wrecked by riotous excess.

4. Temperance means self-control. We too often use this word in a limited sense, forgetting that there are other excesses and dissipations besides those which have to do with strong drink. St. Paul instructs us that we should live, "soberly, righteously and godly." Our catechism teaches that we should keep our bodies "in temperance, soberness and chastity." There are two things that may be said about intemperance of any kind.

(1) Intemperance is foolishness. The wise man is temperate in all things. St. Paul uses the illustration of the athlete training for the games, and says that like him he disciplines his body (1 Cor. 9: 27). Your observation of life has shown you many examples of men who had every promise of good, or even great careers, yet who failed through intemperance. Thousands of young men, and older men, too, are utter failures because of drink, or drugs, or impurity. Our Canadian Forces have been criticized because these faults have been found within their ranks. But these men have come from civilian life. What reason have we to think that civilians are any more free from these things than soldiers? The truth is that among all classes of occupation and in all social grades there are unfortunate victims of intemperate living.

(2) Intemperance is sin. Social workers and religious teachers sometimes put little emphasis upon this fact. The Bible speaks of the sin of drunkenness. It also tells us that our bodies are the Temples of the Holy Spirit. Intemperance is not only a sin that a man commits against himself and against society, but it is a sin against God. We should not lose sight of that awful fact. Here is a warning (1) against the beginning of evil; (2) against the danger of losing control of our life; (3) that sin separates us from God; (4) that repentance and amendment of life are hard and particularly hard in respect of sins of the flesh. But the forgiveness and the grace of God in Christ Jesus can meet every need.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

"SPECTATOR" has before him as he writes the report of the General Secretary of the Missionary Society of the Canadian Church, presented at the recent meeting of the Board of Management, held in Ottawa on the 27th September. It is a very comprehensive and ably compiled summary of a portion of the work of the Society in its foreign and domestic activities. It is a document that will be worthy of preservation for historic reference in years to come, and contains much information that will be useful in guiding the policy of Church extension among the Indians and Eskimos of the northern and western portion of the Dominion. The first eleven pages discuss conditions in China and the Church's work among the Chinese and Japanese people resident in this country. The next seven pages are devoted to a study of conditions in the Far North, whither the General Secretary headed a deputation to gather first-hand information concerning our Missions in the arctic or subarctic region. Then follow three pages devoted to an account of the position, equipment and influence of the Roman Catholic Church in that territory. The final eighteen pages are devoted to a detailed analysis of each of the Anglican Missions presently in existence, including their resources and obligations. The whole report is admirably compiled and is full of the most interesting and useful information. Words of appreciation seem wholly unnecessary to readers who are familiar with the skill and ability of Canon Gould.

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There are one or two features of the Report that "Spectator" would like to discuss from the point of view of the man who wants to get at the heart of things in a hurry. The member of a Board having but a short time to comprehend the bearing of a report upon a new subject and having to act quickly thereon desires to have the main propositions encumbered as little as possible with more or less closely related subjects. With this in view the writer would venture the suggestion that the pages devoted to distances, modes of travel, climatic, topographical and ethnological studies, might with advantage be printed as an appendix or exhibit. Perhaps the same might be said concerning the discussion of the activities of the Roman Catholic Church. These are not primarily a condition of the obligation of the Church in the Canadian North, although it is very important that Canadian Churchmen should be informed upon all such matters. The arrangement suggested would clear the way for concentration upon the objective of the Board and preserve at the same time the correlated information bearing thereon. In regard to the presentation of the facts concerning our Northern Missions "Spectator" feels that they are unusually full, definite and clear. A further discussion of these facts giving personal deductions and definite recommendations would be useful. For example, in the presentation of the facts concerning the Hay River Mission with its school building, capable of accommodating scholars and staff to the number of fifty, and possessed of a farm of one hundred and ninety acres, is it possible to increase agricultural production so as to furnish the essentials of food for the entire school? In the financial statement there is no credit entry for the products of the farm although it is stated elsewhere that eleven hundred bushels of potatoes had been grown on three and a half acres. That manifestly was an exceptional yield, but it indicates possibilities. On the debit side of the account there is the entry "Country produce, hay, wood, fish, \$1,000." Is it possible to so augment production on the present farm as to wipe out that debit of a thousand dollars and perhaps turn it to a credit balance? Is it not possible in an agricultural area to have our Missions produce all their own meat, eggs, butter, vegetables, milk and bread, particularly as the cultivation of fields and gardens and the care of animals would be an important element in the training of the children. It would no doubt involve larger capital expenditure in purchasing land, stock, and implements, and extra outlay on labour, but the question is, would it not be worth it? Many large city hotels adopt this policy of supply, and "Spectator" knows a boarding school not a hundred miles from Toronto where the head master is developing a farm to such purpose that a household of more than a hundred boys, with staff and servants is being supplied with many of the essentials of food. Could this policy be in-

TO WEEK

Topics of Interest

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roduced or developed in more of our Northern Missions?

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With one sentiment expressed in the Report under consideration "Spectator" cannot fully approve. In discussing the contact with the Roman Catholic Church in the North the General Secretary says: "On the other side stands the Church of England Mission, the interpreter of the British conception of Christianity, of British ideas of the family, the social, the political and the religious order, the trustee for these things on behalf of the British-Canadian people of the north land." We are all conscious that there is much that is British in the Anglican Church, but in that claim there is weakness as well as strength. A truly catholic church must be the interpreter of the Christian ideal to all races. The Christ is not British, neither should the Church of Christ be a British institution. Perhaps it would be better to say that the Anglican Church developed the British conception of Christianity, and it is capable of developing an equally high conception of Christianity in any other country. Certainly it would not do for our missionaries in China and Japan, for instance, to announce that they were about to promote British conceptions of Christianity or home or other institutions. If the Anglican Church is not adaptable to all nations then we must cease to call it catholic. The Church of Christ must be regarded as something much broader than any nation. This is said because one not infrequently hears the British and imperial idea associated with the Anglican Church set forth as a special appeal to British subjects. If the Church is commended on that idea to the British, then it is liable to act as a repellent to other nationalities. Hence the missionary appeal of the Church must be fidelity to the Master and adjustment to the spiritual needs of all the world.

"Spectator."

* * *

STRENGTH FOR YOUR TASKS.

Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! What challenging words these are that Phillips Brooks left in his legacy of words and life! How they lift life and work to a higher level, how they open a new vista of effective effort and character output! If we pray only for tasks equal to our powers, the tasks will be exceeding small and unimportant, but if we pray for powers equal to our tasks, they may become great beyond our dreams. Power for the task! where is it to be had? Men are searching for power in these days of developing industries; Niagaras are being measured for their potential power as the "white coal" is increasingly needed. Happily there need be no vain searching for the power to match the tasks of men in the realm of the higher life. "All power is given unto me," said the Son of the all-powerful Father, and from this never-failing storehouse of power, the ever powerful Christ will supply the power for my, and your, task.— "East and West."

* * *

DIFFERENT KINDS OF GIFTS.

One day after Jesus had been teaching He was sitting to rest in the Court of the Women, where the money chests were. There were thirteen of these great chests placed along the wall. The top of each was shaped like a brass trumpet, and the people as they passed in and out of the temple dropped their money into the mouth of the trumpet, and it fell with a clang into the chest. So they gave their money to God for the poor or for different things needed in the services of the temple. As the Lord Jesus sat there with His disciples He watched the people giving their gifts. Some who were rich dropped in many golden coins, and as they rattled into the box people thought what a beautiful gift to give God; but the Lord Jesus looked at their hearts and very often He saw that the gift did not mean anything. They did not give it because they loved God; and so in God's sight it was a very poor gift. Presently a poor widow came in and went very quietly up to the boxes to give her gift, two mites. The disciples perhaps thought what a poor, miserable gift, but the Lord Jesus saw how full of love her heart was, and He said, "Verily I say unto you, this poor widow cast in more than they all." Hers was a real gift of love, while many of the others were only sham.—Selected.

CHAPLAINS' CONFERENCE

Somewhere in France, Oct. 1.

IF power were given to my pen to accurately describe the proceedings of the great Chaplains' Conference held recently "Somewhere in France," it would astonish many who profess and call themselves Christians to realize to what extent we have seen how joyful a thing it is for brethren to dwell together in unity.

Even in a democratic country like Canada it is impossible to think of a religious conference in any other connection than birds of a feather flocking together, so to speak. Here a little gathering of Methodists, and there a little group of Anglicans, met together to bring forth schemes after their own kind. Line upon line strictly drawn and precept upon precept according to the interpretation of the fathers or the mothers as the case may be. But at this conference there were representatives from all along the far-flung battle line of the Protestant branches of the Church from nearly all parts of the British Empire.

It is not necessary to dwell upon or to quarrel over the word Catholic or the equally important one Holy. He who founded Christianity could hardly be pictured as countenancing any organization that did not possess within itself enough commonsense to know that anything of which He is Head must aim at holiness and seek to serve all mankind.

Splendid accommodations were arranged for all in attendance and means of conveyance were provided without money and without price to the individuals directly concerned. It was looked upon as a gathering of momentous importance to the British Army and was treated as such by those in authority. It may be well to mention that while it was a Chaplains' Conference, a number of Generals and quite a number of others high in command attended the different sessions to listen to the lectures and discussions. The committee of arrangement was composed of the following members: Rev. H. W. Blackburne, M.C., H.Q. First Army, Church of England; Rev. Hon. Lt.-Col. A. H. McGreer, M.C., H.Q. Canadian Corps, Canadian Chaplain Service; Rev. J. K. Cameron, 552 Aberdeen Co., R.E., Presbyterian; Rev. J. A. Patten, H.Q. First Army, United Board; Rev. W. H. Sarchet, M.C., H.Q. XIII. Corps, Wesleyan; and the programme was as follows:—

PROGRAMME.

Chairman: Rev. H. W. Blackburne, M.C.

FIRST DAY.

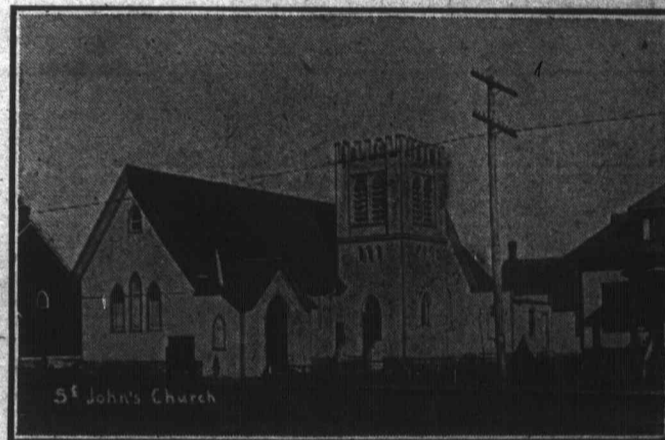
- 4.30 p.m. Prayers: Conducted by the Rev. J. K. Cameron (Presbyterian).
4.50 p.m. Silent prayer.
5.00 p.m. Address by the Army Commander, General Sir Henry Horne, K.C.B.
5.15 p.m. to 7.00 p.m. "Experiences of War and the Presentation of the Christian Faith." Opened by the Rev. J. Kelman, D.D., Edinburgh (Presbyterian).
8.45 p.m. to 9.30 p.m. "The New Era of the Church." Opened by Rev. Hon. Major A. P. Shatford (Canadian Chaplain).
9.30 p.m. Prayers: Conducted by the Rev. O. J. Letcher (Wesleyan).

