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Vol. 45.

THURSDAY, AUGUST 15th, 1918.

No. 33.

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Personal & General

Dean Coombs of Winnipeg is holidaying at Gull Harbour, Lake Winnipeg.

The Bishop of Ontario has gone to Metis Beach, P.Q., for the remainder of August.

The Rev. Percy Powell, of Gorrie, is acting as locum tenens at All Saints', Collingwood, for the Rector, the Rev. C. S. McGaffin.

Rev. R. C. Johnstone, LL.D., has spent his vacation in the south, and is taking duties at St. John's Cathedral, Winnipeg, for August.

Archdeacon Maltby, of Fort Francis, and Rev. L. A. Todd, of Lac du Bonnet, both in the diocese of Keewatin, were recent visitors in Winnipeg.

Prof. T. H. Cotton, of Wycliffe College, is to spend the remainder of August at Burndick, Severn River. He has been in charge of Emmanuel Church, Hanlan's Point, for the summer.

Capt., Rev. H. T. Blake, formerly Rector of St. James' Anglican Church at Rivers, Man., has recently been appointed to a Chaplaincy in the British Army. Mr. Blake was married in England a few weeks ago.

Pte. Joseph Ewart Moore, who for several years was organist and choir-master of St. Cyprian's Anglican Church, Teulon, Man., gave his life in the service of his country when the S.S. "Llandovery Castle" was sunk off the coast of Ireland.

Rev. Leslie Armitage, Rector of St. James', London, Ont., is spending August at Muskoka and Cobourg. On the anniversary of the declaration of the war he preached in the church at Sparrow Lake, which was crowded by the boys from Massey Camp.

The Rev. Canon. Welch, Vicar of Wakefield, and at one time Rector of St. James' Cathedral, Toronto, has been nominated by the Archbishop of Canterbury to the Rectory of Southchurch, near Southend, Essex. Southchurch is in the diocese of Chelmsford.

At the opening of a day nursery at Stuart-Crescent, Wood Green, a speaker said that while a great many Orders had been given to more people than wanted them, no one had thought of creating the Order of the British Cradle, to be given to mothers who brought up their children well, under difficulties.

Mr. George P. Beal, a well-known leather merchant, died at his late residence in Toronto on August 4th, after an illness of several weeks. He was a member of St. Stephen's Church. He was 69 years of age. The funeral service took place on August 7th, at St. Stephen's, and it was under Masonic auspices.

Large bequests have been made, amounting to over £100,000, to missionary societies and other organizations in England under the will of the late Dame Pearce, widow of Sir William Pearce, Bt., M.P. Amongst these bequests Dame Pearce left the sum of £20,000 each to the C.M.S., C.P.A.S., and the Bible Society. The C.E.Z.M.T. and the C. and C.C.S. are left £5,000 a-piece.

Rev. Dr. Albert Leonard Murray, of Evansville, Indiana, has been elected first Rector of St. John's, Cedar Rapids, Iowa. St. John's is being organized with a view to the Church in the coming democracy, and has in its membership families who are former members of Grace Church, and of Dr. J. Fort Newton's former congregation and many families who had no Church affiliations in Cedar Rapids.

Bishop Burch, Co-adjutor Bishop of New York, visited Trinity Church, New York, on Sunday, July 28th, and officiated at a service of unusual interest and profound solemnity. A short time ago a troop ship arrived in an Atlantic port having aboard a large body of "Anzacs" on their way to the battlefields overseas. While on their six weeks' voyage from Australia the Chaplain accompanying them prepared twenty-eight men for confirmation, and presented them at this service.

In Capetown the Mayor has recently introduced a two-minutes' pause at mid-day, when opportunity is given to everyone to spend that period in prayer to God. Immediately the mid-day gun is fired, the Last Post is sounded from the balcony of the Mansion House Chambers. Passengers in the streets take off their hats and silence is observed throughout the city. The effect of this silence is tremendous. Why could we not do this in all our cities and villages in Canada?

The Rev. S. Baring-Gould has been elected an honorary Fellow of Clare College, Cambridge. Mr. Baring-Gould is now in his eighty-fifth year, and he is still able to carry out his duties as Rector of Lew Trenchard. He has published a host of books, including several novels of considerable merit. Perhaps he is more widely known as the author of "Onward, Christian soldiers," which he composed while he was Curate of Horbury, near Wakefield, for the local Sunday School anniversary.

"Is it possible for groups of people in many of our cities, towns, and even villages, to undertake some form of company-farming?" This question is being asked in a circular letter just issued by the Organization of Resources Committee of Ontario. The idea is to enlarge the activities from community gardening schemes to grain production on farm lands. Groups of business men and others in urban centres are urged to organize now in order to take over good vacant land in the neighbourhood and get it ready for cultivation so that it may produce a 1919 crop. Company-farming operations are now being carried out with a great deal of success at St. Catharines, Sarnia, Windsor, Owen Sound, Weston and Oshawa.

Baron D'Abernon, chairman of the National Board of Control, England, dealing with the drink problem, recently said: "The regulations limiting the hours of sale, providing for the dilution of spirits and beer and forbidding treating, have resulted in remarkable decreases in drunkenness and the diseases incidental to drinking. The level of drunkenness to-day is about half that of a year ago, when it was one-third that of the pre-war time. There has been a general decrease of about 83 per cent. in drinking among both men and women. The progress of improvement has been so rapid and continuous that the Government is fully satisfied, and no further restrictions are contemplated. The reduction in intemperance has been larger in this country during the period since the restrictions went into effect than is shown anywhere else in the world."

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TORONTO

August 15, 1918.

Canadian Churchman

Toronto, August 15th, 1918.

The Christian Year

The Thirteenth Sunday after Trinity,
August 25th, 1918.

The secret of joy in life is service. The happiest people we know at present are the soldiers, who are serving with a high sense of duty, or missionaries—those who serve the best masters and the highest causes. No one can escape service. If we refuse all other masters, we find ourselves serving the most exacting and ruthless taskmaster—self. The problem of life is to place ourselves under the best Master. To serve Christ is to have enduring joy—"Your joy no man taketh from you," "Cui servire, est regnare": "Whose service is perfect freedom," "Whom to serve is to be a king."

The Collect is a prayer about our service of God. We are reminded again—as we were the Sunday before last—that only by God's help can we render true and praiseworthy service. Our human nature, which "has no power of itself to help itself," cannot rise to the level of God's standard, and so God "will send His grace unto us that we may serve Him as we ought to do."

What God asks is faithfulness rather than achievement. The man commended in the parable was "faithful in a very little." Not to the strenuous or brilliant, but to the faithful is the crown of life promised.

The sphere of service is this life. The problem of a Christian is not "to get to heaven when he dies," but to faithfully serve God in the state to which it shall please God to call him.

Beyond the joy, freedom and satisfaction that comes from the service of God there is the outcome of faithful service—the attainment of "His heavenly promises," e.g., "Well done, good and faithful servant; enter thou into the joy of thy Lord," "Where I am, there shall also my servant be."

The character of the service that God commends is illustrated in the Gospel for the day. The wounded wayfarer tests the lives of the robbers, the professedly religious and the Samaritan. People surround us who have been more or less harshly dealt with by robbers on the highway of life, victims of the sinful examples or sinful desires or sinful envy or cupidity of others. Weak and rash or victims of circumstances, they lie, half-dead, needing sympathy and help. We may know why they are in their present condition. Whether to blame or no, that is not the point—the fact is they need help.

We won't be robbers. There are plenty of them about, else why do parents have such anxiety about the friendships their sons and daughters make? We won't be those who prey on the loneliness, weakness or ignorance of others for the satisfaction of covetous, envious or sinful desires.

The Priest and Levite were doubtless excellent folk, but they needed their hearts converted. Woe to the Christian or the congregation that loses the grace of compassion and passes the social problems "on the other side." The wounded wayfarers along life's highway ought to be the special concern of

(Continued on page 520.)

Editorial

JOINT SESSIONS.

THE feature of joint sessions of the Upper and Lower Houses, introduced at the last General Synod, is one which we hope has come to stay. It is a method which shows that the business is taken seriously. To say that the Lower House ought to hear every contribution which the Bishops have to make to the discussion of matters of moment is as true as it is obvious. Equally true is it that the Bishops ought to hear whatever is worth while in the discussions of the Lower House.

Viewpoint is everything in arriving at the composite will of any body of men. Whenever it happens that the two Houses meeting in different places discussing even the same questions, get the viewpoint of each other, it is in spite of and not because of the method pursued. Messages P, Q, R, and replies 34, 35, 36, certainly do not help. It is just a bit like children playing *blind man's buff* only everybody is blindfolded. Apparent differences of conception are often found to be really differences of expression. The only way to discover this is by joint sessions. It is a common experience in business that the best way to settle your differences with a man is to get your feet under the same table. If you do not agree, you at least can appreciate his viewpoint.

The *emergency brake* function of the Upper House would be in no way impaired by joint sessions, for the Bishops could still retire to arrive at their decision. There would be less danger of the brake becoming a drag.

Someday we may arrive at the happy state of doing all General Synod business in joint sessions. It seems to us that along that line lies the development of the best British traditions which are the pride of our Church.

* * * * *

PRAYER BOOK Revision is one of the main topics, of course, for this session.

This task needs the devoted and patient wisdom of the whole Church. In spite of opinions expressed to the contrary, it does seem better to provide such a book that men of to-day can pray with the understanding. Canadian the Prayer Book must be if our Church is ever going to play a large part in our national life. Too long we have seemed an exotic here and our incomparably inadaptable liturgy has had something to do with it.

"No change in either text or rubric, shall be introduced which will involve or imply a change of doctrine or of principles," was the expression of the combined wisdom of the Synod in 1911. It provided a fundamental basis of co-operation whole-hearted and without suspicion, for it would be idle to deny the fact that there were some members of the Synod desirous of changes in the office for the Administration of Holy Communion looking back to pre-Reformation times of which others were apprehensive, and there were some, again, who would have welcomed changes expressing the apparent mind of the Reformers more clearly, which would have been most welcome to others. In this state of affairs everybody agreed to rest satisfied with what we had. Changes in the Office were ruled out of order under this agreement in the last Synod. The matter is to be brought up again

at this Synod not as part of the Report of the Prayer Book Revision Committee but as a new question. We are thoroughly convinced that it will be the part of wisdom for the Synod to hold to the basis agreed upon and which this notice of motion would implicitly infringe. Harmony and livable conditions were the objects of the agreement and these are things which are essential to any real progress in our Canadian Church.

As has been said recently in these columns regarding the proposal to introduce "Prayers for the Departed," it can be taken for granted beforehand that no unanimity of opinion can be reached. "Such being the case, it seems the height of folly to occupy the time of men assembled from all parts of Canada during a crisis in national, international, political, social and religious affairs in travelling over time-worn trails which land us no further ahead than our ancestors were hundreds of years ago."

* * * * *

NINAISTOKO'S article on the Indian Situation will not be overlooked by anyone. Ventilation is a good thing everywhere. Some of us know of one or two Indian Schools under the Church of England which, in equipment, are just about all that a school should not be.

* * * * *

RETURNED soldiers as a class will not be judged by thinking citizens by the riots in Toronto which the returned men themselves have condemned. The hoodlum element of the city streets is always at the front in a row. The incident has drawn attention to the gross unfairness of the position enjoyed by aliens here and also to the inadequacy of such methods of adjusting them.

* * * * *

"HAVE a heart," is not the motto you expect to find for a prison warden. But that was the motive of the late DR. J. T. GILMOUR, formerly Warden of the Central Prison, Toronto. "Are the trees outside getting green, sir?" was the question a man asked of him as he was crossing the prison yard. "Come along and we'll see," replied the Warden. The man to whom God's out-of-doors meant so much was put at work on the prison grounds. One day a refractory prisoner was brought to him and he found the man despondent, sulky and suspicious. After a talk he put the man at work in the dairy building on the outside ring of farm buildings, where there was practically no one to watch him. The man responded to the trust and became an exemplary prisoner, cheerful and willing in his work. It was the expectation of Dr. Gilmour that in the Prison Farm at Guelph he would have had the opportunity to test and observe such methods of reclaiming the better sort of men who drift into our prisons. The taking over of the buildings by the Military authorities, of course, prevented that. But Dr. Gilmour was convinced that by these methods our prisons would become the starting point of the up-grade instead of the down-grade in men's lives. He was a wise judge of human nature and love entered largely into his judgments. He was decidedly in his right place as Parole Officer for Ontario. By his passing we have lost one who has left his mark for the better on the prison methods of our Dominion and continent.

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Our Tremendous Trust

THE ARCHBISHOP OF CANTERBURY,

The Presidential Address at the Canterbury Diocesan Conference, July 5th, 1918.

IT is a grave but withal an uplifting thought that to us, the men and women of this decade in the world's life—yes, to us, old and middle-aged and young—has the trust, in the literal sense the "tremendous" trust, been given of being those who have to uphold at the most searching crisis-hour in the history of mankind the cause of freedom and righteousness and truth. Put it on that level, view the task in that light, and then, as we turn back to what is becoming in our "daily life the familiar round of war-time duties, we shall be startled perhaps by the inadequacy of our doings and sayings, and not least by the inadequacy—what we may colloquially call the woodenness—of our prayers. Startled, yes. Shamed, yes; but inspired and stimulated, too.