SECOND DAY.

- 8.00 a.m. Prayers: Conducted by the Rev. R. P. R. Anderson (Presbyterian).
8.20 a.m. Silent prayer.
9.45 a.m. Address by Major-General P. G. Twining, C.M.G., M.V.O.
10.00 a.m. to 11.15 a.m. "Parade Service Preaching." Opened by the Rev. F. M. Sykes (Church of England).
11.30 a.m. to 12.45 p.m. "The Chaplain in his Mess." Opened by the Rev. T. W. Pym, D.S.O. (Church of England).
4.30 p.m. Prayers: Conducted by the Rev. J. A. Patten (United Board).
4.50 p.m. Silent prayer.
5.00 p.m. to 7.00 p.m. "Our Positions from a Positive Point of View." Church of England, the Rev. O. Quick; Presbyterian, the Rev. P. Hepburn; Free Church, the Rev. H. J. Gamble.
8.45 p.m. to 9.30 p.m. "Man Power in Spiritual Operations." Address by the Rev. W. H. Sarchet, M.C. (Wesleyan).
9.30 p.m. Prayers: Conducted by the Rev. H. W. Blackburne, M.C. (Church of England).

St. John's, Saskatoon, Formally Dedicated

SUNDAY, October 7th, when the new St. John's was dedicated and formally opened, was a red letter day in the history of the Church in Saskatoon. In 1887, the first services of the Church of England were held in that city, the meeting place being an old stone school on the side of the Saskatchewan River, opposite the main portion of the present city. Missionaries from Duck Lake, many miles to the north, used to drive to Saskatoon to hold services. In May, 1902, the first resident clergyman was engaged by a local committee, and the use of a music hall on the west side of the river was secured. In 1903 the chancel of what is now "Old St. John's" was completed and opened for service, and the Rev. Mr. Fraser, now at The Pas, took charge. Other clergy followed and in the course of time the building was completed and a parish hall and rectory built. In October, 1907, the Rev. E. B. Smith, now Canon Smith, was appointed Rector, the parish having become self-supporting. In rapid succession other Missions were opened up, St. George's, Christ Church, St. James', St. Matthew's, North Park and Richmond Park, but along with this went a steady growth at the centre until the first building became too small for the congregation. Accordingly, in 1911, plans were made for the erection of a larger and more permanent Church home. The old site was sold and a new one, more removed from the business centre of the city, was purchased. The corner-stone of the new building was laid by H.R.H. the Duke of Connaught on September 2nd, 1912, and the erection of what is one of the finest church build-



Old St. John's Church, Saskatoon, Sask.

ings in the whole of Canada was undertaken. Financial difficulties, arising mainly out of the war, had to be faced and these delayed the completion of the building, but at last the indomitable perseverance of both Rector and parishioners has been rewarded, and the building has been dedicated and is now in regular use.

The new St. John's has seating accommodation for eleven hundred persons. It is cruciform in shape with tower at the east end. Steel is used throughout the tower and spire and also in the roof trusses, but the walls are of brick with ornament and tracery of terra cotta. The entire cost of the building, exclusive of land, is \$116,000, of which \$81,000 has been paid.

At the opening on the 7th inst., the service of dedication was conducted by the Rev. Dr. Carpenter, Principal of Emmanuel College, following the opening service and address by the Ven. Archdeacon Dewdney. The sermon at the dedicatory service was preached by the Rector and that at the evening service by Archdeacon Dewdney. In his first sermon from the new pulpit, speaking from the 24th verse of the 20th Chapter of Exodus, Canon Smith gave expression to the mingled feelings of thankfulness and responsibility that he felt. Continuing, he said: "Ten years ago today I expressed my desire to begin my ministry in Saskatoon by preaching Christ and Him crucified. I am renewing that determination to-day and will endeavour by the grace of God to herald the message of salvation secured to us by Christ and Him crucified. This chapter from which our text is taken shows the Israelites assembled at the foot of Mount Sinai in the wilderness. The scene before us was one of tremendous significance. From the mountain shaking with thunders, they heard the law pronounced, which was the voice of God which pronounced this rebellious people as being guilty. Wondering and terrified they entreated that the voice which proclaimed this law might be heard no more amidst

the forces within them and the darkness which surrounded them, and yet this voice tells them of a sacrifice for sin, and declares to them this gracious promise. This promise, my friends, has a wider meaning. It speaks in all places and takes in the whole earth. It refers to this parish as well as to the wilderness, and to the individuals which belong to this congregation, no matter whether in divinely taught Judea or heathen India, in the dark places of the earth or in the bright places of heaven, in all places 'where I record My Name, I will come, and I will bless.'

'Now to record a name is to proclaim it or to write it, and thus to cause that writing to be reserved or remembered. The Lord, therefore, records His Name when He makes Himself known, when He tells us what He is, not flashing it before us like a meteor in the east, but fixing it in our sight. Where is this Holy One, where has He recorded His Name? Where has He not recorded? It is engraven on all nature; it shines



Rev. Canon E. B. Smith, Rector of St. John's Church, Saskatoon, Sask.

in the sun. The seas and the mountains bear its impress. If we ascend up to heaven, behold it is there; if we come down to hell, the darkness there cannot hide it. But to none of these manifestations of Himself does the law refer in this text. Look at the promise which speaks of blood, the blood which expiates the sinner, and then it is added, in all places will I record my name, will I come unto them."

"Here, then, is the answer to our request. The name of the Lord is recorded wherever that sacrifice for sin is made known. The cross of our Lord Jesus Christ is the one great manifestation of a hidden God. In Him He has revealed all the treasures of His wisdom and knowledge. He represents the Lord in His human nature as embodying the divine perfection of the image of the invisible God.

"Paul says we preach Christ crucified, the power of God and the wisdom of God. Now turn to ourselves. If the crucified Son of God is preached within these walls, if the Gospel is preached to men in its simplicity, if the reality of sin is here proclaimed and the cross is held out to the guilty one, then I say in all confidence here has the Lord Jehovah recorded His name. Here is one of the very places of which these Scriptures speak. Amidst the thunderings of Sinai His eye was upon this house of prayer and marked out for blessings. In the midst of your difficulties you are the people to whom He intended His voice to reach when He proclaimed that day

in the wilderness our text this morning. I will come unto them. What more can we desire? The presence of an earthly friend is refreshing, but the presence of God, who can describe it? It is the fullness of joy in a cistern of happiness not for a few moments, but a fountain of life springing up for all eternity, never to dry up. How often has it turned our heaviness into gladness.

"But you may ask, What do you mean by this? Is not God always present? Yes, He must be. All nature is His temple and all places His dwelling place. We must, therefore, understand Him to mean that He will make His presence known to us and let us know that He is with us. He will discover Himself by the operations of His grace. He often blesses us most when He pains us most. But He does not end there. We find in Him all that we need, so rich in His goodness that the vilest sinner is welcome to Him. What does this Scripture say to us, to the members of this congregation? Does it not suggest this reflection, How much more ought we to expect in this house of prayer than any of us has thought of expecting? His Church in the wilderness realized His presence, and He has not forgotten His promise? Where two or three are gathered together in My name, there will I be in the midst of them to bless them. We do not see Him, but if two or three are seeking Him He is there to bless us. We are living in troublous times, but being in the House of God we may expect consolation. We have only to say my soul is athirst for God.

"My friends, do we really wish for these blessings? Do we desire to hold communion with heaven within these walls? Then how earnestly should we pray that the Lord will record His name here. Everything depends upon us. His blessings come only where the Gospel that reveals Him is made known. God destroyed His temple when His name ceased to be honoured in it, and such will be the case with this temple if the cross of our Lord Jesus Christ is forgotten, no matter what is substituted. It is not the Gospel for which martyrs suffered if the blood is forgotten. We have dedicated this house to the once crucified but now exalted Jehovah. He is Lord of this house. In this house has God's name been recorded. The first sermon ever heard in it testifies of Him, and may every sermon that shall ever echo within these walls be filled with the savour of His blessing. If so much depends upon the preaching of the cross, how earnest and how constant your prayers should be for those who preach the Gospel. God employs not angels, but men to record His name. His ministers are involved in the same temptations as others, carry the same burdens and labour under the same limitations. Remember, my friends, to pray for the blessings upon this house and on the Gospel preached and the sacraments administered. Pray that the Gospel of the grace of God may have free course and be glorified. Pray that the Kingdom of Christ may largely increase, and when all earthly Churches shall perish we may be found united to the one great Head of the redeemed Church, that we may have the blessing of God, a house not made with hands, eternal in the heavens."

A USEFUL BOOK

Some very valuable advice upon the matter of savings is contained in a little book entitled "Profits from Savings," a copy of which will be sent to any reader of this journal.

If you would like to have a copy, write the Standard Reliance Mortgage Corporation, 82-88 King St. East, Toronto, and say, "Please send me your book, 'Profits from Savings.'"

Prayer Book Studies

By
Dyson Hague.

PRAYERS AND THANKSGIVING.

IN resuming our Studies in the Prayer Book, may we once more remind the reader that the true interpretation of the Anglican Prayer Book is *spiritual*. There is, of course, the historical background, and the fact that the Prayer Book was the climax of a great religious reformation, and the deliverance of England's Church from the domination of Rome.

There is, of course, the interesting consideration of antiquity, and the fact of the transfer of some of the most precious gems of the Catholic liturgies into our reformed Church worship. There is, of course, the genius of Cranmer and his fellow-compilers, and the famous dictum of Bishop Harold Brown, of Winchester, is still of authority: "If Ridley and Cranmer were the chief compilers, both of the Prayer Book and of the Articles—when there is a difficulty in understanding a clause, either in the Articles or the Liturgy—it cannot be desirable to elucidate such difficulties by appealing to the writings and otherwise expressed opinions of these two Reformers." But, after all, the indispensable thing to the understanding of our beloved Prayer Book is not merely that we should enter into the spirit of Catholic antiquity, or appreciate the viewpoint of reformation Protestantism, or even know the mind and meaning of Cranmer, but that, above all, we should have the Spirit of God. The first compilers of the Prayer Book were, above all things, Spirit-led men, and the vital breath of our Liturgy is that of the new Life into which they entered by the Word of God illumined by the Spirit of God. It was by and through the Spirit of God they laboured, and not what Matthew Arnold calls the "natural magic," but what we would prefer to call the *supernatural magic*, which beautifies our prayers, was the result of the answers of our prayer-hearing God to men who were on their knees as they wrote (Dowden, 124). To understand their work, therefore, we must realize that the Prayer Book has no revelation to unspiritual minds, and that it does not take a lingual or philological or ecclesiastical expert to understand its beauty, but only the spiritual insight of the humble and contrite Christian heart.