Cast your mind's eye with me over these conditions of difficulty, and, therefore, of opportunity, which neither we nor our fathers have known. First, the pall of sorrow which overhangs almost every British home, but in its texture commingled and inwrought with a proud and thankful recognition of those who have made the supreme yet willing sacrifice ere they passed—may we say buoyantly?—into the world unseen, unseen by us, but neither unseen nor uncared for by Him Who saw and loved them here and Who sees and loves and guides them still. Secondly, the absolutely unparalleled condition of our congregate manhood from Britain and the Greater Britain overseas, manhood which is much of it mere boyhood, growing habituated now to perils undreamed of a few years ago, and face to face with new fellowships and friendships, new changes and chances, new experiences of peoples other than our own, new visions of a larger world, and new difficulties and temptations, too; and all this new roadway of experience, religious and secular, trodden at a distance from and out of touch with the softening influence and strengthening balm of home-life wherein womanhood and childhood are the central and inspiring force, all the more potent because it is only half perceived. Thirdly, the new conditions of English womanhood itself—perhaps the greatest of all our contemporary changes—disturbing, for good or ill, the old relationships and dependencies in what we can now hardly call the domestic "circle," so uncertain is its shape—present and prospective—so perplexing the outlook upon what it will all mean in the coming years. The certainty that the change is fraught with splendid possibilities of redoubled or quadrupled service is not really weakened by the assurance, already evident, of some of its perils. Rather it should set us all, men and women alike, determining that we must, and will, secure and maintain for English womanhood and girlhood its proper and distinctive and quite unmasculine place in the fabric of our common life. God guide us all, men and women, in that most difficult and anxious endeavour.

Fourthly, the changed conditions of our ministry, the ministry of Word and Sacrament, which has now to be carried on with greatly depleted numbers of ordained men under conditions which really call for the work not of a diminished, but of a largely-increased

the magnitude of the problem they have been comparatively so few. It would be contrary to rule to give detailed figures as to the different centres, but the magnitude of the problem is apparent if I say that there are mission centres in which the women workers alone number 20,000, 29,000, 42,000, 62,000—a very large proportion of whom are imported from outside the area.

OUR TEST-TIME.

As I run back in thought over what I have said to you to-day, I ask myself whether I have dwelt too much on what ought to be our doings in this great day of the Lord, and too little upon the spiritual source and sustenance—too little upon our prayers. But I know that you realize with me that everything—simply everything—at such an hour depends upon our prayers, not the "set prayers" only, perhaps not mainly, but on the hourly prayerfulness of mind and heart. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." There is not a man here to-day, old or young, but will look back upon this year as covering, perhaps as containing, the test-time of his life and of our people's life. None greater in the intensity of its strain has gone before. None greater—whatever happens—can, I think, come after. There may be fuller joy and pride or greater sorrow. There can be nothing more tense than what is ours to-day—ours, that is, if we see it, grasp it, use it as we ought and can. We know that the cause to which we are committed, unshakably committed, is a cause which matters for the whole world's life. We could not bear to think at such an hour of being neutral as between right and wrong. It was on high principles of freedom and righteousness and honour that, four years ago, we entered, gravely but unhesitatingly, on the war. To those principles, and to none less or lower, we mean, please God, to remain staunchly true. But, for our own guidance in thought and word and act day by day, we want to have it shown to us by the guidance of God's Holy Spirit how to use without mistake or blunder, without distorted vision or narrowness of outlook, without temper or bias due to war weariness or to our own self-will, an hour in the world's story on our use or misuse of which the world's weal may hereafter turn. There is our trust. Rise to it in the Name of God.

THE CHRISTIAN YEAR.

(Continued from page 519.)

the Church of God and of men who name the name of Christ.

The Samaritan had one mark—perhaps the mark—of the true and laudable servant of God. He "had compassion on him," and manifested this by personal service to his immediate need. Your attitude towards human life defines the quality of your service to God. Are you a robber, or one with the Priest and Levite, or a Good Samaritan?

There are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them in the mesh-time to do the next thing, the nearest thing, a very simple thing. If the prophet bade them do some great thing, why, they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius.—Joseph Parker.

number of clergy. In recent pre-war years about six hundred and eighty men annually have been ordained. Since 1914 practically all our students have been in the army, and only a small number of men, physically unfit for army service, have been ordained. Last year in all our forty dioceses there were only 210. The task before the Church has been how to maintain adequately at home and abroad the spiritual work which it is our privilege to do, and which was never more essential, perhaps never so essential, as it is to-day. Meantime, taking the army alone (the navy has some two hundred Chaplains), the number of men who have been serving as Chaplains is 2,612. Of these, some sixty-five have been killed, eleven others are missing, seven are prisoners, and about one hundred and twenty are wounded. In addition to the 2,612 above named, 880 are enrolled at home as officiating clergy, besides all those—a very large number—who are doing regular hospital work and work in small camps without such enrollment. There is now a separate department for the Chaplains attached to the Air Service. The exact figures are not yet available, as the arrangements, though in active progress, are not complete. From the 312 parishes of the diocese sixty-two men had been finally accepted as Chaplains to the Forces. Ten were full or part-time Chaplains in the navy or auxiliary fleet. Five of their clergy serving as Chaplains have been killed. One at least is a prisoner.

MUNITION WORK.

The last great fact I wish to mention among our war-time conditions throughout England is the aggregation of great bodies of men and women engaged in what we roughly call munitions work. We cannot parallel from any precedent the conditions of life thus created in different parts of the country. Let those who have never thought about it try to picture in detail what is meant by an absolutely new community of tens of thousands of men and women, lads and girls, brought from every quarter, dumped down and crowded together absolutely without experience of any such life. Sometimes it is in or near a great city. Sometimes it is in temporary buildings hurriedly erected among green fields, and forming in every sense a new community, as inchoate as it is multitudinous. The industrial and commissariat problems have, we are told, been taxing some of the best business brains. The moral and disciplinary problems and the whole range of what we, with a wide sweep of generalization, call "welfare," are making daily demands on the ingenuity, the resource, and the devotion of those who have the responsibility of giving guidance and leadership, and very notably religious leadership, in a community so heterogeneous. Though not all of us are directly in touch with it, the problem is one which concerns the whole country. The mere fact that conditions apparently so impossible have been grappled with and conquered with any sort of thoroughness reflects, I think, a credit far too grudgingly given to those who deserve it. Blunders and blemishes have, of course, abounded. I could give a whole list of them. The marvel is that in proportion to

Protestantism in Germany

By President Sir Robert A. Falconer, K.C.M.G.

NOT the least tragic feature of the present war is the spectacle of the two greatest sections of the Protestant world locked in a life and death struggle; it might, indeed, appear to be the cleverest stroke of the Ironic Spirit that the four hundredth anniversary of Luther's challenge came last year when the contest was at its height.

Very many people have been greatly disquieted because they had accepted the complacent theory that mere Protestantism is the final word in religion, and that where it prevails the evils of the body, political and social, will rapidly be eliminated. But this assumption has been dissipated by the state of the world during the past four years, and it has been necessary to revise opinions as regards Protestantism. The view that it is a homogeneous organism, compacted and inspired by one distinctive article of religious faith, is too facile and does not do justice to all the facts. We are forced to admit that the forms in which the movements of the Reformation expressed themselves as ever against the Church of Rome have very much less in common than is often supposed. After each revival of religion on a wide scale the new faith became embodied in an institution determined more or less by the time and place of its origin. So when we speak of Protestantism being divided against itself in this war, it is the institutions of which we are thinking, not the religious faith which gave rise to them, and we must take into account the processes by which the churches have come to be what they are. Only then do we realize how futile it is to lump together, as though they were fundamentally alike, all the churches which call themselves "Protestant." The Lutheranism of the State churches of Germany is essentially unlike Anglicanism and has very little in common with the Calvinistic and Methodist churches of the English-speaking and French worlds. It is, of course, true that these churches will always look with the highest respect to Luther as a hero who created a new era in religion and gave effect by his powerful personality to a fundamental principle of the Christian faith; but they will separate as never before between Luther and Lutheranism in Germany.

Luther has been monopolized by modern Germany as a patriot, rather than extolled as a reformer of religion. Those who were students in German universities or lived for any length of time in that country will remember how large he loomed in the national consciousness. He was placed alongside Bismarck and was called in to bless the Empire of which the latter was the architect and master-builder; they represented complementary sides of the state. And yet Luther was having an injustice done to him, for it is Lutheranism not Luther which as the pillar over against Bismarckianism stands to flank the gateway to Germanism (*Deutschthum*).

No attempt can be made here to trace the rise and growth of Lutheranism in Germany, and its influence in the creation of the modern German mind. For this I may refer readers to President Kerr D. MacMillan's recent book entitled "Protestantism in Germany." There are only one or two points to which I wish to call attention. Luther's great discovery was "that salvation is the free gift of God to men through Jesus Christ, and that this gift is appropriated directly by faith and not through any human mediator. That is to say, that each individual stands immediately in the presence of God, is directly responsible to Him and receives directly from Him the blessings of salvation. This is the fact which expressed as doctrine becomes the universal priesthood of believers." In the inner citadel of his soul man is free, given liberty by grace through his faith. From the dominion of sin and of the world he has been redeemed. Hence his attitude towards the world has been changed since he has died to it and now lives to God in Christ. One consequence drawn from this in principle by Luther and more fully by his followers is that the Christian, as a citizen of the state, must obey the laws and authorities under which he has been set by God. The magistrate holds his position by Divine right and the Christian must live in humble submission to him—free in his soul to God, subservient to the prince in the outer world. So far did Luther commit himself to this doc-

trine that when the peasants revolted against the nobles he urged with vehemence that the most extreme measures be taken—stab, beat and strangle them." By this action he alienated the common people so radically that the antagonism between them and the State Church has persisted to this day, and the Social Democrats, taking up this hereditary distrust, repudiate Lutheranism which they believe to be an institution of the upper and middle classes.

The development of the Church was a disappointment to Luther. He found himself constrained by circumstances, and yielding his idealism accepted an organization of which he did not in principle approve; but there is no doubt whatever that the subservience of Lutheranism to the ruling prince and its acceptance of territorial limitations, though they went far beyond what he would have wished were due in some degree to flaws in the practice and beliefs of Luther himself.

From his later days until now the Lutheran Church of Germany has been a wing of the State, an instrument in the hand of the ruler to keep the people in submission. Compared with the Calvinistic churches its record has been inglorious. It has never been the handmaid or inspirer of freedom. It knows nothing of democracy.

As was to be expected, a large literature has sprung up dealing with this subject. In Naumann's "Central Europe" there are hints of the view held by the upper and middle classes of

To all Members Second Canadian Division

THE conditions under which we are living tend to remove from us the restraints of home-life and to make us forget the ideals of our civilization and our duty to God, the Supreme Ruler of the Universe. This is especially noted in the tendency on the part of many to use profane and obscene language.

WE must guard against this thoughtless habit. Such language is not the mark of a good soldier. High ideals and clean speech are as necessary for the soldier as they are for the citizen, and both are inseparable from reverence for the name of God, and of His Son in Whose cause we serve.

CANADA as a Nation will largely derive her inspiration after the war from those who have faced death and pain and hardship to preserve her civilization and her liberty; let us prove ourselves worthy of this responsibility by trying to live up to the standard of clean language and clean living which will give us the best type of citizenship.

THIS is a personal matter for all of us, and we shall all be better soldiers by our effort to do what we know is right.

H. E. BURSTALL,
Major-General,
Commanding Second Canadian Division.
FRANCE, June, 1918.

Germany. Baron v. Hugel estimates Lutheranism from the old Catholic standpoint in his *Soul of Germany*. But, of course, an immense outflow issued last year from the presses of Germany as a result of the Luther celebrations. The most important of these articles and books were excellently summarized with penetrating criticisms towards the end of the year in the French Protestant journal, *Foi et Vie*, by Professor P. Doumergue of Montauban, the great authority on Calvin. This review is pitiful reading but most instructive, showing how Lutheranism as a doctrinal system embodied in a Church has led to the demoralization of preachers and professors, who have become enslaved to a State militarized by the Junker and been made obedient to demands such as no body of moral freemen educated in the democratic churches of the West could accept. Even Harnack, whose impassioned adulation of Luther none who heard it can ever forget, assents to the view that the State is a law to itself and that the Christian citizen must bow to it. What hope therefore can we cherish, as a few years ago we dreamed, that the people think differently from their rulers. It would seem that the present attitude of German Lutherans is the natural result of centuries of discipline in churches which held it to be one of their chief functions to train the people in subservience to the parallel divine order—the State. This influence, like one of their poisonous gases, has inflicted even the anti-ecclesiastical Social Democrats.—The Presbyterian and Westminster.

The Church in the Motherland

FIFTY-FOUR thousand three hundred and twenty-four persons signed the petition which the Bishop of Chelmsford presented to the recent Convocation of Canterbury, praying that the Convocation make plain that the Articles regarding the Virgin Birth and bodily Resurrection of our Lord, "are part of the revealed truth taught by the whole Catholic Church of Christ, and as such to be held constantly by all faithful Christians." The Bishop of Wakefield presented a similar petition, signed by 10,754 persons, to the Convocation of York.

The Bishop of Chelmsford made particular reference to a letter of Professor Sanday in "The Times," stating: "The first and third Gospel each devote two chapters to the Nativity and infancy of our Lord. Both stories must (note, not may be) be regarded as poetry and not prose." Prof. Sanday urged that Christ Himself does not state anything connected with His miraculous birth, and the Bishop thought that he seemed to imply that because He does not do so, we need not be bound to accept such as an Article of Faith.

The Bishop demurred from the contention of Canon Glazebrook that the deniers of the Virgin Birth are only dealing with the disputed clauses of the Creed in a somewhat similar manner to the method adopted say, with the clauses, "He ascended into Heaven," "He descended into Hell." The Bishop asked: "Can any person say that the accounts given are a poetic setting to the fact that a child was born of two parents according to the ordinary course of nature?" He did not find satisfying the explanations given of the Virgin Birth as meaning, "born under special sanctifying influences of a Mother who was not a Virgin," nor of the Resurrection as meaning, "that while our Lord's pure and immaculate body did see corruption, or might have seen corruption, His life survived death and that He had some special power of manifesting Himself in ways of which we cannot judge."

The Bishop of London seconded the Bishop of Chelmsford's motion to refer the petitioners to previous declarations of the House in 1914 and the reply of the Archbishop made to the Laymen in February, 1918, at the unanimous request of the House. The Bishop of Hereford was inclined to think that the petition had a personal bias (which Chelmsford disclaimed), and said that he accepted no responsibility for any previous decision of the House and reserved to himself the full right of action. The resolution was then agreed to *nem con*.

Canon S. A. Johnstone has, in a cordial letter, invited Rev. F. A. Rees, of Wycliffe Baptist Church, Birmingham, to preach in St. George's Church at the harvest festival on October 6th. "This," writes the Canon, "will be a great occasion, and I want a large congregation. It will be the first time that a Free Church minister has preached at the ordinary service in a parish church in Birmingham. May God bless this step forward towards brotherly co-operation in His work." Mr. Rees has accepted the invitation.

"I think it is about time parsons thought a little more about us poor beggars," says an Anglican, who is a superior officer of a crack regiment. "I'm sure if the clergy at home were halved and one-half sent to France they would do more good than the half left at home. They would see men as they are, not in their Sunday clothes and manners. It seems to me there's something wrong with the parsons because at home among the average men of all classes—high, middle and low—the parson is not wanted; nor do many men go to church. Here in France, the most welcome fellow is the parson, and when he holds a service there's no need to order a parade. We all flock to the service, and we don't even stop to ask whether it is C.E. or Wesleyan! We just go and enjoy it. I wonder what the result will be after the war? The Church that is run by a parson who has been at the front will be crowded by men and women; the Church that is run by a stay-at-home will have a few old women and children, and no men, unless there are a few paid choristers. The Church is losing a golden opportunity by hanging on to its young men."

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

"SPECTATOR" has already referred to some aspects of education that will bear consideration by those responsible for the direction of our institutions of learning in this country. He would venture to make a few further suggestions to the educational Minister of Ontario, who enters upon his work with special gifts and opportunities for the accomplishment of great results. Ontario is expected to lead the Dominion in many ways, but few would care to claim a notable leadership in the past for that Province in the subject of education. There has been too much of the mechanical, the formal, the material, the rule and regulation element, and too little of the spirit, the imagination and the conscience. The mind of the student is too fully concentrated upon the effect of his studies on the goods he may sell, the fields he may cultivate, or the business he hopes to manage. His contribution to the thought and spirit of the state, his enjoyment of the poets and thinkers of his and other ages, the understanding of the problems of society, the giving of himself in the welfare of his fellow-citizens, are not in his curriculum, nor is it sufficiently in the atmosphere he breathes. It would be surprising, indeed, if the Minister of Education had not very definite and very sound ideals of education, which some day will find expression in the schools and colleges and homes of his Province. If such ideals exist in the mind of Dr. Cody they can never, in the judgment of the writer, become a living, effective reality until the ground is prepared, and prudently prepared, for their reception. One of the most urgent needs of the present moment is, a Province-wide effort to instruct the citizens in the truer, deeper aims of education, and the way in which it is proposed to reach these objectives. It would be folly to inaugurate any great reform by merely enacting the necessary regulations in a government office and then sending forth instructions to teachers to observe the new law. The teaching staff of the Province ought, first of all, be convinced of the soundness of the new régime. Teachers ought to understand its purposes and be seized of its methods, and in loyalty should every member do his utmost to produce the desired result. In the next place, and possibly more important than all, there will have to be a stirring of the whole parent and citizen sentiment of the Province on the subject. Do the parents and taxpayers of Ontario understand what their department of education is attempting to do? If they do not, how can an educational scheme have any sort of chance to succeed in its fullest and most adequate sense? If there is a perpetual girding and criticism of schools and school methods in the home, how can there be a proper atmosphere for effective instruction in the school? If teachers have no clear comprehension of the department's objective and ideals, how are they to generate the enthusiasm that is necessary for their best work. Assuming that the Minister of Education has a programme that is educationally sound, it is immensely important that the whole teaching staff of the Province should be seized of its virtues. What is more, the parents should understand it also. In these days it is not enough to call upon our citizens to have faith in their rulers. Faith is based on understanding and not on ignorance. An effective educational system must include the education not only of teachers and students but of parents as well. It would appear to the writer that the new Minister, after having settled definitely his programme, should make a province-wide campaign, explaining his plans and his methods to the citizens generally and enlisting their co-operation to the fullest extent. The press would, of course, be a natural ally in such a movement, but along with the press there should be public meetings held in all available centres where the Minister, or those specially selected for such a work could discuss the subject of education face to face with the people. There are scores of popular objections to school methods, text-books, subjects, and so on, that could be answered to the great advantage of young and old. Above all, such a propaganda would be welcomed as a compliment to the intelligence and goodwill of the ordinary citizen and would result in a better tone in both the school and the community. The lay mind doesn't take kindly to smart methods and fancy tricks in school work, and in this it is right. To attempt to persuade them to an approval of some new and imported theory or method to-day and then discard it tomorrow for a still newer and more fanciful one,

would be suicide. The programme must be sound from start to finish, adjusted to the needs of our time and country and faithful to the laws of life. If such a programme is approved by the intelligent understanding of the people, a new era in education will have been brought to birth.

* * * * *

The Rev. Doctor Symonds, of Montreal, has very wisely and opportunely called public attention to the danger of a cleavage between Canadians and Americans at a time when the utmost wisdom and goodwill ought to prevail. It is all very well to say that these little criticisms that are passed upon our neighbours are of no real consequence, the sanity and large heartedness and large mindedness of leaders on both sides will take care of the good relationship that has so long existed between neighbours. In a democracy, public sentiment very quickly reacts upon public leaders. Leaders only lead by grace of public favor, and it is an extremely important thing that not only leadership, but the whole democracy behind it should co-operate in high ideals of national and international destiny. If the British Empire and the American Republic can be held together in mutual respect and international fellowship, then the world will be safe. The ideals that these two great powers represent are one in all essential particulars. What is more, their ideals so far as we can judge are essential for the well-being of the world. What is still more, the power they represent can cause those ideals to be respected in the utmost corners of the earth. No petty irritation, no pin pricks of criticism, no foolish claims of national prowess should be allowed to mar the goodwill that ought to exist forever in the household of natural friends. And yet we see signs of difficulty that may in time prove serious. Canada and Canadian soldiers have to a marked degree enjoyed the admiration and the most whole-hearted praise of our neighbours during this war. Should the sense of that generosity of spirit be darkened by the apparently unwonted boasting of those who are but putting on their armour? Let us remember that not infrequently things are said and done to meet a situation at home and not to cause annoyance abroad. Public sentiment has to be aroused, the faint-hearted and doubtful have to be swept into the current of national effort, the objector has to be silenced. What is taken as offensive abroad may only be intended to quicken the pulse of the nation at home. We are not such strangers to these methods that we should faint be shocked. Let us, however, approach this subject from another side. Suppose the writer were an enemy and bound by no moral restraints, and wished to drive a wedge into the friendship existing between British and Americans. He doesn't imagine he would go upon the housetop and proclaim his methods. He would probably find it more effective to stimulate exaggerated claims on one side or the other, suggest that one was bearing an undue share of the burden of war, whisper that an ally meant well, but was inefficient, ask why so many men were at home and not on the battlefield, enquire about the consumption of food and fuel, boast of what we would do at the peace conference. Every citizen, whether British, Canadian or American, that would make a foolish rejoinder, would be doing the work that was desired of him and helping to block an understanding that would be fatal to autocracy. Let us beware lest we be unconscious comforters of the enemy, while we imagine that we are but spirited defenders of our own dignity. Forgetting the past let us press forward to the great goal of unending friendship and co-operation.

"Spectator."

* * *

A PRAYER FOR BOY SCOUTS.

"Be thou prepared, yea, prepare thyself."
—Ezekiel 38: 7.

O Lord Jesu, Who art the Captain of our salvation, look with Thy favour, we beseech Thee, upon the Boy Scouts wherever they may be. Grant them to be strong, pure and faithful Christians, never ashamed of Thee or Thy Church; enable them by Thy Holy Spirit to fight manfully under the Cross against sin, the world and the devil, and to continue Thy faithful soldiers and servants unto their lives' end: Who livest and reignest with the Father and the Holy Spirit—one God for ever and ever. Amen

* * *

We may choose the life of self-sacrifice: we cannot choose altogether the form in which it is destined to manifest itself in us. That is of God.—Rev. T. T. Carter.

The Bible Lesson

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

Thirteenth Sunday after Trinity, August 25th, 1918

Subject:—Review.

THERE are eleven lessons in this review, beginning with that for Sunday, June 9th. In that lesson, St. Mark 10: 32-45, we are told how our Lord prepared His disciples for the events which were to happen in Jerusalem. He foretold His sufferings and death with great detail, but it was difficult for the disciples to believe that all these things would come to pass, and more difficult still for them to receive His teaching concerning His Resurrection.

Then follows the story of the healing of blind Bartimaeus, St. Mark 10: 46-52. In this is shown the power of Jesus and the personal interest He takes in those who appeal to Him for help. It also shows Jesus as the Giver of Light, and has an important lesson about following, "He followed Jesus in the way."

Teaching events. The anointing of Jesus at Bethany, St. Mark 14: 3-9, and the second cleansing of the Temple, St. Mark 11: 15-19, are both events that teach important truths. The former taught the disciples about the death and burial of their Lord, of which He had already told them. It also gave an example of unselfish devotion and gratitude.

The latter showed the sanctity of God's House and the value of a place of prayer, as well as the universal call of God to all men to approach Him by this means.

A Missionary Lesson follows, St. Mark 12: 28-34, in which our Lord speaks to an inquirer about the two great commandments of the Law. These two—love to God and love towards our neighbour—are the great source of missionary interest and endeavour.

Nearing the end. The four lessons following, St. Mark 14: 12-26, St. Mark 14: 32-50, St. Mark 14: 26-31, 53, 54, 66-72 and St. Mark 15: 1-20, give the chief events which took place immediately before the Crucifixion. The Last Supper was instituted as a perpetual memorial of the Death of Christ and in it the Apostles were given that Great Sacrament of the Gospel which ever since has been celebrated in the Church: "As often as ye eat this Bread and drink this Cup, ye do shew forth the Lord's Death till He come."

The Betrayal by Judas, the Denial by Peter and the Suffering under Pontius Pilate, in the other lessons, lead us up to the great event of Good Friday. In all of these the majestic calm of Jesus contrasts with the excitement of the Jewish leaders and the panic among the Lord's disciples.

Death and Resurrection. St. Mark 15: 25-47 and St. Mark 16: 1-11. These lessons tell of the Sacrifice of the Death of Christ and the Glory of His Resurrection from the Dead. They form a fitting climax, as in the Gospels, to a series of studies in the Life and work of Christ.

* * *

WESTMINSTER ABBEY'S ANCIENT CHALICE.

There has recently been presented to Westminster Abbey an ancient chalice and paten, which were dedicated on Whit Sunday by the Dean. In the congregation were the King and Queen, accompanied by Princess Mary. In referring to the gift, Dr. Ryle said they were made in 1571, and, through a strange chapter of accidents, they were forty years ago, rescued from the mud of the Isis, and have now been presented to the Abbey. They will be the oldest pieces of Communion plate in the keeping of the Dean and Chapter. They are to be called the "Cyril Dupe" chalice and paten, in memory of a young officer who fell on March 21, aged nineteen years and four months.

* * *

"It's great to be where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God.

"Oh, it seems the face and it dries the brain,
And it strains the arm 'til one's friend is pain,
To fight for man and God.

"But it's great to be where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God."

A Patriotic Opportunity in the Sunday School

By William T. Ellis.

TO "keep the home-fires burning;" to prevent a slump in national idealism; to maintain patriotism on the highest levels; to save our land to essential religion; to help Christians to be big and brave enough for any changes in conventional religious forms that the war may bring to pass; and to preserve the soul of the nation from becoming calloused or embittered or darkened or otherwise hurt by the war—this is the clear present task of the Christian Church and all her agencies. "New occasions teach new duties." This grave hour of history seriously summons all leaders in religious thought and activity to great and unusual efforts.

Some uncertain spirits may falter and ask whether the Gospel has any word for this unprecedented day. Such know neither the times nor the Gospel. The eternal contemporaneity of the Message of Jesus was never more clearly manifest than now. The war itself has unleashed for all the nations, in newness and practicality, the principles and spirit of the Saviour. Our present need is for alert interpreters of the Gospel and of our times. The clamant query is not "What?" but "How?" Methods of pressing home to the hearts of all the people—especially of those outside the normal reach of the Church—the pertinency and power of the truth should engross us now.

Even more pervasive than the outreach of the pulpit is the influence of the Sunday School. It goes to every village and cross-roads of the nation. The Sunday School Lesson is possibly the most potent single educational or character-shaping influence in the whole world to-day. Its message is multiplied ways and time without number: what the teacher reads is carried to classes and homes and into conversation, growing like a snow-ball as it goes. I wonder if even the Sunday School workers have realized the full potency of the Lesson? For these Scripture portions are all related to life. They are selected for their character-forming qualities. They contain the truth which, if pressed home with regularity and with interest, will keep the nation itself steady.