The subject of this study is the Prayers and Thanksgiving which are found in the Prayer Book between the Litany and the Collects, Epistles and Gospels. There are nineteen of them in the English Prayer Book, eleven prayers and eight thanksgivings. They have a somewhat quaint and antique flavour, and the language in some of them sounds very strange in modern ears. They were most of them compiled by the Reformers or the revisors of 1662. Speaking of them generally, it may be said that they represent a very simple and strong type of religion. They were composed by men whose religion was of the everyday practical type, and they have forever stamped upon the Anglican Liturgy the idea not only of the humblest and devotest trust in the Lord God Almighty, but of the equally sensible idea that when we get our blessings in answer to prayer we ought to thank God for them, as St. Paul ordains in Col. 4:2 and 1 Thess. 5:17, 18. Many people to-day think that praying about the weather is asking God to interfere with the regularity of His pre-ordained laws, or that it is a kind of arrogant suggestion, as if God did not know what kind of weather is best for us. But our simple-minded Churchmen had no such

thought. They believed that God was the controller of all things, and that wind and rain, and storm and dearth, and war and plague, sickness and famine, were all in His hands, and that He could control these things, not by changing the laws which He ordained, but by working through those laws. And so they inserted into the Prayer Book the prayer for rain and weather and the two prayers to be used in time of famine. How little we thought we should ever have to use these prayers in Canada! And yet there was, perhaps, not a Church in Canada three months ago, when the spectre of world famine startled an astonished world, that did not use these prayers! And the prayers in times of wars and tumults! How wonderfully applicable and how widely used they are to-day in view of the German methods. And so we pray: "Save and deliver us, we humbly beseech Thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices." Or to take the next prayer. At any moment a dire epidemic may sweep over the land, and a prayer like that for use in times of common plague and sickness will be found appropriate. Or take the Ember Week Collects.

The Prayers for Rain, War, etc.

They are ordered to be used for three days, four times a year, in the spring, summer, autumn and winter, and, following a custom of 800 years, they accustom God's people to pray for the ministers who are to be ordained to serve in the sacred ministry of Christ's Church. Based upon Acts 6:16 and 13:3, the Church orders this ordination time to be the occasion of fasting or abstinence, that men may give themselves more ardently to prayer. But why are they called *Ember days*? Most modern Churchmen think they are simply the last two syllables of the word, Quatember, the German word for the four seasons. Others think that it is the modernizing of the old Anglo-Saxon word *Ymbyrne*, the word for round, or coming round. Yet one of the most learned of Anglican authorities contends, with no little show of reason and learning, that the word *Ember* simply means what it says, that is, that *Ember days* were simply ashes days, because they were used to eat the cakes made under the ashes, and that in the days of the Reformation, when they talked of *Embering days* they always thought of burning wood (Hole, T. B., p. 236). It would be a pity, however, if in the mist of etymological investigation, we should miss what is after all the power, and the purity, and the spirituality of these wonderful prayers for the men in the Church to whom God has committed the talent of leadership. We may be sure of this, that the spiritual work can only be done by spiritual men, and that where things go wrong in a parish, prayer for the minister, as well as prayer by the minister, will be the greatest remedy. These *Ember Day Collects* are one of the glories of the Church of England. But of all the prayers in the Prayer Book the two most famous, and, one might almost say, the two most popular, are found in this section, the *Collect*, or prayer for all conditions of men, and a *General Thanksgiving*. They certainly indicate the high water mark of spiritual Christianity attained by the Church of England in its final revision, and they have become so endeared to the Anglican heart that both the American and the Canadian Prayer Books have taken them bodily out of their old place and put them into *Morning and Evening Prayer*. But these prayers are so comprehensive and so indicative of the spirit and doctrine of the Church of England that they will be given a place by themselves in the subsequent study.

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Preferments, Appointments and Inductions.

Bent, Rev. A. M., Rector of Springhill, N.S., to be Rector of Kentville, N.S. (Diocese of Nova Scotia.)

The Churchwoman

Toronto Diocesan W.A.

At the October Board meeting, held in the Parish Hall of Christ Church, Deer Park, and very largely attended, Miss Cartwright was in the chair, and opened the session with some timely remarks and suggestions. During the summer the officers have not been idle. The treasurer has received \$717.65 and expended \$4,862; the Dorcas secretary-treasurer has received \$162.53 and spent \$233.03; the Junior secretary-treasurer has received \$505.20 and expended \$242.56, and reports progress in every department. The literature department is equally satisfactory, and is prepared for an aggressive campaign. Twenty visits have been made by the hospital visitors, 116 3/4 bales sent out by the Dorcas workers, and 51 new members gathered into the Babies' Branch; \$204.29 has been contributed to the E.C.D. Fund, and has been voted towards much-needed repairs to two parsonages, \$50 being sent to Rev. Mr. Stringer, Stanhope (Toronto diocese), and the remainder to Archdeacon Timms. For the noon-hour prayers an adjournment was made into the church, the address, by Rev. Mr. Brain, of St. Michael's and All Angels', being on "The Pearl of Great Price," Matt. 13: 45, 46. Other speakers were Miss Martin, a graduate nurse on her way to Kangra; Mrs. Matheson, a representative of Saskatchewan W.A.; Mrs. Rae, Mrs. Cuttle, Miss Mintie, Mrs. McWhinney, Mrs. Blake, Miss Summerhayes and Mrs. Clarke, who each gave some account of recent meetings of the Dominion W.A. from the standpoint of her own department; Mr. Nicholson, of Moosonee, "a plain layman," with many years' experience of the Indians, who gave some very interesting and practical suggestions with regard to their treatment and capabilities; and Rev. R. H. A. Haslam. He took Haggai 2: 7 as his farewell message before leaving for India, and emphasized particularly the thoughts that Christ Himself, and only Christ, can satisfy the desires of all nations; that He is "the desired of all nations," though often they do not know it; that "the desirable things of all nations," such as the gift of spirituality amongst the Indians, will ultimately be brought to Him, and that soon He will come back to those who desire His coming.

The October meeting of the Niagara Diocesan Board of the W.A. was held on Wednesday, the 10th inst., at All Saints' Church, Hamilton. Ven. Archdeacon Forneret was celebrant at the Holy Communion. Mrs. F. F. Dalby, first vice-president, opened the meeting by reading Psalm 121. Archdeacon Forneret gave a most helpful address on the subject of "Our Blessed Lord and the Woman of Samaria." An invitation from Ven. Archdeacon Davidson, of Guelph, to hold the November meeting there, in conjunction with the Deanery meeting, was accepted. The Dorcas secretary reported three bales, valued at \$102.28. The Literature secretary referred to the forthcoming Missionary Institute, October 30th, 31st, and November 1st and 2nd. The principal speakers will be the Dean of Niagara and Mr. R. W. Allin. The E.C.D. Fund amounts to \$100. Niagara's contribution to the united thankoffering was \$3,150. The librarian reported some valuable additions to the library. A very pleasing feature of the meeting was a letter from Miss Katharine Tompkins, enclosing a gift of \$25 for church furnishings in our own diocese to commemorate her twenty-five years' membership in the Cathedral W.A. Mrs. Hobson gave a very interesting account of the General Board meeting, showing that its keynote was improvement and progress. A resolution of sympathy on the death of Mrs. Fuller, of the Shingwauk Home, was carried standing. One hundred dollars from the E.C.D. Fund was voted towards a new house for Ven. Archdeacon Tims, Sarcee Reserve. The meeting was closed with the Doxology and the Benediction.

Church News

Important Church Events in Halifax.

Sunday, the 14th inst., was missionary day in Halifax when the Bishops of Keewatin, Qu'Appelle, Edmonton and Kootenay made strong appeals for more interest in and greater financial support for the work of the Church in the newer and more remote portions of Canada. Bishop Doull, who is a native of Halifax, preached in the morning in St. Mark's Church and in the Cathedral in the evening, and in the afternoon was the special preacher at the annual service of the Church of England Institute, held in St. Paul's Church. The Bishop of Qu'Appelle preached in the Cathedral in the morning and St. Mark's in the evening; the Bishop of Edmonton in St. Paul's in the morning and Trinity in the evening; and the Bishop of Keewatin in Christ Church, Dartmouth, in the morning, Emmanuel in the afternoon and St. Matthias' in the evening.

In his afternoon sermon the Bishop of Kootenay, preaching from the text, "A new commandment I give unto you," etc., emphasized the need of greater unity among Christians. "The war," he said, "has disclosed the slight hold which the Christian religion has on mankind, and if the fruits of victory are to be proportionate to the awful cost, then it behoves the Church to go unitedly forth. In the words of the text of the Master—the world's Redeemer—lays down the vital essential test of discipleship.

It is not obedience to authority, nor yet orthodoxy, nor activity in good work, that is the most important—it is Love.

In this connection Dr. Doull referred eloquently to a remarkable sermon preached by a priest of Serbia, "little land so great of heart," preached in St. Paul's Cathedral. Therein the preacher had enunciated in masterly fashion two propositions:—

1. That the great war has proved a failure all the principles in inter-

national relations which have been supposed to be solid, and that the most solid, giving a soul to all the others, is sacrifice.

2. That sacrifice should be introduced into international polity—let the nations, not cease serving each other when war is over, but continue to serve and to sacrifice for each other's good!

Let the new green oasis spread and cover the whole desert of human life. The Serbian priest had perceived amid the roar of the guns the Prince of Peace claiming his rights—the right not merely to enter the individual life, but to enter Parliament and to sit on the thrones of kings and to enter the foreign office!

The whole sermon was a plea for abandonment of an attitude of ecclesiastical superiority and for the exaltation in all life and work, personal, ecclesiastical, religious, social, political, of the spirit of love and sacrifice.

Sunday School Rally at St. Paul's.

More than two thousand in number, the children of the Anglican Sunday Schools of Halifax and Dartmouth gathered at the great children's service in St. Paul's Church, Sunday afternoon, October 14th. This united service is annually arranged by the Halifax Sunday School Institute. The service was one of the most successful the Institute has carried out. The schools present included that of All Saints' Cathedral, St. Paul's, Christ Church, St. Matthias', Trinity, St. George's, St. Mark's and St. James'. The service was taken by the Archdeacon of Halifax, the lesson was read by Rev. Noel Wilcox, and the sermon preached by the Bishop of Edmonton. Rev. S. H. Prince, president of the Institute, was also present in the chancel. Among the clergy attending were Rev. Captain Donaldson, Rev. T. H. Perry, Rev. S. B. G. Wright and Canon Vernon.

The Bishop's sermon was one splendidly adapted to the occasion. He told in the language of the child the tale of two missionaries, both Bible narratives fraught with many lessons. One by one, he impressed them the need to be brave, to be courageous, to be true to the right, to be thoughtful of others. The children not only listened with closest attention, but their good order and reverent worship reflected greatest credit upon all the schools assembled.

At an enthusiastic congregational meeting, held recently in St. Matthias' Church, Halifax, it was decided unanimously to proceed at once with the erection of a chancel and to install the new organ. This project has been under consideration by the vestry for some time, and, after careful thought, it was decided to make a thorough canvass of the parish rather than borrow all the money necessary for the erection of the building. The chancel will be a temporary structure, but will answer perfectly until such time as the congregation is able to build the transepts and chancel of the splendid brick building already planned, and which will accommodate about 1,200 people.

Dr. V. E. Harris Appointed a Canon.

The Archbishop of Nova Scotia took occasion to mark his wedding-day, which was also the anniversary of his consecration, by appointing the Rev. Dr. V. E. Harris a residentiary Canon of All Saints' Cathedral. The honour is well deserved and will meet with general approval.

In his capacity as secretary-treasurer of the Diocese of Nova Scotia, Dr. Harris has made himself invaluable, but the exacting office has by no means been the measure of his interest and energies. He has ministered

Progress of the War

October 17th.—Wednesday—Germans reported to have full control of island of Oesel.