There are surprising potentialities for patriotic and Christian propaganda in these Lessons. Every qualified commentator and teacher will interpret them in the light of the world-war and its implications. They offer a rare opportunity for presenting the reality and workability of the teachings of Jesus. I can testify that I have found them aglow with messages of fortitude for our fighters, of comfort for their kindred, of illumination for patriotic service, of inspiration for new ministry to the world, and of vindication for the ideals of the Allies. The Lessons bring the eternal word of God to bear on present perplexities which will never be satisfactorily solved in any other manner. When the Lessons are linked with life, the throbbing, thrilling tremendous life of the present crisis, they are as absorbing as dispatches from the battle front. By them, the purposes and principles of the people may be maintained at the lofty levels which the occasion requires.

To help in any wise to publish the clear teachings of Christ upon the problems of the present time is to serve the State as well as the Gospel. For the principles of patriotism are established in the eternal verities of the Christian religion.

That is the note which should be dominant during these heart-hungry days, in Church press, Sunday School publications, and wherever else the truth may be told. Religion and patriotism should be inseparable. A reverent and teachable respect for the truths of religion can keep patriotism from deteriorating into mere blatant nationalism and militarism. So it becomes the task of all who write or speak in the name of the Gospel to pour into the day's spirit of patriotism the great impulses and inspirations and inhibitions of the Christian religion. Thus shall we not only help to win the war; but also we shall help the nation to win our own souls.

GRACE OVER MEAT IN TIME OF WAR.

Bless, O Lord, this provision of Thy bounty to our use, and us to Thy service; prosper the forces of our Country and of our Allies; bless our Soldiers and Sailors, and all who labour on their behalf; through Christ our Lord. Amen.

The Indian Situation

IN view of the present crisis through which we are now passing, and of the impending issues which rest upon the endeavours of all Canadian Churchmen, one is very apt to lose the true perspective of the essentials which have to be dealt with by the innumerable questions which have arisen in connection with the war. For some time past we have been flung into the vortex more or less of the important matters which have to be considered at the approaching General Synod, but after scanning most carefully the columns of our Church papers very little reference has been made to the Indian question, which by no means ought to occupy a secondary position, but rather judging things on their merits, the future policy for the Indian work demands the highest recognition. Owing to the withdrawal of the C.M.S. from the Canadian field, a large responsibility is being thrown not only on the several dioceses involved, but also on different individuals who have been actively engaged in the work for the past ten, twenty and thirty years.

We hear on every hand the needs of the foreign field, they are ever kept before us. But has the Indian question ever been presented to the Church in Canada and given such wide publicity as the Jewish, Oriental and other allied topics? The Indian was here before we came, is with us now, and will move and have his being amongst our children's children. Such being the case are we, first as Canadian Churchmen doing our duty in preparing the present generation for the responsibilities which the Church is ever waiting for them to assume? Secondly, does the education which is now being imparted in our Indian Schools befit the Indian to become a Canadian citizen or is it such that will send him back to the Reserve to follow in the foot-steps of his forefathers?

Criticism has been hurled time after time at the Indian work of the West, and criticism is still invited if with it comes the glad hand of reconstruction. But in the past bricks have had to be made without straw. Schools have been managed without adequate support. Pupils have been taught without a teacher. A beggarly pittance has been meted out by the powers that be, who demand efficiency. In order to attain a certain standard the whole question has resolved itself into one ceaseless struggle. If there have been failures in the past it has not been due to the men who have given the best part of their lives for the cause, but to the system which had to be followed because they lacked that whole hearty support which was essential for their success.

The Indian of to-day is crying out for recognition, he is asking for no favours, but wants to be treated as a citizen. He has passed through the stage of infancy and now needs leading up to that higher plane of life which the Anglican Church is so peculiarly fitted to accomplish. The Church must be the leader in this great movement and demand information as to why the children of the alien enemy are receiving a better education than the children of the original owners of this Dominion.

Two great questions confront the General Synod:—First—The time is ripe when the matter must be presented and accepted as a *Dominion-wide responsibility*. No individual diocese should be left struggling under the burden of financing its own Indian work, the obligation rests upon every Canadian citizen. Second—After assuming full responsibility a constructive policy of general administration will need to be evoked whereby a *progressive system* can be established in every centre. One thing is certain, if there were more workers and more money to support them there would be far greater results achieved. If only we do the planting and watering, God will give the increase. Let us not be deaf to this great call, not be wanting in vision, faith or zeal, but realize that "it is very meet, right, and our bounden duty that we should" assume this obligation. "Ninaistoko."

Seeing that good works are the witness of the Holy Spirit, man can never do without them.—Meister Eckhart.

Our Missionaries

Miss T. A. Connell, Principal, Deaconess House, Toronto

ONLY a few years ago it seemed almost impossible to secure the necessary number of women to carry on the great work undertaken by the M.S.C.C. and its Auxiliary. It was then that in accordance with our Lord's command, "Pray ye the Lord of the Harvest that He send forth labourers into His harvest," that a new clause was added to the W.A. Prayer, "May those of us whom Thou hast called to service, hear and obey Thy voice," and to-day we rejoice in seeing how that prayer has been answered. Within the past few weeks six new missionaries have gone from our Church of England Deaconess and Missionary Training Home, and two others who have received their training elsewhere have joined them.

From the Garden City of St. Kits the first to go was Mrs. W. Gibson. Along with her husband she is working among the Indians at Fort Chipewyan. Both are people of real earnestness and consecration. For years the mission field has been their objective. In the face of many difficulties they have now attained their desire. A recent letter from them states that their next winter's supply of coal oil leaked out by the way, so that they literally sit in darkness for the coming winter. Worse than the loss of light is the fact that the coal oil has penetrated their biscuit tins, adding an ingredient of diet not unwholesome but decidedly distasteful. Not a murmur accompanies this news. They have long ago "counted the cost."

Miss Kathleen Kelle was the next to go. She, too, is giving herself to work among Indian children as a teacher at The Pas School. Her gift of teaching (she holds a 1st Class Certificate) will find ample opportunity for development in this field. Accompanying her is her canary bird. It was with a sad heart that "Susan," her favourite Russian kitten, was left at home.

China claims two graduates of our Deaconess House, Miss M. F. Jones, and Miss F. M. Watts. The former has been working with much acceptance among the young women of St. Peter's Parish, Toronto, and the latter has for the past year occupied a place on the staff at the Deaconess House, her special work, like that of Miss Jones, being among young women.

Miss Jones, like Mrs. Gibson, has already suffered privation at the very beginning of her missionary career. By some unfortunate mistake her cabin trunk and another package miscarried between her home town, Newmarket, and Toronto. No doubt her fellow-missionaries will help her out.

St. Catharines claims Miss Watts as one of her citizens, and the Niagara W.A. has been very good to her. She leaves many friends there, and many here, too, where by her practical Christianity, she has deepened and strengthened the spiritual life of innumerable young women of all ranks of society who came within her bright and happy influence. Miss Watts is a Deaconess who was set apart last year by the Bishop of the Diocese. Miss Jones and Miss Watts are destined for evangelistic work in China.

Miss Rabiotti, of partly Italian birth, is a trained teacher. Since graduating from the Deaconess Training School she has had a special course of study at the Kennedy School of Missions at Hartford, Connecticut. In her termal examinations she gained a very high percentage of marks. She goes to India, where her gentle manner will appeal to the women. The more intellectual ones will find a ready helper in her.

Miss Isaac, a special student of the Deaconess House, has also had a year in Hartford. She goes to Japan, as it was for that Field that she offered. Huron Diocese claims her as their "own missionary." She comes from London.

Miss Edgar, from Sundridge, brings in the nursing element. She not only has her B.A. degree from Toronto University, but is also a graduate of Toronto General Hospital. She is a clever, capable nurse. Miss A. Moss sails for Japan with those just mentioned. She is well known in Toronto. She has studied for two years at Hartford. She goes as the special representative of St. James' Cathedral, Toronto. Travelling with the party are two of our honoured missionaries, Miss M. Cooke, and Miss A. Hague.

As they pass out of sight, may they not pass out of mind. May we at the Base uphold them by our prayers, and contribute to their support in material things, that we may have a partnership in the joy of their harvest.

Lesson
Chatham, Ont.
August 25th, 1918

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Anxious Days in the Arctic

A STORY OF THE YEAR'S PRIVILEGES AND PRIVATIONS

Rev. H. GIRLING, Bernard Harbour.

THIS year by a good Providence the Mackenzie River Steamer stayed for three days at Fort Macpherson, consequently with the presence of so many dignitaries we enjoyed the rare privilege of a good and uplifting conference. At this gathering our Eskimo work was discussed in all its different phases; during this period the Rev. H. Girling was ordained to the Priesthood by Bishop Lucas. The Bishop also formally named the Mission at Bernard Harbour after the first missionary, St. Andrew.

Upon the steamer's departure with Bishop Lucas, Canon Gould, Mrs. Whittaker and her little daughter, Agnes, the Rev. W. H. Fry and the writer proceeded down the Mackenzie River to Herschel Island. Here we were met and welcomed by Mrs. Fry and her fine baby boy. In twelve months Mrs. Fry's big heart seems to have turned the natives into one big family, over which she reigns as mother; it is a long time since Mrs. Whittaker left the Island, and the natives really appreciate the return of a lady missionary into their midst. Sufficient to say that Mrs. Fry's womanly influence combined with Mr. Fry's labours have certainly made a mark upon the natives. Whilst enjoying their kind hospitality I was again permitted to peep into a very happy Christian home life and I felt lonely in my continuous wanderings.

Bishop Stringer's Tour.

The Bishop of this diocese (Bishop Stringer), in company with Ven. Archdeacon Whittaker and the Rev. E. Hester, arrived two weeks later and then began a busy period. Confirmations, celebrations of Holy Communion, etc.; in the midst of which we of the Eastern Mission were gathering together our outfits for the return home. After careful consideration it was decided that in view of the urgent need for a new worker for the large field of service now open to the east, the Rev. E. Hester should be added to our staff.

On August 12th, our party consisting of Bishop Stringer, Revs. Hester and Girling, with a member of the Royal North Mounted West Police, Corporal Conway, and a new interpreter, Lester Assesowna, his wife and child, and the Copper Eskimo boy, Higluk; all embarked on the Hudson Bay Company's steamer "Fort Macpherson" for Bernard Harbour, taking a two-year's outfit and many new things for the house. It was the purpose of Bishop Stringer to pay an official visit to our new Mission on behalf of Bishop Lucas.

Ashore 350 Miles from Home.

In brief, this summer was what is known as a closed season in the Arctic regions, that is, the ice does not move off shore in places and thus navigation is impeded. Consequently we were put ashore, bag and baggage, at Baillie Islands, 350 miles short of our destination, whilst Messrs. Merritt and Hoare, with Mr. Phillips, of the Hudson's Bay Company, would be without their year's food supply.

The Bishop spent a busy week with the natives holding services and confirmations, etc., and rendering us all the assistance he could by his helpful advice. Upon the return of the boat he returned to Herschel Island to accompany Mr. Whittaker over the Rocky Mountains to civilization.

After staying at Baillie Islands until September 1st we hired a small native sailing boat from an old staunch, friendly native, Jimmie Mimogana, with the idea of getting as near Bernard Harbour as possible, and thus relieve our fellow-workers. Just before leaving we met the first boat of Mr. Stefansson's outfit which had called in to say that the famous explorer was on his way out, he himself came in the day after we had left.

A Note From Stefansson.

With the few occasional fair winds we reached Booth Island, near Cape Parry, and there found a note in a bottle left by Mr. Stefansson in a trestle work cache. On account of the boat being old and having sprung a leak it was not thought safe to risk our large outfit further, thus we returned down the bay and camped in the mouth of a river supposed to be the large River La Ronciere, but in reality a large creek running from some lakes inland.

Here Corporal Conway and Mimogana erected two drift-wood houses, whilst Mr. Hester and myself lived in a tent until the ice was safe enough to contemplate continuing our journey by sled. In the meantime we worked on our sleds and hunted dog and man food. Fortunately we managed to obtain 27 deer and some fish, and thus dogs and men fared well.

On account of the shortage of food in Bernard Harbour and our outfit being large, the Corporal decided to winter here and then to proceed on by sled in the winter to finish his work of investigating a case of wife murder.

Sled and Supplies Abandoned.

As the ice looked passable on November 2nd, although it was wet or thin or covered with deep, soft snow, we decided to make a start. At first we had two sleds with eight dogs, but were compelled to abandon one sled and some supplies and take on the dogs hitched to one sled which was piled high with about 1,000 pounds. It may be wondered why we cannot here ride on our sleds as is done in other Missions; but imagine a sled piled 4 feet 6 inches high with a load of 1,000 pounds, then you will understand why we cannot climb on the top. Of course it may be urged, get more dogs; even now it takes us all our time to feed what few dogs we have, and are compelled to use our own food at times, this latter is an expensive business, as the Hudson's Bay Company's price for oatmeal is 30 cents a pound, and it costs us the same to get it into the country; then each dog requires at least one pound per day.

On account of soft, deep snow, thin ice, and in places no ice, the journey took one month, arriving at Bernard Harbour on December 2nd. As I had been from home nine months just to see the Bishop for three days, you can be assured that we did some talking the first day home. Then again the boys had not received any mail for 15 months. We had expected to meet the boys at the Inman River house, but they had moved to Bernard Harbour and erected a fine house there. I must now go back a little and report the splendid work that had been accomplished during my absence west.

The Annual Boat Cancelled.

After carefully considering matters and bearing in mind that our objective was to establish at Bernard, near the natives, Messrs. Merritt and Hoare had taken the initiative and moved to this place on the last ice in the spring, with the help of Mr. Phillips. Here they had rebuilt the house left us by the Canadian Arctic Expedition, making it smaller and well banking it so as to require less fuel. Then as the ship showed no signs of arriving they had worked hard to put up what seals they could and get as much wood as possible hauled to the house. In this as in all things they had worked in company with Mr. Phillips, and with a small, open boat belonging to this gentleman, they had brought a load of our goods from the Inman River, but ice and wind prevented them from getting more wood by this same means.

During the summer Inspector French and Sergeant-Major Caulkin, with a band of Hudson Bay Eskimo, had arrived, having brought to a successful close the Street and Radford police patrol. As these gentlemen had spent the summer here awaiting the boat they had helped us in various ways. When the boat did not arrive they were compelled to return via Baker Lake.

When we arrived, instead of living for the winter in a tent, as we had expected, we found a comfortable house with a quantity of wood hauled and some deer meat, seals and fish put up. To people at home this may not seem much, but in a country where we have to "rustle" for our living, build our house, etc., and with our food supply 350 miles away, it meant much; in fact it has meant a successful winter's campaign instead of half the work being accomplished. As far as I personally am concerned, I thank God for two such fellow-helpers.

In two weeks from our arrival Mr. Hester, Mr. Hoare and the Copper Eskimo boy, Higluk, set out for Bathurst Inlet, taking a native sled and six dogs. Our friend, Mr. Hester, deciding to lose no time in setting about his new task.

Forty Below Zero With an Oil Lamp.

I would like to take this opportunity of calling attention to the sphere of work being developed by Mr. Hester. Apart from one sled visit in 1915, during our first year here, his task lays amongst virgin soil. This winter the weather has not been so bad as far as blizzards are concerned, but the thermometer has stood low for weeks at a time. Yet throughout all the winter Messrs. Hester and Hoare have pushed on visiting camp after camp, and remember that at night when weary, their camp has been a snow house with an oil lamp to warm them at 40 below zero, a camp-fire being rare as drift wood is scarce. Again, remember they have depended on the food of the country as our food supply was low. I have no doubt that Mr. Hester will send his own report of his work, but I mention enough to enable you friends at home as you sit in your comfortable houses to realize that your real and sincere prayers and sympathy are needed on behalf of Mr. Hester, for as he himself says, it is the most difficult task he has yet attempted.

Next summer he hopes to take his food supply in east by boat and thus save a good deal of sled work, in other words, to duplicate our own experience here of the past few years. We all confidently expect great things of him, as his grip of the language and Ungava experience will enable him to get down to immediate work. Let us pray for him continually.

The other day an amusing story came to hand concerning Mr. Hester. When calling at a native camp near here a certain man had just caught a seal, and Mr. Hester gave him some oatmeal to put in the soup so as to add his quota to the feast. After the Mission party had passed on this man caught no more seals for a time, upon an investigation (I suppose from the Doctor), the cause was said to be the putting of white man's food into the seal soup.

Translation Work.

This winter a great deal more work has been accomplished, both in evangelization and language work. A first draft copy of St. Mark's Gospel being nearly completed, parts of the order for Morning and Evening Prayer and some new hymns. In this connection we wish to express our thanks to the Moravian Brethren for their kindness in supplying us with copies of their various works in Eskimo, and also to our own veteran worker, the Rev. Dr. E. J. Peck, for language assistance; Mr. Hester has also been helpful. Several days during our fall trip when capped for head winds we would continue our work on St. Mark. This does not look like the pictures one sees of a missionary dressed in his Sunday clothes translating the Scriptures in a comfortable house.

With reference to the question of food, our chief help has been a cache left in our care by the Canadian Arctic Expedition mainly consisting of oatmeal. We, of course, have not had a variety, but by helping each other, both Mr. Phillips of the Hudson's Bay Company and ourselves have not as yet had to tighten our belts. The natives also have been starving several times this winter.

Both during my absence and since Mr. Phillips has rendered us valuable help, in fact it is a matter of devout thankfulness that where there are only our two outfits that we get on so well together; the presence of Mr. Phillip's wife has also helped to make life brighter.

Fuel Forty Miles Away.

The work of sawing and splitting wood this winter has been very easy, for as soon as a piece is sawn it automatically splits as it falls to the ground, being of such a splendid quality. Mr. Phillips has been compelled to wood for 40 miles along the coast by sled this winter, whilst he kindly permitted us to wood a shorter distance, as we had less dogs.

We were all sorry that our true friend, Bishop Stringer, was not able to visit us, but the writer feels deeply indebted to him for his tactful advice and spiritual help given at times of difficulty. When the Canadian Arctic Expedition were here one member of the party used to take soundings with a lead line either from the edge of the ice or through it. One native this winter said he wished he knew where that man threw all the lead as he would try to get it for bullets.

Magic to Snare the Wind.

At one camp where Mr. Merritt was staying he proposed a service on Sunday in the largest house, namely, the dance house. They asked him if he would make the weather good for sealing.

(Continued on page 528.)

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Managing Editor
Phone: Main 5239.

Correspondence

A BIDDING PRAYER.

Sir,—May I suggest through your columns that a form of Bidding Prayer (adapted to Canada) be inserted in our Revised Prayer Book? I make this suggestion, because there is more in that 1603 canon than at first appears. It really represents a permission for a non-liturgical form of service—a sermon prepared by a prayer on the lines laid down, practically extempore prayer. And I understand this custom is much older than 1603. In our cry for greater freedom and variety in our evening services, why not first use the freedom and variety we already have? The canon, of course, implies Evensong said at an earlier hour.

T. G. Wallace.

OUR THEOLOGICAL COLLEGES.

What Must They do to be Saved.

Sir,—I wonder if the hearts of the members of the boards of our Theological Colleges are stirring within them, as are the hearts of their well-wishers, as to the function which these Colleges are in the future to perform in the general economy of our national life, and as to the best method by which this function may be performed. To an outsider it seems impossible that they will be able to go along in the old way, merely as schools for the training of men for one special branch of Christian service, the branch at present dignified by the distinctive name of "the Ministry," a service largely vitiated by a false assumption and the limitations imposed upon the freedom of thought and action, by the Prayer Book or by tradition.

Men returning from the war will bring with them enlarged views of the meaning of Christian service, and there is little reason to think that there will be any keen desire, on the part of the thoughtful ones, to bind themselves down into the well-worn theological ruts of the past. Unless, then, the Colleges make some effort, and that soon, to meet the new conditions, they may find themselves, in the matter of students, after the war, either limited to a supply of poor material, or with none at all.

One supreme lesson we are learning these days, if our sacrifices are not to be in vain, is that all our social activities are forms of service, national, human, and divine, with the wages of such service—life; or they are sin, with the wages of sin—death. Men

for themselves "treasure on earth," or "treasure in heaven." We can devote our lives to the appropriation of material things for our own selfish use, for ourselves; we can ask God to "give me the portion of Thy substance that falleth to me," and then seek to get away somewhere, out of His sight, to spend it. Or we can devote ourselves to the laying up of spiritual things, the spirit of love, the spirit of vision, the spirit of service, the capacity for the production and the use of the necessary things of life in the interest of society, and so share the Eternal Life of God. From this we gather that the field of service is as broad as life itself.

What is wrong with our Colleges? The fact that they are separated from the rest of the life of the people. The clergy are trained to be a class apart; they have a special dress demanding reverence and implying superiority, as if it were better to serve God as a clergyman than as an ordinary, righteous, honest man. Our Lord came amongst men as a layman, one of themselves. He worked amongst them and with them, and so he knew what was in them, and also knew their blindness and their needs.

What are the theological colleges striving to do? To prepare men to spread the Gospel, the good news that God loves all men and wishes to make the best of every one of them—in every way to "save" them. How can they best perform this function? Not surely by creating a class mentally and socially apart, a class to which an intending "minister" must give himself, body and soul, before he really quite knows what he is about, and, in this way, so separate himself from the common life, that he becomes one of the last to "know what is in man." I recently had the pleasure of listening to one of our missionaries on furlough from India, a very human person, and also a very modest man, so I will not give his name. He was telling us that he is sometimes asked what was his method of teaching and his reply was: "Well, we don't do a great deal of preaching; nor do we discuss much about the philosophy of Christianity, the native fellow thinks he can do that kind of thing better than we can. We just do things." Some of his hearers happened to know what this "doing things" meant. It meant doing all he could towards cleansing the lepers; giving sight to the blind; healing the broken-hearted; feeding the hungry, etc. By doing these things he managed to show the people that he had access to some source of life and power from which they were shut out, and they were then interested to know what this source was. This missionary's method appealed very much to his hearers, and there is every reason to believe that this method carried out in the every-day life of Christians will be the only one that will impress our people at home with the vitality of Christianity. There are hundreds of young men and women to-day seeking to know what are the Christian ideals and how they can be applied, and to know what is their own part in this great work—the work for which the Church itself exists, the realization of the mind of Christ upon earth.

If Canada is to reap from the sacrifices of the war, the fruits of sacrifice, justice, liberty and righteousness, in commerce, in industry, in education, in politics, then our whole social order must be Christianized. The experiment of sending out amongst us a few men, of a superior order, to preach to us from above, has failed, although individual men may have succeeded, and the sooner the failure is recognized by the Church the better.

The urgent question to-day is, how can the spirit of service which is moving amongst us be made use of, so that the great work of furthering the Kingdom of God on earth may be accomplished? Here is a suggestion: Let the Colleges open their doors, not only to those seeking to enter one

order of service, but to all who are seeking the light of Christianity upon the problems with which men in the world are faced to-day. Let them become centres for study and research where the one object would be the discovery of the will of Christ towards men, and where all discussion would be free and unfettered. Here candidates for the priesthood, candidates for the work of social welfare, for parliament for the city council, school teachers, doctors, lawyers, commercial men, employers and employed, could meet together for the discussion of all the problems of life in the light of the Christian revelation. Here, too, all our young and enthusiastic men and women, who wish to devote their lives to the service of God and feel no call to "the ministry," could make themselves familiar with the Christian basis of the many branches of social welfare work which are calling to-day, and will call more urgently to-morrow, for skilled workers.

What then must our Theological Colleges do to be saved? They must "repent," turn round, leave their present isolated path, and, making over many of their activities to the different faculties of the Universities, become "baptized" in the Name of the Lord Jesus—i.e., immersed in all that that Name stands for and reveals of the intensely human, infinitely broad, Spirit of our Lord. In this way, they might become centres for the inspiration, and the Christian education, of men and women going out into the world and wishing, in whatever path they may choose, to serve the Lord of all Good Life.

W. F. Clarke, M.D.

A NONCONFORMIST ON PRAYER BOOK REVISION.

[Abridged.]

Sir,—In more than one of my too numerous letters in your paper I have stated my belief that our friends of other communions would be sorry to see us scrap many excellent things which they hope, some day, to share with us in the happy day of reunion to which we should all be looking forward. I find this idea fully confirmed. To-day I have been reading a letter, written by a thoughtful and prominent English Nonconformist on these propositions. Mr. Henry T. Hooper, of Bingley. He writes as follows:—

"When an old garden is being overhauled there is always reason to fear that the discovery may be made too late that something not only old, but also valuable, has been displaced irreparably. . . . We Nonconformists have been accustomed to look over the wall, and have learned to love some of the very things which you talk of uprooting. . . . Your Prayer Book, if you only knew it, is as venerable as your churches and cathedrals. . . . The words are too familiar. We want terse, plain language, no archaic expressions, fresh and new—the language of the day. Indeed! Then do you propose to translate Shakespeare and Chaucer also? Is Bunyan also to speak the language of to-day? If you want to deal in stocks you must learn the language of the Stock Exchange. The brokers will never speak the language of the street. But the prayers have, by constant repetition, become too familiar to be interesting. Really! The sunrise has been repeated many times, but it has not lost its interest for people who realize it betokens the love which is new every morning. There is no need of change. We, not the Prayer Book, need change. We Nonconformists are looking over the wall into your garden—the wall which may be pulled down some day. We are doing more than that: we are actually trying to grow some of those old plants which some of you want to uproot. . . ."

Progress of the War

Tuesday.—August 6th—Heavy artillery activity along Aisne, east of Soissons. "Quiet day" elsewhere. Foch made "Field Marshal."

Wednesday.—August 7th—British line advanced to depth of 1,000 yards on five-mile front in Lys sector. British troops have landed at Vladivostok.

Thursday.—August 8th—British offensive on twenty-five mile front, from Albert south to Montdidier. Ten thousand prisoners and 100 guns taken.

Friday.—August 9th—Drive continues. Great havoc inflicted on enemy troops and material. The total is now 17,000 prisoners and 300 guns. Canadians and Australians particularly mentioned. Rosieres captured, Chaulnes threatened.

Saturday.—August 10th—Montdidier and Chaulnes captured. Total estimated to be 40,000 prisoners and 500 guns.

We find it more difficult to pray than preach. Occasionally we find ourselves preaching when we supposed we were praying."

Mr. Editor, while, perhaps, some of us would not go as far as Mr. Hooper, one would fancy such views as these, freely expressed by English Nonconformists, would stay the hand of some of our violent extremists.

Wm. Bevan.

Niagara Falls, Ont.,
August 6th, 1918.

PRAYERS FOR THE DEAD.

Sir,—Bishop Harold Browne's great book on the XXXIX. Articles has long been a standard text on Church doctrine. He treats "Prayers for the Dead" under Article XXII. "Prayers for the dead," he says, "were in process of time in the Roman Church converted into prayers for souls in purgatory. At the beginning of the Reformation it was first proposed to eradicate all traces of this doctrine from the Liturgies, but to retain such prayers for the dead as were accordant with primitive practice and belief. . . . The Reformers afterwards fearing, from what had already occurred, that such prayers might be abused or misconstrued, removed them from the Burial and Communion Offices. . . . Of all passages of the Canonical Scriptures, 2 Tim. 1: 18 is the only one that has any appearance of really favouring prayer for the dead."