October 19th.—Friday—Russians decide definitely to move seat of Government to Moscow.

October 20th.—Saturday—French destroy four Zeppelins. British troops in Mesopotamia resume operations. Two British destroyers lost in North Sea.

with the utmost devotion to the Russian congregation, and has, indeed, been instant in his Master's service wherever he could render it, and his personal piety has made him beloved. The Archbishop made the appointment immediately before the wedding.

Archbishop Worrell Married.

At high noon on St. Luke's Day, the 18th inst., there took place in All Saints' Cathedral, Halifax, N.S., the marriage of Miss Annie Head, daughter of the late Rev. John Abbott, one of the most devoted and beloved Rectors of old St. Luke's, and the Most Reverend Clarendon Lamb Worrell, Archbishop of Nova Scotia. There was a very large attendance, all the visiting delegates to the annual meeting of the Woman's Auxiliary being present. The Right Rev. Dr. Harding, Bishop of Qu'Appelle, and the Very Rev. J. P. D. Llwyd, Dean of Nova Scotia, officiated.

Of the number and the cordiality of the good wishes by which the Archbishop and Mrs. Worrell are followed, a wonderfully large, varied and valuable collection of wedding gifts from all over the diocese, remote parts of the Dominion and across the sea gave speaking assurance. The Cathedral Sunday School sent, as its gift, a beautiful pair of silver candlesticks, and the members of other Cathedral organizations sent beautiful individual gifts.

In the family party present at the wedding were His Grace's daughters, Mrs. Kirkpatrick, Mrs. J. L. S. Foster and Mrs. N. R. Desbrisay.

Presentation to Archbishop Worrell.

Archbishop Worrell, whose marriage to Miss Annie Abbott took place on the 18th inst., was presented with an address, accompanied by a cheque for \$1,000, on behalf of the clergy and laity of the diocese, on the day preceding his marriage.

A committee, consisting of the Very Rev. Dean Llwyd, Archdeacon Armitage and Archdeacon Martell, representing the clergy; Rev. W. J. Lockyer, representing the clergy of Cape Breton; and Mr. A. B. Wiswell, Mr. A. W. Mackinlay and Mr. G. E. Nichols, representing the laity, met at the residence of His Grace, Dean Llwyd, for the committee, presented the following address, accompanied by the cheque, on behalf of the clergy and laity of this diocese.

Mr. A. B. Wiswell briefly reviewed the work and the many good results obtained by His Grace during the past thirteen years. The Archbishop in appropriate words thanked them for the gift and for the profound respect of both the clergy and laity. The address follows:—

"To the Lord Archbishop of Nova Scotia: Your Grace,—The clergy and laity of the Diocese of Nova Scotia, speaking through this committee of their respective orders, desire to tender to you at this time the assurance of their respectful loyalty and sincere obedience. They recognize in your

Grace one whose administration as Chief Pastor has been marked by a combination of unusual qualities, wisdom blended with sympathy, firmness united with gentleness, a stainless character, a careful executive power, a large and generous vision. The diocese learns with satisfaction that it is your Grace's intention to take the important step of entering into the bonds of marriage with a lady of this city, and takes the opportunity of extending to her and to yourself its cordial congratulations upon so auspicious an event, and its best wishes for the future. Our rejoicing is intensified by the knowledge that the lady who has responded to your affection and has consented to share your station and your home is one who bears a name honoured throughout the length and breadth of this province—a name held in high repute for its association with the past traditions of our Church, and with the records of Christian character which have shone through its history in Nova Scotia. It is the fervent petition of this diocese that Almighty God may spare you for many years to carry forward your important work. It is also our hope and prayer that the same great Giver of all good and perfect gifts may grant to the future Mrs. Worrell and yourself every happiness in your union, and that each passing year may be marked by increasing prosperity and felicity until the call arrives to enter the perfect union of the Higher Life. As a mark of their respect and affection, and an evidence of their fellowship in your joy, the members of both orders in your diocese request the acceptance of the enclosed token of esteem. In behalf of the donors, (Sgd.) J. P. D. Llwyd, Dean of Nova Scotia."

Rural Deanery of West York.

The Chapter of the Rural Deanery of West York met on October 8th and 9th at Aurora, and was entertained at the parsonage by Rev. P. R. and Mrs. Soames. Evening service was held at Trinity Church, on Monday, the preacher being Rev. J. H. Colclough, or Lloydtown, and Holy Communion was celebrated at 8 a.m., by Rev. P. R. Soames. At the business sessions, Rev. W. J. Creighton, of Bradford, presided, in absence of the Rural Dean, Rev. T. G. McGonigle, who is overseas. In the morning, Rev. T. R. Haughton, of Richmond Hill, conducted the "Devotional Hour," and an interesting and carefully prepared paper was read by Rev. P. R. Soames on "The Second Coming of Our Lord." In the afternoon, Rev. Canon Plumtre, of St. James', Toronto, gave an instructive and suggestive address on "Social and Moral Reform," with special reference to the meeting lately held at Ottawa, at which the Canon was present. The address, with the lengthy discussion which followed, emphasized how important this subject is at the present time. The Chapter voted \$25 of its funds as a donation to the Widows' and Orphans' Fund of the diocese. The Rev. T. W. Paterson, associate member, who has acted as secretary of the Deanery for the past eight years, resigned the office, and Rev. T. R. Haughton was elected secretary. The next meeting will be held on the second Monday and Tuesday of February.

Deanery of East York.

At a meeting held in St. James' Parish House on Wednesday, October 17, the following resolution was adopted unanimously: "We, the Clergy of East York, in the Diocese of Toronto, hereby place on record our deep appreciation of the good work done by our Rural Dean, the Rev. G. I. B. Johnson, of Markham, during nearly six

years' tenure of office. It is with the greatest regret that we part from him. But we are glad to know of his wider sphere of work in the City of Toronto. We are all sorry to lose him, but feel confident of his success in his new charge of St. Saviour's Church." There was a full attendance of members, and a splendid programme, including addresses by the Rev. R. W. Allen on "Neglected Opportunities," the Rev. Canon Plumtre on the work of "The Council of Social Service and Moral Reform," and R. W. Allin, Esq., on "The Returned Soldier," was gone through. Canon Plumtre kindly entertained the Deanery at luncheon in St. James' rectory. On Tuesday evening a public service was held in St. Saviour's Church and the Ven. Archdeacon Warren was the preacher, taking as his text, "O worship the Lord in the beauty of holiness," Psa. 96: 9.

Dean Davis Given a Purse of Gold.

On the afternoon of the 12th inst., a committee of ladies, representing the congregation of St. James' Church, South London, waited on Very Rev. Dean Davis, Rector of the church, at his residence and, on behalf of the congregation, presented him with a purse containing over \$1,000 in recognition of his long and faithful service in the parish. Mrs. Davis was also remembered and was the recipient of a beautiful gold bracelet, a gold watch and a purse of gold from the members of the W.A. The presentations were accompanied by the following addresses:—

"To the Very Reverend Evans Davis M.A., D.D. Dear Mr. Dean,—It has been often said that we do not appreciate mercies until they are taken from us. The proverb says: 'Blessings brighten as they take their flight.' And this reminds us that we must sever the relations that have bound us together for so many years. For nearly 44 years you have been the Rector of St. James' Church. It is practically the church of your own creation. It is the record of faithful ministry. It is a record of which any clergyman might be well proud. You have gone in and out among us as a dear friend and been partaker of our joys and sorrows. You have baptized our children, you have married them, you have buried our dead. Your sympathy in the sick room and by the grave of our loved ones has endeared you to us. We can never forget what you have been to us in the times of our troubles. You have enshrined yourself in many hearts in this parish and beyond it and we are glad of this opportunity to tell you so. We are glad that the title and dignity of Dean, so affectionately conferred by the late Bishop Baldwin, will remain yours as long as you live, and no changes can deprive you of this distinction. Permit us, further, to say, the beauty and purity of your family life at the Deanery has been an object lesson to all of us. To Mrs. Davis we owe a debt of gratitude for this unsullied record. She has been a true mother and a helpmeet. The children constantly follow the steps of their reverend father and mother. Although by reason of age and infirmities you are now resigning the seals of office and the direction of affairs in this parish, we are glad that you will still be with us, 'dwelling in our midst,' and that we shall see you often. May your declining days be your best days; may the evening of your life be unclouded as it is written: 'At the evening it shall be light.' And when at last the Master calls you to the better country, the heavenly, may you hear the glad acclaim, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!' Accept this purse as an em-

blem and expression of the love we bear you. Signed on behalf of the congregation, A. Hunt, J. A. Thomas, churchwardens."

"To Mrs. Davis. Dear Mrs. Davis,—We, the members of the Woman's Auxiliary, would like to convey to you at this time our deep appreciation of your long and faithful service as president of our society. Your loving and sympathetic disposition has helped to make the work very pleasant, and we beg you to accept this little watch as a small reminder of the many happy hours spent together. We hope that your interest in mission work may still continue, and that you will long be spared to meet and work with us. Signed on behalf of the Woman's Auxiliary of St. James' Church, Jennie Ballantyne, vice-president; Louise Payne, second vice-president; Ruth Hardie, secretary; Eva Cadwallader, treasurer."

Very Rev. Dean Evans Davis was appointed to the parish of St. James', South London, on March 22, 1874, and has therefore, been Rector of the parish for over 43 years, being superannuated on October 1, 1917. He was ordained a deacon on June 4, 1871, by Bishop Cronyn, and a priest on November 5, 1871, by Bishop Hellmuth, and was appointed to the church at Bayfield, Huron County, on June 5, 1871. He was appointed Canon on May 28, 1888, Archdeacon on September 26, 1893, and Dean on September 14, 1903. He received the degree of M.A. in 1872, and that of D.D. in 1904.

Rupert's Land Notes.

Harvest Thanksgiving services have been very generally held throughout the city and Province on the first two Sundays in October. The attendance at these has been uniformly large.

The Rev. W. Waters, Incumbent of Port Nelson, in the diocese of Keewatin, is spending a few weeks in Winnipeg before assuming charge of the parish of Keewatin.

A Diocesan Lay-readers' Association is in process of formation, and a goodly library for their use is formed at the Synod Office. At a recent largely attended meeting a schedule for their ever-extending work was adopted.

Two important Deanery meetings were held last week at Carberry and at McGregor. The Portage Deanery combined their Deanery meeting with a meeting of their Deanery W.A. and the Deanery sermon was preached by Mr. J. Miller McCormick, of the Church Camp Mission. At Carberry the special preacher was the Rev. D. T. Parker, M.A., and a splendid S.S. Convention was also held there. A feature of this meeting was the presence of every clergyman in the Deanery, and of nearly all their wives.

A new church was recently opened at Bethany, erected in memory of the men from that district that fell in battle. The Rev. Canon Gill, M.A., of St. John's College, conducted the services. As an evidence of the general prosperity of the province, a visitor noticed that 70 motor cars were assembled on that occasion.

The Winnipeg Lantern Slide Club has decided to surrender its collection of lantern slides to the S.S. Commission and share in the larger slide work of that body.

At a largely attended meeting of the congregation of Holy Trinity Church, Winnipeg, held October 1, the Rector, Ven. Archdeacon Fortin, tendered his resignation of the parish, which he has held for 42 years. The resignation is to take effect at the end of next November. The Archdeacon assigns two reasons for the step he has just taken. First, he believes that the church needs a younger and more vigorous man at the helm. In the next place, he feels that after a ministry of more than 52 years, he may be permitted to spend the brief span that

still remains in the calm and repose of retirement.