Some commentators (like Grotius) thought Onesiphorus was dead. Harold Browne calls this passage "the single doubtful one" which can be urged in favour of prayer for the dead. It is well to have the issue stated so simply and clearly by one of the great Church doctors.

Verus.

The publication of the revised Mandarin Bible in China marks an important stage in the history of missions in that country. There are innumerable dialects in China, some of which may almost be regarded as distinct languages, but of the people who can read at all probably three-fourths will be able to understand this Bible in Mandarin Chinese. The present revision was decided upon as long ago as 1890, but the task of revision was laborious, and its completion is only just announced. It has been published at the joint expense of the British and American Bible Societies. One out of the original revisers has lived to see the completion of the work.

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Church News

Preferments, Appointments and Inductions.

Tackaberry, Rev. S. F., Rector of Kitley, to be Rector of Newboro'. (Diocese of Ontario.)

Martin, Rev. H. D., Curate of Holy Trinity Church, Winnipeg, to be Rector of St. George's Church, Crescent Wood, Winnipeg. (Diocese of Rupert's Land.)

Seeker, Rev. E. J., Incumbent of Russel, Man., to be Rector of Selkirk and Mapleton. (Diocese of Rupert's Land.)

Johnston, Rev. W. R., Rector of Killarney, to be Rector of the united parish of Belmont, Ninette and Langvale.

Robinson, Rev. E. E., Incumbent of Waswada, to be Incumbent of Ninga and Desford.

Bell, Rev. A. E., Rural Dean and Incumbent of Ninga, to be Rector of Killarney. (Diocese of Rupert's Land.)

The General Synod.

Notice is hereby given, by order of His Grace the Primate, that the General Synod of the Church of England in the Dominion of Canada is summoned to meet for its Eighth Session, in the City of Toronto, Ont., on Wednesday, September the Eleventh, 1918.

The Session will commence with Divine Service in St. James' Cathedral, corner King and Church Streets, Toronto. Members of the Synod will meet in the Parish House at 10.30 o'clock a.m., and will walk in procession to the Church for the service at 11 o'clock, which will consist of Morning Prayer and the Holy Communion. The Sermon will be preached by the Right Rev. J. N. McCormick, LL.D., Bishop of Western Michigan, U.S.A.

The Synod will meet for the transaction of business at 3 o'clock p.m. The Upper House will hold its sessions at St. James' Parish House, and the Lower House in the same building, corner of Church St. and Adelaide St. E.

In accordance with the regulations prescribed in the Permanent Order of Proceedings, the members of both Houses will assemble in the main hall, St. James' Parish House, "the Bishops being habited in their robes and the Clergy in gowns and hoods." The President of the Synod, after he has taken his seat, will inform the Lower House with regard to their place of meeting and direct them to elect their Prolocutor.

On the second and subsequent days of the Session there will be a celebration of the Holy Communion at 7.30 a.m. in St. Alban's Cathedral, Howland Ave. The Synod will meet at 9.30 a.m., and will proceed to Morning Prayer at St. James' Cathedral. After Prayers, the business of the Lower House will begin at 10 o'clock, unless otherwise ordered by the House; mid-day adjournment from one o'clock to half past two p.m.; and the business, except the work of the Committees, shall conclude at 5.30 p.m., at which hour the House shall proceed to St. James' Cathedral for Evensong.

The third day of the session (Friday, September 13th) will be devoted to the work of the Missionary Society of the Church of England in the Dominion of Canada (Canon II., section 4).

The fourth day of the Session (Saturday, September 14th) will be devoted

to the consideration of the Report of the Sunday School Commission, and of problems connected with the religious instruction and church training of the youth of the Church in Canada (Canon VII., section 10).

The morning of the sixth day of the Session (Tuesday, September 17th) will be devoted to the consideration of the Report of the Council for Social Service, and of problems connected therewith, and all questions of general policy determined (Canon XIV., section 7).

N.B.—The members of the Lower House are urgently requested to be in their places at 3 o'clock in the afternoon on Wednesday, September 18th, in order that a quorum, which consists of not less than a majority of the members of each order, may be present and the House properly constituted.

They are also reminded that, in accordance with a resolution adopted at the fourth session, they must be prepared to spend at least a fortnight in attendance at the regular sessions in order that due deliberation and thorough discussion may be given to all matters upon which the Synod is called to legislate.

The attention of the Clerical Delegates is called to Section 2 of the Permanent Order of Proceedings, which requires them to be habited in gowns and hoods when in attendance at the sessions of the Synod.

A Cheering Greeting to Our Overseas Canadian Bishop.

Two Mortgages Reduced.

At Central Park, B.C., last month, when the Bishop of New Westminster paid his first visit since his return from overseas, the congregation presented him with an address which was eloquent of their loyalty in deeds as well as words. After congratulating him on his honours, the address continued: "Not with any false pride but with humble thankfulness, we rejoice to be able to tell you of the success which has attended our efforts in the work of the parish, and of the gifts which have been presented to the church since your last visit. We have voluntarily relinquished one-half of the grant from the Diocesan Mission Fund for this year and hope soon to do without the grant altogether. We have reduced the mortgage on the rectory by \$150, thanks to the splendid work of our W.A. The mortgage on the church extension has been reduced by \$100; and all our financial obligations have been met to date. The beautiful carved oak lectern before you was presented for the Glory of God by Mrs. W. J. Conway, in memory of her son who paid the supreme sacrifice at Vimy Ridge. You will be glad to know that among the many men whom you have confirmed at the front, were two from our parish; one of whom has since laid down his life, and the other has recently returned. We trust that our prayers for a righteous and abiding peace may soon be granted, and that you may be spared to return to your diocese for many years of work among us. Meanwhile, we would assure you of our continued love and loyalty to you as our Bishop and the Church we all love so well."

The address was signed by Rev. W. R. George (Rector) and W. H. Bennett, C. F. Chaffey (wardens). Other gifts mentioned in the address, an alms bason, chancel chair, a carved oak reredos, a re-table, hangings and curtains, combine to make the church at Central Park one of the best appointed in the diocese.

King's College Advance Movement in the Deanery of Kingston, N.B.

Canon Vernon, the organizing secretary of the King's College Advance Movement, spent the month of July

in the diocese of Fredericton in the interests of the College and its work, visiting nearly all the parishes in the Deanery of Kingston and meeting everywhere with a ready response. He spoke on the College, its work and its needs at 16 different places in the Deanery. The total subscriptions for the Deanery to date are \$4,122. Rothesay itself gave nearly \$1,000. Other canvassers are being sent to the parishes of Johnston, Waterford, Cambridge, Springfield, Upham and Greenwich. Canon Vernon will spend the month of August in the parishes of the eastern shore of Nova Scotia.

The total subscriptions to the Advance Movement to date amount to \$76,000, of which \$21,000 was subscribed in the diocese of Fredericton.

Church Prosperity in the West.

The parish of the Blessed Virgin, Bassano, in the diocese of Calgary, has already this year paid off nearly a third of the mortgage of \$1,000, which it has had for several years upon its excellent church building. The parishes of St. Alban's, Brooks' and St. Michael and All Angels', Strathmore, all for the present under Rev. A. C. Swainson, are steadily meeting their obligations.

The United Churches in Northern Ontario and Anglicans.

The South Moosonee clergy held their bi-monthly meeting at Porquis Junction on Monday, July 29th. Seven of the nine active parishes were represented by their clergy or missionaries and Rev. J. D. Paterson, of St. Mary the Virgin, Toronto, was also present and preached at the corporate communion service, with which the day's proceedings began. Rev. R. C. Pitts being celebrant. Mr. Paterson also spoke about the Social Service Council's interest in the development of Northern Ontario. Rev. R. A. Cushing, B.A., of Timmins contributed a useful paper on "Our Relations with the United Church Ministers and People." Each delegate contributed something of practical value out of his parochial experience in the discussion of this topic. The United Church—Methodist plus Presbyterian—is in experiment in Northern Ontario and an aggressive propaganda is being pushed by them. It was resolved to make a simultaneous appeal in the district for increased interest in and support of the M.S.C.C. at the harvest thanksgiving season about October 1st. Also to secure, if possible, transfer certificates or other credentials of Churchmanship from the immigrants who are continually "coming and going." At meal hours and other intervals the visitors enjoyed the kind hospitality of Archdeacon and Mrs. Woodall. In the evening there was a public service at St. Stephen's Church for the double purpose of commemorating the disastrous fire of July 29th, 1916, and also of dedicating a beautiful altar given by members of the congregation of St. Mary the Virgin, Toronto, and a lectern given by other friends to replace those destroyed by the fire. The church was filled and an impressive service conducted by Archdeacon Woodall and Rev. R. C. Pitts, of Cochrane, who preached from Ezekiel 11: 16: "I will be to them a little sanctuary in the country where they are come." Referring to the occasion he said: Here is such a "little sanctuary"—little indeed—so little that beside St. Paul's Cathedral or Westminster Abbey, it would hardly be seen—but still a sanctuary. It has been built by you and your friends. It is your sanctuary. Every gift that has been made to it, great or small, tangible or intangible, material or spiritual makes the giver a shareholder. Upon the shareholders depends its prosperity or failure, its sanctity or

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otherwise. And you have dedicated it with your gifts to God. "All things come of Thee, O Lord, and of Thine own have we given Thee." Certainly without Him we can do nothing. In conclusion, again, God is a Spirit. He is the Sanctuary within the Sanctuary, the Holy of Holies. The veil of the Temple has been rent and by the new and living way opened by our precious Redeemer and commemorated in this little sanctuary, we, too, may have access thereto in this country to which we are come. The next meeting of this very much alive association will be held at Iroquois Falls in September, the Rector of this place, Rev. A. Marchant, being secretary-treasurer.

Four Thousand Dollars Extra in One Year.

By special freewill offerings during the past year the congregation of Christ Church, Meaford, raised \$4,000 to pay off all existing debts of the parish, so that the church could be consecrated by the Bishop of Huron on the Eighth Sunday after Trinity. There was a large congregation present and the clergy officiating with the Bishop were Rev. Rural Dean Berry, M.A. (Rector), Rev. Canon McCarroll, M.D., of Detroit Cathedral and Rev. R. Seaborn, M.A., Rector of St. Cyprian's, Toronto, the latter acting as the Bishop's Chaplain and reading the "Sentence of Consecration." The petition for consecration was read by Mr. F. H. Finley (Rector's warden) and presented to the Bishop at the church door. The Rector presented to the Bishop various legal documents, "to be held in trust for the parish of Christ Church by the Synod of Huron," including a deed of grant from Jesse T. Purdy, dated 17th July, 1861, donating the land on which the church and school house have since been built, to the diocese of Huron. The Bishop, in the course of an eloquent and impressive sermon, commended the congregation for their zeal and liberality in paying off all existing debts for the Sunday School building, current expenses, etc.

In the afternoon of the same day the Bishop administered the apostolic rite of Confirmation to a class of 27 candidates presented by the Rector. The majority of the candidates were married people, and seven of them had formerly belonged to other communions.

Splendid Reports Regarding Yukon Schools.

Rev. Amos Njootli has done considerable travelling during the last few months, visiting the Indians at different places. His nephew, Jacob Njootli, teaches the day school in English at Rampart House. He recently started on a journey to Fort McPherson to meet his sister. John Tizya holds service for his people at Tizya village at Old Crow River, while Murdo Baalam teaches the English school when the children assemble at this place. The Rev. Benjamin Totty, of Moosehide, left in July for an extended visit to Rampart House, going by way of Fort Yukon. He took charge during the trip to Rampart House of Thomas and Alice Njootli, son and daughter of the Rev. Amos Njootli, also David Kwatlatyi and Moses Tizya, all four of whom are returning to their homes after attending the Indian Boarding School at Carcross. These four children stayed at Dawson from Saturday

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morning till Sunday afternoon to make connection with the boat going to Fort Yukon, and it is encouraging to know that their behaviour and general manners were such as to bring credit on the school. One lady, who resides in Dawson, a non-Anglican, wrote a letter to the Bishop, remarking on the change a few years in the school had made, and assuring him of her interest in the work, and her prayers for its success.

Mr. Hawksley, the Government Agent for Indian Affairs, held the annual examination at the Indian Boarding School at Carcross, the first part of July, and reports excellent progress made by all the children, the average mark for the whole school being 85 per cent.

A Parish from the Rocky Mountains to Alaska.

Rev. W. G. B. Middleton, who was ordained priest last month by Bishop Stringer, has since paid a visit to Carmacks and spent some time at Little Salmon, from which place he proceeded up the Pelly River, to the Ross River Post on the steamer "Kluane," a distance of some 300 miles. Mr. Middleton's headquarters are at Carmacks, but as he himself says, his parish extends from the Rocky Mountains on the east to the Alaskan boundary on the west.

Miss Kathleen Martin has conducted school regularly and had a very good attendance while the Indians were at Selkirk during the spring and summer. She was assisted by Jonathan Wood, of Moosehide, who conducted services for the Indians in their own language. The Rev. W. Middleton visited Selkirk during the month of June, and performed baptisms and marriages, besides holding services both for the white people and Indians.

Successful Native Teacher at Mayo, Yukon.

Julius Kendi has had charge of this Mission during the past year. Mr. Hawksley, who visited the place in the month of June, reports good progress both in the school subjects taught by Julius and also in the matter of cleanliness and of appearance, as well as neatness in and around the village. He states that this is a tangible proof of the energy of the native teacher. Bishop Stringer made one of his characteristic trips during the first part of July, from Dawson to Mayo, 240 miles each way, to visit the Indians and white people at this place. The Bishop expects to ordain Julius Kendi to the Order of Deacons on the last Sunday of July.