Rev. Canon W. J. Garton, Rector of St. Philips' Church, Norwood, will resign his charge of the parish, his resignation to take effect May 1. He has already notified his parishioners of his intentions. Canon Garton has been in charge of the parish for about ten years and has done splendid work. News of the pending departure is learned of with great regret.

News has been received of the tragic death on October 1st of Rev. Edward Thomas, 72 years old, an Indian missionary, close to his home, a mile south of Grand Beach, Manitoba. The deceased was taking a load of wood to the Grand Beach line, when one of the supporting stakes at the front end of the load gave way and Mr. Thomas was thrown between the horses. The animals, startled by the falling load, bolted, and the heavy rig passed over the deceased, who died from his injuries 10 minutes later. The funeral was held in the little church close to which he lived. An ordained clergyman of the Church of England, Rev. Mr. Thomas was a pure-blooded Indian. He was born at Fort Alexander, and lived also for some time at the St. Peter's Reserve. For the last 20 years, however, he has lived at the Mission south of Grand Beach, and was a familiar figure in the territory for many miles around. His labours were chiefly among the Indians by whom he was held in great respect.

November 11, the 23rd Sunday after Trinity, will be observed as a special missionary Sunday in all the churches in the city of Winnipeg. On that day urgent appeals will be made from every pulpit for a generous and adequate support of the foreign and home mission work of the Church; and also for volunteers for the Mission Field. Several Bishops will take part in the services of the day, and a general exchange of pulpits will be arranged. The Primate and the Bishops of Edmonton, Athabasca, Saskatchewan and Kootenay have already promised their assistance and others are expected to join the forces of the day. In addition to the Sunday services, there will be held on Saturday evening, an intercessory service for the success of the effort, a mass meeting for men on Sunday afternoon to be addressed by prominent missionary leaders; and a general missionary meeting, with illustrated lecture, on Monday evening, the 12th.

Farewell and Presents to Retiring Rector.

Before leaving the parish of Sebringville (diocese of Huron), for his new work at Delhi, the Rev. H. J. Condell and Mrs. Condell were presented with addresses expressing warm appreciation of their faithful work in the past and good wishes for God's blessing on them in their new parish. The congregation of Trinity Church, Sebringville presented Mr. Condell with a beautiful silver mounted umbrella with his initials engraved on the handle and Mrs. Condell with a beautiful silver berry spoon and cut glass knife rest. The congregation of Emmanuel Church, Ellice Township, presented Mr. and Mrs. Condell with a purse of money. The retiring Rector replied in a feeling manner and wished the parish God-speed under its new Rector.

Rector Inducted at Verdun.

The Rev. J. F. Morris, B.A., B.D., was inducted into the rectorate of Verdun (diocese of Montreal), on St. Luke's Day, at 8 p.m. A large congregation filled the church. The Bishop of the diocese officiated, using the service of Induction in the Revised Prayer Book. The Chancellor, Dr. L.

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H. Davidson, was present, and read the License and the Deed of Institution, after which Mr. Morris reaffirmed the accustomed oaths. The other clergy present were the Ven. Archdeacon Norton, Rev. F. L. Whitley, who acted as Chaplain, Revs. Rural Dean Robinson, Canon Willis, J. J. S. Seaman, D. B. Rogers, H. P. S. Seaman, W. H. Davison, H. M. Little, Morent, W. H. Davison, H. M. Little, H. E. Benoit, A. A. Ireland, F. C. Ireland, J. Ellis Ireland, W. J. Bradbury and G. O. T. Bruce, who delivered the sermon. The singing was led by a capable choir under the direction of Mr. F. V. Lister. The wardens, Messrs. Duggan and Prowse, fulfilled the accustomed duties in the ceremony. The Rev. G. O. T. Bruce spoke from the words: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." St. Matt. 20: 28. In the course of an able and tensely spiritual address, Mr. Bruce referred to the two ideals of life as summed up in the words "Competition" and "Co-operation." He spoke of the nature of the Church and ministry commending the new Rector to the prayers and sympathy of the people and urging them to the fulfillment of their particular ministry. Bearing in mind the very large honour roll of St. Clement's he said that a congregation capable of such sacrifice of its manhood for the Imperial weal, was also capable of doing great things for Christ and Holy Church. Beautifully, and with much feeling, he spoke of his long friendship with Mr. Morris. At the close of the service the congregation assembled in the Parish Hall and spent a sociable hour together. The Bishop spoke a few words to the people, and after the ladies had dispensed refreshments the parishioners departed. The Rev. J. F. Morris graduated from McGill in 1911. In 1915 he took his B.D. at the General Theological Seminary, New York. His diaconate was spent in Greenwood Lake, New York. On being priested he became Incumbent of Glen Sutton, Quebec. He is a young man of many parts, and, as the preacher said, we are all confident that he will build up a great work for the Church upon the foundations so splendidly laid by the late Rector, Rev. F. L. Whitley. The parents of Mr. Morris were present, and it was a great joy to them to see their son inducted into so important a work. A very pleasing feature was the presentation of a beautifully bound copy of the "Treasury of Devotion" to Mr. Bruce in commemoration of the induction of his old friend and pupil.

Quebec Notes.

Mr. Chapman has been licensed by the Bishop as Lay Reader at Grosse Isle, Magdalen Island.
 The Rev. C. H. Hobart is coming up from the Labrador Coast Mission and will be assistant Curate at St. Matthew's Church.
 The Rev. E. R. Roy has resigned the rectory of Cookshire. His successor has not yet been appointed.
 On October 4th, the electors of the city of Quebec, voting on the petition for the enforcement of the Scott Act, decided by a majority of 3,222 in favour of prohibition.
 The Rev. W. H. Cassap, Rector of Levis, has been appointed a Chaplain to the Forces, C.E.F. During Mr. Cassap's absence the services in Levis and New Liverpool are being conducted by a Lay Reader.

Harvest Home Services at Pickering, Ont.

Harvest Thanksgiving services were held in St. George's Parish Church, Pickering (diocese of Toronto), on Sunday, September 30th, and were in

every respect successful. Exceptionally large congregations assembled both morning and evening for worship. The usual form for thanksgiving services was used. In the morning, R. W. Allin, Esq., M.A., editor of the "Canadian Churchman," and until recently a member of the official staff of the M.S.C.C., spoke most convincingly on the necessity for belief in the deity of Christ, His transcendent personality, etc. At Evening Prayer, Mr. Allin gave an address on "Our National Heritage in Canada," speaking of the vast material resources of this country, and the tremendous moral and spiritual problems confronting the citizens of this great Dominion. It was a "red-letter" day for the Church of England people in Pickering. The church was beautifully decorated, and everything contributed to make these harvest services the best ever held in the parish. Pickering Mission has given the largest number of men to the service of the country in proportion to its baptized membership of any parish in Toronto diocese. The honour roll has 34 names, including seven officers.

Thanksgiving Services at St. Peter's, Hamilton.

Sunday, October 14th, at St. Peter's Church, was a real thanksgiving day, when three services were held at 11, 3 and 7 o'clock; large congregations attended all services. The 11 o'clock service was conducted by the Rector, Rev. J. W. Ten Eyck, M.A., who preached on the deep gratitude we owe to God for the bountiful harvest and great blessings bestowed upon us in Canada, and he closed his forcible address by an earnest appeal to all to look to the yet greater blessings of the promise of eternal life through Jesus Christ the Redeemer of the world. The fruit service at 3 o'clock excelled all previous thanksgiving services, the Sunday School scholars brought their offerings of jars of fruit and jam, besides baskets of fresh fruit and flowers. Over 200 jars of fruits were received, of which 120 quarts are being sent to our brave

soldiers at the front, the remainder being distributed among the city charitable institutions. Rev. G. W. Tebbs' address was enjoyed. Ven. Archdeacon Forneret, of All Saints', preached a forcible sermon to a large congregation at 7 o'clock. The choir rendered excellent, special music. The annual social gathering was held on Tuesday night in the Parish Hall, at 8 o'clock.

St. George's Church, Owen Sound.

The anniversary of the opening of St. George's Church, together with the Harvest Home services, took place on Sunday, September 23rd. There were four services held during the day, Holy Communion at 8 a.m. and again at morning service at 11 a.m., Children's service at 3 p.m., which was held in the church, the regular evening service being held at 7 p.m. The church was beautifully decorated with flowers and palms and autumn leaves. At the suggestion of the Rector, no fruits, vegetables or grain were used, but the display of so many flowers compensated for the non-appearance of yield of the garden and the field. The services were well attended, the number of communicants being in excess of last year. Although many demands have been made on the congregation during the past year, the offerings were considerably more than those of a year ago. The musical part of the service was carried out in a manner much appreciated by all. The Rector conducted the services, and also preached.

St. Mark's, Vancouver, Will Carry On.

The acceptance by the Rev. C. A. Seager, D.D., Principal of St. Mark's Hall, Vancouver, B.C., of the rectorship of St. Matthew's Church, Toronto, is naturally a serious matter for the above institution. When, however, one considers the few students there are in our younger theological Colleges, it is not difficult to understand that other means can be found

for carrying on the work of the College until after the war. On the opening of the Hall, October 1st, there were but five men in residence. One or two more will enter in the course of the season. None of these were eligible for enlistment. All other students, actual and prospective, have enlisted, and the number of students, therefore, is very small. On the other hand, the demands of the war upon the public purse are increasing every day, and every available man and dollar must be rendered available for its successful prosecution. Obviously, therefore, Colleges dependent upon annual support from the public purse simply must take drastic measures to meet such conditions. St. Mark's Hall has therefore been put on a purely war basis. Its work will go on under a staff of entirely competent lecturers, each one of whom, however, is already engaged in parochial or other work, thus devoting only a portion of their time to the Hall. One of them has been made secretary and will attend to correspondence, etc. Thus the institution can be safely tidied over the war period at such a reduced and even trivial cost as to be justified in, continuance, even under war conditions. When the war is over it will be again expanded and proceed in the regular manner. Dr. Seager entered upon his new duties on Sunday last.

Harvest Services at Galt.

Harvest Thanksgiving services were held in Trinity Church, Galt, on Friday evening, October 12th, and on Sunday, October 14th. The church was beautifully decorated by the members of the Chancel Guild with the season's grains, fruits, etc. The music at all the services was excellent and was in charge of Mr. C. P. Campbell, choir director, and Miss Bessie Renwick, organist. The special preacher on the Friday evening was the Rev. J. B. Fotheringham, M.A., Rector of Grace Church, Brantford, whose eloquent and thoughtful discourse was much appreciated. The Sunday services were of particular interest, as the preacher for the day was the Ven. Archdeacon Mackenzie, of Brantford, who, 44 years ago, was a Curate at Trinity Church, under the first Rector, the late Dean Boomer. The Archdeacon was greeted by two large and deeply interested congregations and both of his discourses were vigorous and full of beautiful thoughts. At both services there were present many of the older parishioners, also members of other denominations, who remember well the ministrations of the Archdeacon when he was connected with Trinity Church. The offertory for the day, an expression of thanksgiving to God for the rich harvest, was a very liberal one.

Memorial Service, St. Margaret's, West Hamilton.

A memorial service was held in St. Margaret's Church, West Hamilton (diocese of Niagara), on Sunday, October 14th, in honour of five of our brave men who have paid the supreme sacrifice for truth and freedom. Just recently the reality of the war has been more keenly felt by the death of several of our number. In a smaller community, where people are all more or less friends, the sad news of another casualty touches nearly every home. Every man on St. Margaret's honour roll is remembered individually in prayer by the congregation each Thursday evening. Men have written and expressed their thanks to God for His protection and have said they feel the influence of the prayers of the Church at home. We are sure this is the common experience among those who love the Lord and look for His appearing.

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The new church was decorated with leaves and flowers, fruit and vegetables for the Harvest Festival on Sunday, October 14 and looked very pretty. The special preachers were the Rev. W. G. G. Dreyer at 11 a.m., and Principal O'Meara at night. In response to an appeal by the Rev. C. E. Luce to help St. Faith's Home for Girls, 220 Beverley St., Toronto, \$10 were sent in and also a good wagon load of vegetables grown in the district and fit for storing for the winter.

Harvest Thanksgiving at Christ Church, Chatham, Ont.

The annual Harvest Thanksgiving services of this parish were held on Sunday, October 14th. The beauty of the interior of this old church was enhanced by the tasteful arrangement of flowers and emblems of the harvest. The services were under the direction of the Rector, Canon Howard, and the sermons were by Rev. H. A. Wright, of Amherstburg, who gave two interesting and appropriate addresses. Special music was sung and large congregations were present.

Harvest Services at Picton, Ont.

The Harvest Thanksgiving services were held in the church of St. Mary Magdalene, Picton, Ont., on Friday and Sunday, Oct. 5 and 7, and were highly successful and inspiring. On Friday evening for the first service the church was beautifully and artistically decorated, by the ladies of the Chancel Guild, with all kinds of fruit, grain, roots, berries and flowers, while over the whole was the significant text, "Thou crownest the year with thy goodness." The service was the shortened Evensong (choral), with special Harvest prayers. The sermon was preached by the Rev. V. O. Boyle, who took for his main theme, thankfulness and the expression of gratitude to the Giver of all good gifts, basing his remarks upon St. Luke 17:17, "Were there not ten cleansed, but where are the nine?" His earnest words and helpful thoughts were followed closely and attentively. The soloist was Mrs. Boyle, whose magnificent voice was heard to advantage in the number, Ruth's Lament, "Entreat me not to leave thee." Miss Boyd, the organist of the church, accompanied in her usual sympathetic and devotional style. The choir also rendered the anthem, "Fear not, O Land," (Simper), the solo being taken by Miss C. Porter. Services were continued on Sunday at 8 and 11 a.m., and 3 and 7 p.m., the Rector officiating. There was a large congregation at each service, with special music by the choir, the soloists being Miss Holmes and Mr. S. Croft, both doing full justice to their several parts. In the forenoon the Rev. F. Louis Barber (Rector), preached upon the Harvest and its abundant blessings, taking his text from Jer. 5:24, "He reserveth unto us the appointed weeks of the harvest," and in the afternoon from St. Matt. 9:36, "The harvest truly is plenteous," in which the preacher blended Religion and Patriotism, and in the course of his forceful and eloquent addresses carried his people along in the currents of thought contained therein. Miss Boyd's selections before the services were from the works of Handel and Mendelssohn, and were fully appreciated by one and all. Truly these were red-letter days, and too much cannot be said of the dignified, stately, and devotional character of these services, and the interest aroused was deserving of great praise and speaks well for the church and its efficient band of workers.

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Correspondence**PRAYERS FOR THE DEAD.**

Sir,—According to the daily papers the Synod of the Ecclesiastical Province of Canada by a vote of 34 to 4, decided to memorialize the General Synod to have certain prayers for the dead embodied in the Revised Book of Common Prayer. As an Evangelical I write to express the hope that the proper body will, as soon as opportunity offers, point out to the memorialists that their memorial cannot be entertained as it violates the instructions which the Revision Committee received from the General Synod as to the basis of the revision. The corner-stone of those instructions was that no changes making, or indicating, a change in doctrine were to be permitted, or even considered. There are certain changes which we Evangelicals would like to see, but we have refrained from presenting them. We refrained not because we thought the changes really would change the doctrine of the Prayer Book, but because we felt they would clear up ambiguities upon which the Ritualists base certain claims. Now, if we have abstained from making any suggestions of this character because of that definite understanding and agreement, surely the other side is going to play fair and will not bring in a change which amounts unquestionably to a change in doctrine. The newspaper reports state that the statement of Archdeacon Armitage that before he would agree to this change he would carry his appeal to the foot of the Throne was received with laughter. But if such was the case it shows an entire lack of appreciation of the importance of the situation on the part of the majority of that Synod. Surely the majority in the Synod of the Ecclesiastical Province of Canada is not going to emulate the German war lords in calling solemn agreements "scraps of paper," whenever those agreements stand in their way.

Ontario Churchman.

THE QUALITY OF SERMONS.

Sir,—The letter in your issue of the 11th inst., on the "Quality of Sermons," is refreshing reading. It deals with a timely subject.

We have our good, painstaking preachers, who give of their best all the time, but the majority of sermons heard in our Anglican churches are weak. No message, no soul food, no original thought; nothing. How can a minister, who delivers such "stuff" Sunday after Sunday, pretend to claim the respect of the intelligent men and women he calls his parishioners? Sometimes, after listening to one of

these so-called sermons, my memory recalls the incident of the old Churchman, who said to me, referring to a sermon he had just heard, "That's about the highest to nothin' of anything I have ever listened to." The delivery of such sermons is little short of an impertinence. I have often listened, not expecting great things, not looking for rhetoric or eloquence; the text would be satisfactory and then, not one illuminating sentence, nothing to take home, platitudes, platitudes, only these and nothing more. What a shame! What an opportunity lost! Think of our young people and what they are losing. And this sort of thing is with us all the time.

I remember a few years ago, on having occasion to stay over Sunday in a neighbouring town. I asked a friend, who was also visiting, a good Anglican, where he was going for morning service. He replied: "I am going where I can hear a good sermon, to a dissenting church." I went with him. I will never forget the main points of the sermon we heard. A true message, sound and helpful. On coming out my friend remarked: "What a great thing it would be to have a man like that preaching to our young men and women. Why, if my boy, fourteen years old, could sit under that minister until he was twenty he would know something. But many of our young people are handicapped for the reason that they seldom hear soul-stirring, helpful sermons. One can generally tell whether the sermon will be worth anything. If the officiating clergyman prolongs the Prayer Book part of the service by reading everything he can think of, then, not always, but as a rule, the sermon will be the "highest to nothin'." Its burden is generally a repetition of some commonplace Church teaching. It is easier to say the multiplication table than to evolve an abstract thought. I know very well that some are quite ready to say to all this: "But we have our beautiful service and is this not sufficient?" The Church does not say so, and somewhere we read: "Go preach the Gospel to every creature." Many enter our churches looking for help from the sermon, but the help never comes. Can it be that the preacher has no message, that the living fire has never entered his own soul? We cannot, will not judge. We can only say that there must be some real cause to account for the delivery in our churches of so many lifeless, spineless, sermons. Is there any remedy?

J. L. J.

Sir,—"Churchwoman's" letter in your last issue, was interesting and opportune. She asks the ever-recurring question, "Why do men stay away from church?" It is because the preaching is below par. An auth-

ority in the Old Country says: "No professional work is quite so badly done as this work of preaching. Poor sermons empty churches by small and imperceptible degrees. Good sermons fill them, even now nothing can make up for a failure in preaching." And yet a Winnipeg clergyman (referred to by "Churchwoman"), has the temerity to put the question, "When will the laity realize that the sermon is not a necessary part of the Church service?" "Churchwoman" answers "Never!" The sermon is a necessary part, an important part, an indispensable part. True, we have our incomparable liturgy to fall back on, in case the sermon we listen to is poor, but nothing can make up for a failure in preaching. A man has no business in the ministry if he cannot preach. It is a distinct, inward call. Our Lord reserves the right to Himself to call His labourers. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." Woe to the man who usurps a place in the ministry, without this Divine call! The call is outwardly evidenced by "gifts, grace and fruits." The Christian ministry was instituted with reference to preaching. It is distinctly a New Testament institution. Our Lord Himself preached, and the Apostles went forth everywhere at his command, to preach. Preaching has been the chief instrument of advancing the Kingdom of God in every age of the Christian Church. God lays the stress on preaching, and will continue to honour it to the end of time. It can never be superseded. If the Winnipeg clergyman (referred to by "Churchwoman") were amongst the Nonconformist bodies, he would find (like Othello), his occupation gone, because he could not preach. Fortunately for himself, he lays the stress upon the service—the liturgy—and so retains a place in our ministry.

Dr. Seager, in an address to Divinity students at Vancouver, said: "Gentlemen, the chief cause of poor preaching is laziness." "Churchwoman" says: "I should feel irreverent if I quoted too exactly from some of the sermons I have listened to in Manitoba and British Columbia. Some of them were mere strings of platitudes, loosely connected and well padded. I am convinced that many of them received little or no thought until late Saturday evening."

The great preachers of our Church have been made Bishops: Baldwin, Sullivan, Carmichael — illustrious names! But for the conspicuous talent which they displayed as preachers, they would have remained in the subordinate offices of the Church. The greatest attraction to-day is to hear a good preacher. The people throng to hear him, and it will be so to the end of the world. The work of preaching can never be superseded.

(Rev.) J. Edmonds.

London, Ont.

CHANGE IN THE PRICE OF HYMN BOOKS AGAIN.

Sir,—At the urgent request of the Oxford University Press, a few changes have to be made again in the price of some editions of the Hymn Book. When the last change was made in September, 1916, the Oxford University Press had a large stock on hand of certain editions, and they did not at the time ask for any change in the price of those editions, expecting that possibly the war would come to an end this year. Now, however, the editions are exhausted and they have to print them anew while the cost of labour and the cost of material, both paper and binding, makes it wholly impossible for them to supply them at the original prices. The Committee, in view of the representations made,

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agreed to allow the following changes in prices to be in effect only during the continuance of the war:—

- (1) The small print edition, cloth boards, now selling at 25 cents, war price 35 cents.
- (2) The medium size print, originally selling for 36 cents, war price 50 cents.
- (3) The small size edition, with music, now selling for 75 cents, war price 90 cents.
- (4) The large size edition, with music, now selling for \$1.35, war price \$1.75.

We regret exceedingly any change in prices, yet in view of the representations made which showed that some of the above editions could only be produced at a loss, the Committee believes that the Church public will be satisfied that there was practically no option left but to increase the prices for the time being.

David Huron,
Chairman of the Hymnal Committee
General Synod.
Toronto, Ont., 17th Oct., 1917.

CARE OF BLIND CANADIAN SOLDIERS.

Sir,—Having noticed in your paper an article dealing with the question of the return of blinded soldiers to Canada for training here, we ask permission to place our views on this important matter before your readers.

We are ourselves blinded Canadian soldiers who have been trained at St. Dunstan's Hostel for Blinded Soldiers and Sailors, London, and we feel that we are qualified to express an opinion on this subject.

To many people the proposition of training our own blinded soldiers in Canada seems to be a good one. The cry of "Canada for the Canadians" on general principles is a good one, but where it concerns us blinded soldiers it is an altogether different matter. The idea that a newly blinded man is helped by being taken to his home and associating with well-meaning but generally over-sympathetic friends and relatives before he has had time to get a real grip on his new life under the proper sort of teaching such as is found at St. Dunstan's, is, in our opinion, a very bad beginning.