Indian Camp at Moosehide.

The Peel River and Upper Porcupine Indians arrived in a body on July 15th for their annual summer visit to Moosehide, Yukon. About four days out they stopped for some time to hunt, as they were practically out of provisions and their dogs were starving. They were fortunate enough to get about 100 caribou. This sounds a great many, but in a few days, the meat which remained after the 60 or 70 Indians and the 100 or more dogs had satisfied their appetites, had been transformed into dried venison, and they started on once more. For the greater part of the year, these Indians

live in the mountains and only come to Moosehide and Dawson twice, and some of them once a year to trade, and to get further instruction in Christian teaching. They seem to appreciate very much the privilege of worshipping in church and of receiving the sacraments. Joseph Kunnizi and Richard Martin, the two native Catechists, accompany the Indians in their wanderings, and hold regular services wherever they may be. Daily services are held by the Catechists while the Indians are all assembled in Moosehide. The Bishop holds services for them on Sundays during Mr. Totty's absence. James Wood, a graduate of Carcross School, teaches the English day school.

Typhoid Epidemic at Herschel Island.

The latest reports from Rev. W. H. Fry tell of a serious epidemic of what seems to be typhoid fever. Mr. Stefansson was one of the first to be taken down. He has since been able to proceed to Fort Yukon, having been met halfway by Dr. Burke, of the Fort Yukon Episcopal Mission. He has since been a patient of the hospital at that Mission. Constable Lamont died of the disease at Herschel Island and also a number of Eskimos whose names we have not yet learned. Mr. Stefansson lived in the police barracks at Herschel Island for a time and afterwards occupied a little house fitted up for him by Mr. Fry close to the Mission House. We are anxiously looking forward to hearing again from Herschel Island, and hope and pray that the epidemic has abated.

Welsh Mission in Hamilton.

The members and friends of the St. David's Welsh Sunday School at Hamilton, gathered recently to surprise Mr. William Davies, superintendent of the first Welsh Sunday School in Hamilton, on the event of his 67th birthday. Mr. Davies was presented with a beautiful initialed umbrella, and Mrs. Davies was given a shower of handkerchiefs. Rev. W. J. Samuel, the Rector of the mother church of St. Stephen's, made the presentation and gave an address in the Welsh language, to which Mr. Davies ably and feelingly responded. The evening was spent in singing Welsh songs and hymns, after which refreshments were served.

The Lennox Mills Bursary.

The Executive Committee of the diocese of Ontario has received \$5,500 in Victory War Bonds, 1937, as a gift to the diocese from Mrs. Lennox Mills to found and endow "The Lennox Mills Bursary," as a memorial to the late Bishop Mills. The deed of gift provides that the interest shall be enjoyed by some deserving student at one of the Universities preparing to take Holy Orders. The Bishop, the Dean, and the Chancellor of the diocese are appointed trustees for all time.

Bishop Farthing at Remembrance Day Service.

At the Cathedral, Montreal, on Remembrance Day, the Bishop preached at the morning service. In the course of his sermon the Bishop said that he saw a menace in war-time prosperity, which, he declared, had brought the means of added luxury, instead of sacrifice. Canada, he said, had entered the war with high ideals. Popular opinion would not then tolerate the idea of a man becoming rich out of the catastrophe. Now, he asked, was he wrong in thinking these ideals had been rather lowered? The withdrawal of so many men from industry and agriculture meant abundant employ-

ment for everybody, with the result that the working men, as well as the employers, were better off than before the war. He roundly denounced profiteering, and pleaded for fair treatment all round, so that the returned soldiers should not feel that their sacrifice had been thrown away. Despite the danger in which Canada stood, however, he thought that there was much to hope for from the better part of humanity which was struggling for mastery and expression.

The New Rector of Newboro'.

The Bishop of Ontario has appointed the Rev. S. F. Tackaberry, Rector of Kitley, to be Rector of Newboro'. Mr. Tackaberry was formerly Incumbent of Easton Corners and Jasper. He was ordained in 1913 by the Bishop of Ontario.

A Cobourg Rector is Chaplain.

Rev. F. J. Sawers, M.A., Rector of St. Peter's Church, Cobourg, left last week to report for duty as Chaplain with the overseas forces. The Cobourg Citizens' band and a large number of citizens were at the railway station to bid him God-speed and a safe return. He was presented by the W.A. of St. Peter's Church with a Chaplain's outfit.

Remembrance Day at Historic St. Paul's, Halifax.

The special services at St. Paul's, Halifax, were all in keeping with the great day celebrated. One feature was the music, Mr. Clark playing at the morning service the unique Japanese national anthem, and in the evening the wonderful Belgian anthem, so magnificently expressing the national aspirations of that martyred nation. At the morning service the naval and military forces were represented by both officers and men. The texts selected by Archdeacon Armitage for the occasion had a unique significance. In the morning it was the message of Admiral Jellicoe, which he framed in words from the ancient Chronicles of Israel: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him; with him is the arm of flesh; but with us is the Lord our God to help us, and to fight our battles." The evening text was no less significant, and was the message of the great soldier, Sir William Robertson, which he expressed in the words of the sweet singer of Israel: "Some trust in chariots and some in horses; but we will remember the name of the Lord our God." The Archdeacon gave a survey of the four years of war, since the day of the great resolve on August 4th, 1914, to stand on the side of righteousness and truth, and to do battle at whatever cost for the right. It was the greatest day in the annals of our race, and deserves to be kept in perpetual remembrance. In closing, the Archdeacon said: "We remember the sublime courage of our sailors and soldiers, and not less worthy of our thought the noble spirit of our women and their absolute devotion to every good work. Above all, we remember afresh the providential care and gracious provision of our God, and re-dedicate ourselves to His service, in the cause which is His, even that of righteousness and truth."

A Church Seventy Years Old to be Demolished.

The old church of St. Helen's, Fairford, Man., which for seventy years has been the spiritual home of the Indians in that district and an ancient landmark, is no more. The Archbishop of Rupert's Land, during his

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recent visitation to the parish, ordered it to be taken down on account of its unsafe condition, and a new church is now in the course of erection on the original site.

Public Prayer Service at Gananoque.

The Remembrance Day Intercessory service, held Sunday evening, August 4th, the fourth anniversary of the war, in which the pastors and congregations of the Anglican, Presbyterian and Methodist Churches of Gananoque united, was an impressive one. The attendance numbered close to a thousand persons, and for the most part the spirit of the occasion was entered into heartily and reverently by all. The singing was led by Prof. Meredith's orchestra, the hymns selected being particularly adapted to the occasion. Rev. C. E. Kidd, the Presbyterian minister, read the proclamation of the Lieut.-Governor, and Rev. W. S. Lennon, the Methodist minister, led in an earnest prayer for the deepening of the spiritual life of the nation and read the sublime Psalm: "He that dwelleth in the secret place of the Most High." Rev. Walter Cox, Rector of Gananoque, delivered the address of the evening, taking as his text Heb. 13: 18-19. The speaker read special Collects of the Anglican Church. The meeting closed with the National Anthem and the Benediction. While the collection was being taken Rev. C. E. Kidd read the following resolution which the meeting endorsed: "That on this, the fourth anniversary of the declaration of a righteous war, this meeting of the citizens of Gananoque records its inflexible determination to continue to a victorious end the struggle in maintenance of those ideals of liberty and justice which are the common and sacred cause of the allies." The collection, after the expense of printing the song sheets was deducted, amounted to \$35. This was turned over to the King's Daughters to be used for assisting soldiers' dependants.

A New Parish Hall to be Built in War Time.

The corner-stone of St. Barnabas' Parish Hall, Chester Ave., Toronto, was laid with fitting ceremony by the Bishop of Toronto, assisted by Canon Dixon, and Rev. F. E. Powell, Rector, on August 6th, before a large gathering of parishioners and friends. The band of the Salvation Army, Riverdale Corps, rendered the musical portion of the service. The Bishop, in a brief address, outlined the history of the parish, with which he stated he had been in close touch since its inception in 1905, when he inducted the first Rector, Rev. Frank Vipond. He had followed its career of progress with interest, until the removal of the church to its new site in 1910, and the induction of the present Rector, Rev. F. E. Powell in 1912, through whose untiring energy the new parish house was erected. The Bishop paid tribute to the members of the congregation, who, notwithstanding the great and terrible war, believed that the things of the Kingdom of God must not stand still. "You put the things of the Kingdom of God to the forefront and the building of the parish house is the belief of your faith in God," he said. Rev. F. E. Powell said: "When the new building is completed we expect that there will be no debt outstanding." Mr. H. R. Frankland, chairman of the building committee, who presided, presented

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have dedicated to God. "All O Lord, and of given Thee." Cer- we can do noth- again, God is a ctuary within the of Holes. The as been rent and g way opened by er and commem- nctuary, we, too, thereto in this are come. The very much alive held at Iroquois he Rector of this ant, being secre-

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Regarding Yukon

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the Bishop of Toronto with a silver trowel in commemoration of the event. Amongst those present on the dais were Messrs. C. A. E. Colwell and T. R. Hughes, the two wardens, Canon Morley and the Rev. W. Westney.

New Rector of St. George's, Winnipeg

The rectorship of St. George's Church, Crescentwood, having become vacant owing to the resignation of the Rev. J. J. Roy, Rector for the past thirty years, has lately been filled by the appointment of the Rev. H. D. Martin, formerly of Holy Trinity Church, Winnipeg. Mr. Martin was born in London, England, graduating from Wycliffe College, Toronto, in 1916. He was junior Curate for a few months at St. James' Cathedral, Toronto, and was assistant to Rev. R. P. McKim at St. Luke's Church, St. John, N.B. For the past 18 months he has been in charge of the work at Holy Trinity, Winnipeg. Mr. Martin has always been a close follower of athletics in all its branches, and will, undoubtedly, be welcomed by the younger members of the community. Arrangements have been completed by which he will assume his new duties on the first Sunday in September.

Comforts for Washago Boys.

At Washago last week \$182 was cleared by a lawn fete at "The Pines." The booths and sketches were managed by the Ladies' Aid and Girls' Auxiliary of St. Paul's; \$85 of the proceeds was spent on sending comforts to the village boys now overseas. Twenty-three boxes were packed by the members of the Guild and Auxiliary. Rev. W. E. Mackey is the Incumbent of the parish.

Notes from Rupert's Land.

About \$500 was raised in the diocese of Rupert's Land for the M.S.-C.C. Emergency Fund, but it is hoped that the many parishes not yet heard from will increase this amount.

Rural Dean Parker, of St. Mary's Church, Portage la Prairie, is spending his holidays at Delta.

City clergy are holidaying generally: Rev. Geo. Horrobin, of St. Jude's, at Gull Harbour; Rev. Percy Heywood, of St. Alban's, at Oak Point; Rev. A. S. Wiley, at Winnipeg Beach. Rev. Jacob Anderson, of Stonewall, has gone to Norway House, Lake Winnipeg.

The Rev. E. J. Seeker, formerly of Russel, Man., was inducted into the parishes of Christ Church, Selkirk and St. Clement's, Mapleton recently, by the Ven. Archdeacon Thomas. Rural Dean Baldock, of St. Paul's, Middlechurch, was the special preacher.

Rev. J. P. Smitheman is spending his holidays in the city and expects to remove to The Pas in the middle of August.

The district known as Brooklands, west of St. Thomas' Church, Weston, has been opened as a centre for Anglican services by Rev. W. A. Wallace. The Sunday School is already in a flourishing condition with an enrolment of 64 scholars.

The old church ferry at St. Peter's, Dynevor, Man., which for many years carried the congregation across the Red River at the call of the bells, has been superannuated and in its place a large boat, capable of seating 25 people, has been supplied by the municipality.

A large party of M.S.C.C. lady missionaries on their way to their fields of labour in the farther East were the guests of the Diocesan Executive of the W.A., while in Winnipeg. They were entertained at "Tanhust," the home of Lady Schultz, where they met some of the local clergy and their wives, and were afterwards taken for

a motor ride about the city, later having supper with the executive at Assiniboine Park.

The Lord Bishop of Qu'Appelle was a visitor in Winnipeg on Sunday, August 4th, and preached at All Saints' Church in the morning.

Foxwarren has been joined to the parish of Birtle for the duration of the war. The Rev. T. H. J. Walton will have charge and be assisted by Mr. F. W. Tammadge, lay reader.

One Thousand Worshippers at Winnipeg Beach.

Remembrance Day, August 4th, was suitably recognized throughout this diocese. In addition to the regular church services, special united services were held in the larger centres with distinguished speakers. At the summer resorts the day also received fitting recognition. At Winnipeg Beach upwards of one thousand persons assembled on the C.P.R. lawns for this purpose. A large orchestra led the singing, and Rev. A. S. Wiley, Rector of St. Peter's, Winnipeg, read the prayers. The principal address was given by Capt. the Rev. F. W. Goodeve on "Four Years in the School of War." At Matlock Beach a similar service was conducted in the evening on the lawn of Mr. W. J. Taylor, the crowd of 250 people overflowing on to the sidewalks outside. The service was taken by the Ven. Archdeacon Thomas, assisted by the Rev. Rural Dean Price.

Press Appreciation of the Clergy.