One of the great factors in the success attained by St. Dunstan's is that the newly blinded man immediately on his arrival in hospital is brought into touch with that wonderful organization. Confidence and hope are inspired from the start. This would be impossible were the man to be brought home to Canada where, at the present time, no properly equipped place for training blinded soldiers is now to be found, and the period that returning men would have to wait for the completion of an institution adequate to their needs, would be a period that should be spent in intercourse with their fellow blinded soldiers and among sighted people who understand them.

The training in many branches given at St. Dunstan's is, of course, the best that can be had in the world. But there is another side at St. Dunstan's perhaps not generally appreciated, but a side that means quite as much, if not more, to a man cut off in his prime from the light. To quote Sir Arthur Pearson himself: "St. Dunstan's is a place where blind fellows are taught to become normal citizens." Social activities, amusements and sports in which the blind mingle freely with the sighted, are constantly enjoyed by the blind soldiers training in London, and these opportunities could not be found anywhere in Canada. This side of the St. Dunstan's training is the keystone to the blind soldier's future.

A similar movement to that now spoken of was started in Australia some months ago and about ten of their blinded soldiers taken back to Australia to be trained in blind institutions second to none in the world for the civilian blind. The result was so unfortunate and the soldiers so unhappy that they were returned to St. Dunstan's to complete their education.

At present there are 22 Canadians at St. Dunstan's and ten others have graduated. At least 50 per cent. will remain in England where their homes are. We do not think it would be good policy to try and build up an institution in Canada for the few others who will lose their sight before the end of the war, even if such an institution could be found that could give them anything like the start which they can now get at St. Dunstan's.

If you want to do a real service to the blinded soldiers, by all means keep them in England, till they are given the right start in the new life. Thanking you, Mr. Editor, for the use of your columns for the expression of our views on a matter which we know has the sympathy of all your readers, we are,

- Yours very truly,
E. A. Baker,
Captain, Can. Engineers.
B. Mayell,
Q.M.S., P.P., C.L.I.
A. G. Viets,
Lc.-Cpl., P.P., C.L.I.

YOUR MEATLESS MEALS

Easy to Serve a Healthful, Wholesome, Nutritious Substitute for Meat at Much Lower Cost.

We are creatures of habit in eating as well as in all other activities that relate to our daily living. Eating meat, like eating white flour bread, is a habit, and it is a habit that has been formed without regard to the real needs of the human body. It is not based upon any accurate knowledge of the laws of nutrition. Not one person in a hundred ever asks himself, "Do I need to eat meat? What food elements does it supply?"

The popular notion that meat makes more blood than any other food is a fallacy. The blood in meat is not a blood-forming food. There is more blood-making, flesh-forming material in whole wheat grain, pound for pound, than in the juiciest beef-steak, and it isn't half so hard to digest when properly cooked.

But be sure you eat the whole wheat in a digestible form. In shredded wheat biscuit you have the whole wheat grain prepared in a digestible form. It is not only a healthful substitute for meat and eggs, but is a perfect food—something that cannot be said of meat. Beef contains no carbohydrates and the excessive eating of it imposes a heavy burden upon the liver and kidneys.

As a matter of fact two or three shredded wheat biscuits with milk make a complete, satisfying meal—and then think how inexpensive it is compared with meat and how easy to serve. Such a meal costs but a few pennies and supplies all the strength-giving nutriment a person needs to do a half-day's work. It also helps in the movement for the conservation of food through the use of the whole wheat grain. Such a diet, composed largely of shredded wheat biscuit, vegetables and fruits, will keep a person in health and in top-notch mental and physical vigor.

MEMORIAL SERVICE

(For Men Fallen since Last October.)

(Continued from page 681.)

I, or can I, say of Captain Percival Molson? He had achieved a position of great honour and importance in this city when he felt the urgency of the call to him, and at once obeyed it. Desperately wounded at the third battle of Ypres, he returned to Canada. I do not suppose anyone thought he would ever be able to go back to the front. Yet in time he insisted not only upon returning to England, but also to France, and there, on July 4th, was instantly killed by a shell. He possessed a rare character. It was not only that he was the soul of honour and of unshakable courage, a man who could in every circumstance be relied upon—let us thank God the war has revealed to us that such men, if not common, are not so rare as we may have supposed, but he added to these a beautiful gentleness, a kindness of heart, a consideration for all and a chivalrous courtesy, and along with all this went an absolutely unassuming manner, free from the slightest taint of "side." These are the finest flowers of the Christian spirit and of the Christian upbringing. The last time I saw him he gave me a lift in his car, and we fell to talking about my son, who was in Capt. Molson's office, and we parted with his words of cheerful hope ringing in my ears. Alas! they are both gone from us, but, we trust, are united in another world.

Capt. Molson was a man of considerable means, and made his will with that same sense of responsibility which marked all his life. Amongst many generous legacies he has left the sum of \$5,000, the interest to be used for the relief of sickness and distress in this parish.

Two gallant brothers, Herbert and Walter, of whom Herbert, like Percy, was most seriously wounded, but yet returned to duty, and now holds a position of very high honour and responsibility, are still in active service. We fervently pray they may be spared to return to us.

"These all gained a good report. They have revealed to us 'the glory of man, which is the glory of God.' They have proved that old virtues, which many feared that modern men had lost, are still a living part of our inheritance. They have proved that men of to-day can dare and suffer and die as bravely as ever men of old have done for the sake of a great ideal."

"No longer need we seek heroic inspiration from the far distances of history:—

"There is a dimness fallen on old fames,
Our hearts are solemnizing dearer names
Than Time is bright with. We have not heard alone
Or read of it in books; it is our own
Eyes that have seen this wonder; like a song,
It is in our mouths for ever.

O histories of old time, half-believed,
None needs to wrong the modesty of truth
In matching with your legend Canadian youth,
But all the fame that fiery arms could win
For proud, adventuring, wondrous Paladin
Is glimmering laurel now! Romance that was
The coloured air of a forgotten cause
About the heads of heroes dead and bright
Shines home; we are accompanied with light

Because of youth among us; and the name
Of man is touched with an ethereal flame;
There is a newness in the world begun,
A difference in the setting of the sun.
Oh, though we stumble in blinding tears, and though
The beating of our hearts may never know
Absence in pangs more desolately keen,
Yet blessed are our eyes, because they have seen."

"Thus, taking with them their errors for God to pardon, their faults for Him to cleanse away, their unspent powers for Him to use here or elsewhere in His Kingdom, they have left to us a great beginning, 'a newness in the world begun,' silently entrusting us with their fresh and eager hope, their strength new revealed and newly proved, their faithfulness triumphant over death."

THE CANADIAN CHURCH IN RELATION TO IMPERIAL AND WORLD PROBLEMS.

(Continued from page 681.)

India looks for sympathy, help and readiness to recognize the tremendous changes that are taking place.

Religious developments in Russia have been greater within the last three months than in the past two hundred years, in the opinion of the High Procurator of the Holy Synod of the Russian Orthodox Church. The facts seem to support him. In the first place, religious tolerance has at last been achieved in Russia. All religions now stand on an equality. The Russian Orthodox Church is undergoing a complete reorganization. The process may best be defined as a democratization of the Church. There has been an equally striking internal reformation. With the shaking off of the old servitude, which has come with the great revolution, the Russian Church has broken out into new life. In August an Extraordinary Council of the Russian Church was held in the city of Moscow in order that these progressive movements might be carried forward to fuller completion and effectiveness.

There never was a time when the principles of international and worldwide Christianity were as pertinent and relevant as to-day. Its message is a word straight to the world's central need. "The next ten years," declared the Edinburgh Conference in 1910, "will in all probability constitute a turning-point in history, and may be of more critical importance in determining the spiritual evolution of the race than many centuries of ordinary experience." The fundamental truth that "God hath made of one blood all nations of men" requires continuous assertion and insistence in the reconstruction which will follow in the events after the war.

Sir Rider Haggard, the famous author, has been for a number of years past warden of the village church of Ditchingham, Norfolk, where he resides.

A family at Claburn, B.C., which has sent nine of its members into the fighting forces of the Empire, is believed to hold the record in this province, and probably in Canada. The family is that of Mr. and Mrs. Robert Mathers. The father and eight sons have joined the forces, one boy having been decorated.

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ROSE ISLAND

By Lilian Leveridge

CHAPTER XV.

Love of the Wild.

"There are no flowers like the wild flowers,
Search wherever you will,
For they bloom in their simple beauty
O'er meadow and vale and hill.
They gladden the little children
And the poorest in the land,
For they drink of the dews of heaven,
And are kept by God's own hand."
—W. Blake Atkinson.

"Oh that thou couldst know thy joy
Ere it passes, barefoot boy!"

THUS sang the Quaker poet from the fullness of his own experience of the cares and sadness that later years bring in their train. Childhood does not know its joy, and, paradoxical as this may seem, herein lies the joyousness of it. If childhood realized that life's sunny, flowery

ways are the first to be traversed, and that the thorny, wind-swept, tempest-riven steeps are waiting farther on, would the flowers seem half so sweet, the sunshine half so fair? Yet the balance-wheels of life bring compensation all along the years. Roses of joy, sweeter by far than childhood's buttercups and daisies, grow along the arid steeps, and the toil-worn pilgrim unflinching suffers the piercing of the thorns that he may press love's peerless blossoms to his lips. Robin and June were yet to realize this, but to-day they gathered their buttercups and daisies, nor dreamed that life had anything less bright in store.

Never a day passed in sunshine over Rose Island but its youthful inhabitants spent the greater part of it out of doors. Not in idle dreaming or basking in the sunshine—their joys were active joys. When their home tasks were done they went out together, usually across the lake into the woods beyond, Robin taking the camera and June a basket and trowel.

Many a flower or pretty landscape was photographed. Subjects for the camera were, indeed, legion. Here a vista from a hilltop of a tiny valley, white with hawthorn or saskatoon or wild cherry blossoms; here a brook, rippling between mossy rocks, and lapping the shores of tiny islands fringed with delicate fronds of fern, or a clump of feathery bishop's cap, or, later, its twin sister, still more fairy-like and frail. There were banks starred with white trilliums—our young botanists no longer called them lilies—a few late spring beauties (locally known as Mayflowers), Dutchman's breeches, for which unpoetic appellation June gladly substituted the prettier name of "white hearts"; pinky, creamy foam flowers, and purple-hearted royal violets in low, moist places; faintly sweet dog violets, violets white and violets yellow, and pale Canada violets, purpling in the wind. There were tiny mounds set with frail, sweet arbutus blooms—June's own flower, Robin declared—and graceful, fern-like meadow rue, with its tremulous mist of blossoms; columbine, brightening the rocky hillsides with its crimson, honey-laden chalices; pink-purple wild geraniums, fragile and fair; exquisite star flowers, lighting up the shady places; slender, dainty gold thread; bunch-berry, lavishly carpeting the waste hillsides.

All these and many more were found in May and early June, and photographed in their native haunts. Of course, the amateur photographers made many mistakes and had many disappointing failures, but they never gave up, and by means of frequent experiments and a little help now and then from Miss Cameron they managed to produce some really good work. Before the summer was over their little album of photos grew to be a thing of beauty and an eloquent record of many joys. It was well that Dave Christie's gift had been a generous one.

What an Eldorado of delight this old world of ours is, anyhow! Treasures rich beyond expression are spread around us on every side. We have only to reach out our hand—the hand of a grateful, appreciative spirit—and take them. The cloud glories of dawn and sunset; the star-sown heavens; the silver splendours of the moonlight; the shimmer of sunlight on rain-washed leaves; the deep, enfolding silence of the everlasting hills; the thousand tender beauties of leaf and bud and flower and fruit; the manifold and marvellous colourings and the sweet, harmonious music of the birds; the joy of work and the priceless gift of love—these all are ours if we will but claim our princely heritage.

Like flowers opening to the sunlight, the hearts of the youthful dwellers on Rose Island opened to receive these daily blessings; and every beauty claimed from Nature's inexhaustible store seemed to light the way for the coming of the next.

Not alone by the photographs were the charms of Nature kept in remembrance. June would have liked to adopt the whole race of flowers. Failing in that, her ingenuity turned Rose Island into a nursery, where a surprising number were "mothered." From the heart of the woods, from sunny hillsides, from shady nooks by rippling streams; in fact, from any spot where a flower showed its face, June carefully dug up hundreds of wild plants. These, with plenty of their native soil around the roots, were carried home in the big basket and planted in a suitable spot on the island.

Rose Island abounded in suitable spots. Flowers that needed little sunshine took kindly to the fleckered shadows of the white birch grove, and gratefully breathed the spicy airs under the pines. Thirsty plants—violets, ferns, wild callas, marsh marigolds, etc.—were planted along the

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A Woman's Rights

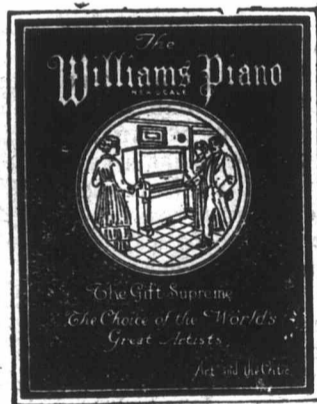
More and more women are becoming the financial support of those about them. New opportunities mean increased responsibilities.

This means an increased necessity for life insurance for women—for example, on lives of daughters supporting widowed mothers, etc.

Carrying on the work of the home is just as vital to the family life as the work of the husband in his office. Therefore it is also the right of every woman at the head of a household to be protected herself by means of life insurance.

Write for booklet, "Life Insurance for the Women of Canada."

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Waterloo-Ontario



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To the mothers and fathers who desire to give their children the advantages of a musical education.

Beethoven says, "Where the piano is there is the happiest home." Very few of us fully realize, yet, the actual value of a musical education to the child. Music is the food of the soul, and should be nourished during childhood. It will help them to grow up better, broader and more sympathetic men and women. Music will beautify the character of the child, and impart grace and refinement.

Every parent should send for this "Art and the Critic" album, giving the autobiography of the musical great. It is just as necessary to know the life of Great Artists as the history of politicians.

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Rheumatism

A Home Cure Given by One Who had It

In the spring of 1898 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but each relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, No. 613D Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.—Pub.

water front, while a succession of sunny colours blazed on the exposed slopes. There was no effort at symmetrically formed beds or massed effects. Wherever there was room for a flower, there a flower was placed. It was the rule, however, to leave plenty of space between, that the young gardeners might daily visit and tend their plantations. A little experience proved that the late afternoon was the best time for transplanting. After a copious draught from the watering-pot and a long, cool night in which to recuperate, the plants usually recovered from the slight shock of removal.

There are very few wild flowers which, given suitable soil and proper care, will not thrive under cultivation. A garden such as this, has a sweet, woody charm all its own, which well repays the trouble it costs.

June and Robin were particularly delighted to find that ferns, though usually so delicate and fragile in appearance, were well adapted to their plans. Literally, hundreds of these exquisite wildings were taken from their dim woodland recesses and transplanted to little, shady nooks, where appreciative eyes revelled in their cool, green loveliness every day. Two bare little corners by the wooded on the north side of Christie Castle were thus converted into grateful resting-places for tired eyes. Numerous pots of ferns—from a tiny,

fragile spray, planted in a cracked tumbler, to a large, brake in a jardiniere in the bay window—adorned the living-room, while the bedrooms were veritable green bowers. Here and there a pot or bouquet of bright flowers was placed amid the green, and even Hilda acknowledged that the effect was beautiful enough to please a queen.

All this was not accomplished in a week, nor even a month. At intervals all summer the work was continued; but not until the next year did the young gardeners really realize what an inspiration had guided them and how good their work had been.

Blended with these floral pleasures, growing daily a more fascinating allurements, and teaching eye and ear to become alert and observant, was another delight—the study of the birds. Thanks to June's books, very many of these beautiful old friends were now called by their proper names. Not at first did either of them realize how much those books were to mean to them, how they were to become magic keys with which to unlock the gates of the wonderland about their doors. Once they had entered the fascinating fields of exploration and had thrilled with the pride of conquest over their ignorance, a transforming glamor was cast over the most commonplace day. Sudden surprises, tremulous little secrets, lurked possibly in any unpromising bit of bush or crag or woodland.

Countless hours were spent in the study of Nature's wonderful picture book, and yet there was always something new to learn. Out in the woods and fields, watching the birds at their work and their play, learning in the full bird choir to distinguish one voice from another, making friends with them and smiling at their little ways, a warm light of love dawned in the eyes of the boy and girl; their pulses thrilled with an oft-repeated ecstasy—and still there was always a new page to turn.

June and Robin each kept a list of the birds they knew, and jubilant was the hour that added a new one. Many birds were frequent or daily visitors to Rose Island, some came as rare guests, and still others were met with only in the green solitudes of the woods.

At one time Robin would not have hesitated to throw a stone at a bird amid the green boughs—not from any inherent cruelty in his nature, but perhaps as a result of thoughtless schoolboy companionship. Now he would as soon have contemplated hurling a stone through Aunt Hilda's favourite bay window; for he had learned something of the economic value of bird life in addition to acquiring an appreciation of the "visions that follow the flash of their wings." It was the live bird in which he and June and Brownie were interested.

The enthusiasm of the young people was contagious. Even Hilda began to wake up to the fact that she had passed by much that might have added colour and attractiveness to her solitary life. Flowers and birds, of whose existence she had never dreamed, and at whose beauty she marvelled, were almost daily revealed to her. It was not unusual for June or Robin to jump up suddenly from the table in the middle of a meal and steal softly and quickly to the window. A whispered word or gesture, announcing the presence of a rare bird, would bring all the others, not even omitting Aunt Hilda, tip-toeing across the floor. While they watched and listened breathlessly, the porridge or the coffee might grow cold, and nobody cared.

"Such manners! I don't know what we are all coming to," Hilda was wont to exclaim as she resumed her seat; but a little smile lurking in the corners of her eyes disannulled the words.

(To be continued.)

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Boys and Girls

Dear Cousins,—It hardly seems like three whole months since I marked the last competition, but it is and really I quite enjoyed doing this one. Now I do feel completely settled down for the winter. Do you?

As for the answers sent in, they were many and various: Some from old cousins, some, I am glad to say, from new ones, and one of the new ones wrote me a letter on most beautiful note-paper with the dearest little picture of a donkey at the top; I wanted to stroke him directly he popped out of the envelope. Most people, I was glad to see, illustrated their answers; that was a hard thing to do, and I wish you could see Helen MacGachen's paper. Why, she didn't stop at just drawing things. She painted them, too, and did them beautifully. I couldn't have done them nearly so well. I never could draw at school. I remember once we had to draw a cow, and I could manage everything but its feet. Try as I would, those hoofs would not come right, so I solved the problem by drawing my cow standing in a pool of water! There was one cousin, though, who drew me a gnat as big as a bee. I wouldn't like to be stung by him, thank you. I think we must have another competition like that, one of these days; you seemed to like it so much.

I was glad also to receive letters from some cousins. Betty Turnbull asks me if I will "please ask the Editor to send me some information and subscription about the subscribers?" Well, Betty, I'm not sure that I know exactly what you want me to do, but the Editor is a clever man, and he may know, so I'll give him your address right here (it's 48 Forbes St., Galt, Mr. Editor), and he'll do what he can. It's a pity the frost killed your flowers; it killed some of those grapes I wanted to see, which is very sad.

Now really, I must stop. I have two cousins' letters to print, besides the results of this competition and the questions for the next, and I daren't ask for more than the back page of the "Churchman"; they'd tell me I wanted too much!

Your affectionate Cousin,
Mike.

Nettie Mackie's Letter.

Lac du Bonnet,
Manitoba.
Oct. 9/1917.

Dear Cousin Mike,
I am going to try the October competition; you will find my answer on a separate sheet.

I hope you enjoyed being in the country this summer. I live in the country all the time, so that it is as much treat for me to get to the town, as it is for you to get out to the country.

Hoping to see your next letter,

I remain,

Your affectionate Cousin,
Nettie Mackie.

Margaret Haslam's Letter.

267 Mutual Street,
Toronto.
Oct. 14/1917.

Dear Cousin Mike,
I would like to belong to the cousins very much. I am trying the competi-

tion this week, and so is my little brother Newman.

With love from
Margaret Haslam.

Results of the Missing Word Competition.

1st Prize awarded to:
Helen MacGachen (age 11), c/o Merchants' Bank, Collingwood, Ont.

Highly Commended in Order of Merit.

1. Roy Blow (age 13), Whitby, Ont.
2. Phyllis Goodchild (age 13), 196 Riddle Street, Woodstock, Ont.
3. Elinor Matthews (age 9), 306 Princess Street, St. John, N.B.
4. Newman Haslam (age 7), 267 Mutual Street, Toronto.
5. Evelyn Oram (age 8), 38 Burford Street, Brantford, Ont.
6. Marguerite Rexford (age 14), 745 University Street, Montreal.

Text Competition.

Last date for receiving answers: Friday, November 9th.

Where, in the 1st Book of Kings, are the following texts found?—

1. And hath slain oxen, and fat cattle and sheep in abundance.
2. Assuredly Solomon thy son shall reign after me and he shall sit upon my throne.
3. He hath caught hold on the horns of the altar.
4. Be thou strong therefore, and show thyself a man.
5. The word that I have heard is good.
6. He sacrificed and burned incense in high places.
7. Lo, I have given thee a wise and an understanding heart.
8. Ten fat oxen and twenty oxen out of the pastures.
9. Blessed be the Lord this day.
10. And the King commanded and they brought great stones.
11. Stone made ready before it was brought thither.
12. So Solomon built the house and finished it.
13. And he overlaid it with pure gold.
14. The altar of gold and the table of gold.
15. My name shall be there.
16. Hear thou in heaven.
17. Let him not leave us nor forsake us.

18. Behold, the half was not told me.
19. But I will take the kingdom out of his son's hands.
20. My father hath chastised you with whips, but I will chastise you with scorpions.
21. Come home with me.
22. He even took away all.
23. Asa's heart was perfect with the Lord all his days.
24. In his sin wherewith he made Israel to sin.
25. The barrel of meal shall not waste.
26. If the Lord be God, follow him.
27. But the Lord was not in the wind.
28. The Lord is God of the hills.
29. I saw the Lord sitting on his throne.
30. Nevertheless, the high places were not taken away.

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