The following is clipped from a paper in a leading city in Canada. It was written regarding a clergyman of our Church: "Yesterday, a Sunday pedestrian entered a quiet little church in the residential district south of Portage, and was just in time to hear a sermon of the kind that remains with one, like a well-loved verse or the cadence of an old song, all through future years. The clergyman was an earnest, unassuming man, more concerned with his message than with attracting attention toward himself; and every word went home. The subject of his short sermon was the man, the worker of apostolic faith and zeal, who is remembered, and is content to be remembered only by what he has done—the man who does not start preaching, for instance, with the ambition of being rated as a Beecher, a Brooks or a Spurgeon, but is wholly concerned with delivering a message that shall abide by reason of its spiritual helpfulness. The Apostles were such men. They are remembered, not as personalities, but only in connection with the Gospels and Epistles they have left—those simple and vivid records of the wonderful events and sayings that marked the beginning of the Christian era. All that we know about, for instance, the first four

Apostles is, that they were fishermen. But the records which they, and the others of the lowly twelve, have left, contain the eternal truths which are the hope of the world, and the philosophy which by its results and effects has proven that it is the only thing destined and worthy to endure. Themselves they are unknown; but by their fruits they are well known."

A Modern Rectory Fifty Years Old.

The parishioners of Trinity Church, at Aurora, Ont., took the fiftieth anniversary of the building of the rectory as an occasion to put the building in first-class shape by the addition of wide verandahs, remodelling and decoration and a new furnace. The Bishop of Toronto officiated at the ceremony of opening the house. This enthusiastic activity is a fair indication of the parish's appreciation of the good work which Rev. P. R. Soanes has done during the past year.

Brotherhood Convention at Northfield.

The thirty-third Annual Convention of the Brotherhood of St. Andrew in the United States is to be held at Northfield, August 14th-21st. The convention leaders include Bishop Lloyd, Bishop Davies, Bishop Reese, Dr. Hopkins of Chicago, Dr. Floyd Tomkins, of Philadelphia. Mr. Walter Kidde is the chairman. The following telegram was sent by the Canadian Branch:—

"To the Brotherhood of St. Andrew in the United States, Greetings. As Allies in the past in the cause of our Great Captain, as Allies now also in the battle for the liberties of mankind, we earnestly pray for the outpouring of the Holy Spirit upon your deliberations and for God's richest blessing upon the Brotherhood. Yours in the Master's service, Evelyn Macrae, Chairman, Executive Committee, Brotherhood of St. Andrew in Canada."

ANXIOUS DAYS IN THE ARCTIC.

(Continued from page 524.)

whereupon he replied only God could do this, and that he would ask Him. This, they thought, was not enough, so, to oppose him, immediately held a dance, followed by a magical performance, to "snare the wind."

I regret to say that Mr. Merritt and Mr. Hoare both are leaving this spring for their furloughs. How all the summer work is to be done I do not know. Whilst I am sorry to see these, my two helpers, go, I know that they need a rest, as I am sure they have never had such a period of hard physical labour as the last four years during the opening up of this

Mission. Do not forget that they will have first-hand information of our conditions here.

This year, owing to a kind gift of Mrs. Whittaker, we have been able to fly our Union Jack on special days.

That brings me to another matter which we all regret, that is, that Archdeacon Whittaker and Mrs. Whittaker have been compelled to leave their work at Fort Macpherson on account of Mrs. Whittaker's health breaking down. To us here, Bishop Stringer and Mr. Whittaker stand as the pioneers of the Mackenzie Eskimo work, men who met conditions far worse than we have had to meet and overcame. Again, we of the East have always had the whole-hearted sympathy and thought of the Archdeacon. As yet their future plans are unknown to us, but we do know that whatever the Archdeacon does it will be God-born, not man-planned. If he does not return, we lose one whose advice was always worth taking notice of. Since the writer has stepped into the work amongst the Eskimo he has experienced great helpfulness from this quiet, earnest worker for God.

It is hoped this spring to pay the first visit to the most northern peoples inhabiting Prince Albert Sound. The total sled distance covered by all members of this Mission this winter is 2,200 miles.

The Late Archdeacon Martell

A Testimony From the Front.

In a sermon preached in France to the troops at the front, the Rev. Capt. J. F. Tupper, B.D., Chaplain of the Royal Canadian Regiment, referred to the late Rev. Dr. G. R. Martell, M.A., D.C.L., Archdeacon of Nova Scotia, and Rector of Windsor, as follows:—

"A great friend has gone hence. Old and young, rich and poor, learned and ignorant, good and bad, of every creed and of every class have expressed themselves thus since the death of Archdeacon Martell. To know him was to experience something that cannot be explained. Though old enough to be my father—and a dignitary of the Church, it was possible, indeed natural, for me to talk and write as freely to him as I would to a school chum. Others found him the same. The longer and the more intimate the acquaintance the deeper grew one's respect for him and for the office he held. His manliness was not camouflaged. He was genuine. His big heart beat true. He worked unceasingly for the benefit of others, whether the narrow-minded thought they deserved it or not, and 'Never closed' was written on the door of his hospitable home. He helped sinners realize that God is love. He told the sorrowful that their Heavenly Father cares. He showed troubled spirits the paths of peace. He bid the downhearted be of good cheer. He gave faith to the doubtful. He greeted all with a kindly heartiness that stamped him at once as the highest work of God, an upright, honest man.

"Titles, degrees, position and exceptional ability did not spoil him nor cause him to worship their gilded images. He made them all shine to the glory of God and for the good of mankind. He did me many a good turn personally, and I am but one of a small army who were 'given a lift' along life's road by him. In scores of minds to-day there are treasured up embalmed memories of kind words spoken and good deeds done by this man who loved to cheer and to help. His entrance into the higher life was indeed an abundant one, and for his life on earth all who knew him will gratefully and reverently give thanks."

When to Make a Will

The time to make a Will is when one is of sound mind and body, with unimpaired faculties. If made under other conditions, exception may be taken to its validity. Once made, it may be changed from time to time if the Testator so desires, but make the Will, and add the changes as circumstances demand. When making your Will, assure your estate of efficient administration by naming this Corporation as Executor.

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The Conversion of One of China's Literati

By the Rev. Llewellyn Lloyd, C.M.S. Missionary at Foochow

I WANT to tell you very briefly the story of one of China's scholars in the province of Fukien, into whose heart the words of Christ stole with all their unique power, until He was recognized as the Pearl of Great Price, and all that life held dear was left for His blessed sake.

When first we hear of this young Chinese student, he was living in a village not far from the hamlet of Hwasang, notorious for the sad massacre of missionaries which took place there in 1895, and he was busily engaged in the study of the Chinese classics, with the hope of gaining the coveted degree of *Sintai* at the ensuing triennial examination at Foochow. He was the eldest son of a well-to-do landowner, whose forebears had been decorated with an Imperial Order for services rendered to a former occupant of the Dragon Throne. This decoration was hereditary, and would in due course be worn by the subject of this sketch; so he was carefully trained and educated in accordance with Chinese custom, and deference was paid him by the rest of his clan.

A missionary passing through his village met this young fellow, and on leaving presented him with a copy of the New Testament. He took it with customary politeness, and when he reached his home put it away on a shelf in his study, and pursued his usual studies of the writings of Chinese sages. Some months later, when he had obtained his degree, he casually took down the "foreign book" which had been given him, that he might see what it had to say for itself. He told me many years later what a marvellous revelation the life and teaching of Christ and of His servants brought to him, and especially how Christ's spoken words appealed to his inmost heart and seemed to lay hold of him with a grip which he could not shake off. After some weeks of irresolution and perplexity he determined to go to the neighbouring city of Kutien, where there was a Christian church, and consult the teacher in charge. This he did many times, but always under cover of darkness, like Nicodemus of old, lest he should be reproached for his intercourse with Christ's despised followers.

At length the time came when this young scholar became thoroughly convinced that Christ was the Saviour of the world, and, therefore, his Saviour—and not as he, like many of his countrymen formerly supposed, an idol worshipped by English people. His next step was a very difficult one for him to take, and we are not surprised that he shrank for some time from taking it. The teacher whom he had consulted, and who had been used by God to lead him into

the Light, urged him to confess Christ openly, whatever the cost; to go home and tell his people that he had determined to become a Christian. It was some months before he gained sufficient moral courage to enable him to do this; but at last he did announce his intention to his father and the rest of his family. It is most difficult for us to understand what terrible consternation there was in that Chinese home, when the eldest son of the house, in whom all their hopes were centred, made this confession. His parents entreated him not to take such a degrading step as that he contemplated. They declared that if he did so they would never again be able to lift up their heads in the neighbourhood. Then, when they found that their son would not be persuaded, they abused him in round terms, and expelled him from their doors, not allowing him any further intercourse with his wife and family. So he became homeless and friendless in a very real degree. For a time he was given a pittance, just sufficient to support him, by the few Christians of the neighbourhood, who were themselves very poor.

Later on, the news of his conversion and his sufferings reached us at Foochow, and we invited him to come to our college there that he might, if he proved satisfactory, be trained as a Catechist. He was very glad to come, and in due course went forth to preach and teach in his Master's name. His former education stood him in good stead, and he made a very successful evangelist. Some years later we felt that we could safely and conscientiously recommend him for Ordination, and it was my great privilege to take him down to Hong-Kong, where he was admitted to the ministry of Christ's Church by the Bishop of the diocese.

Mr. Wei is an old man now, and has retired from active service; but his history proves unmistakably that the Word of God speaks with the same all-compelling voice to the hearts of men in the Far East as in the near West, and that Christ's all-circling arms are stretched out there as here to receive all those who come to Him in penitence and faith.

A few years after Mr. Wei's own conversion, his parents allowed him once more to see his wife and little ones, and by God's grace to win them to a knowledge of the truth; and I well remember admitting them into the visible Church of Christ by baptism in the village where his home is situated and where we had built a small church. It was a most striking scene. The church was crowded with the villagers who had come to see what was going on; in front of them stood the little band of Christian believers; and again in front of them the family of their fellow-villager, who had given up so much for Christ's sake. One by one, those dear to him confessed their faith in our Divine Master and received the sacrament of initiation, and a more quiet and reverent congregation I have seldom seen.—Bible in the World.

"Carry On"

A great many people imagine that the returned soldiers are not trying, but a couple of instances will convince that a majority of them are; and that a majority of them are not only trying, but that a man with a terrible disability can still make good. We have one chap in Canada who had both legs blown off and one eye out. He was a married man with two children. He waddled in to see us, and asked for a course of training. We said, "Why, you are 100 per cent. disabled." He said, "I can do something." So we took him to a wholesale jewelry house and gave him a course in silver polishing. He has been there about five and a half months, and has not only become proficient in silver polishing, but has added soldering to it, is taking up gilding, and the firm has absorbed him at \$75 a month in addition to which he receives his 100 per cent. disability pension.

One man whose case I think is nothing short of remarkable is Captain Ed. Baker. Captain Baker had just graduated from Queen's University as an electrical engineer when the war broke out. He was twenty-one years of age. He immediately enlisted, but his people fought against his going. He was kept in Canada for a year. Finally when the second or third contingent was called, he went with No. 4 Canadian Field Company, which is attached to the Canadian Engineers.

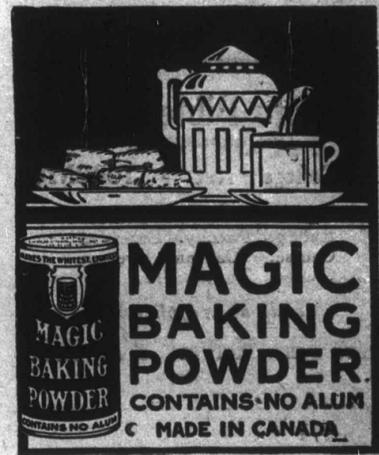
He got to France and was there only thirty days, but he did such wonderful work that he had already been awarded the Military Cross and the Croix de Guerre, the French decoration. He was a fine, upstanding young chap, as brave as a lion. He was out one fine morning reconnoitering, looking around to see what he could do, and (as he tells me) he did not hear a sound, but suddenly everything turned black. A bullet had gone through his head, and both eyes were gone. Of course he was unconscious. They carried him back to the dressing station.

The next thing he remembered he was down at Toulon, waiting for a boat to "Blighty" with a blue ticket on his coat to St. Dunstan's, that wonderful institution in England where they train the blind.

Of course at first he was very much depressed, but Sir Arthur Pearson, who is responsible for St. Dunstan's, is a most wonderful man. He himself went blind ten years ago from overwork. He walked up to Baker, shook hands with him and said, "Never mind, you and I have seen everything in this world that is worth seeing." He helped Baker along so that he took up typewriting and braille, and he specialized in them.

He was in St. Dunstan's seven months, when he was sent back to Canada as fully cured as he ever could be, with two artificial eyes. He landed in Kingston, where his home was. As I told you he was an electrical engineer, and the Hydro-Electric Company offered him a subordinate position in their office after hearing that he could operate a typewriter. Baker accepted. He gets a 100 per cent. disability pension, plus another pension of \$35 a month for helplessness, as he requires somebody to lead him around. He took a position in the Hydro-Electric offices in Toronto, and rented a couple of rooms close to his work, so that in a short time he could make the journey back and fourth without a guide.

I saw him two or three months after he landed there. He was then operating a typewriter, taking his dictation direct from the dictaphone, and



taking the trouble reports over the long distance telephone, all the way along the lines between Niagara and Toronto at the different stations, and making out his trouble reports on a sheet of paper with twelve rulings on it; and, by a very ingenious arrangement on the top of his typewriter, which he himself invented, for spacing, he could put the date, the time of day, the trouble, the peak load, the low load, the number of minutes, and sign his name, and do it all just as fast as a man with both eyes, and do it just as well.—Reconstruction.

Could Not Lift Stick of Wood

Would Almost Faint From Severe Pain in Back—Doctors Could Not Get the Kidneys Set Right.

A great many people suffer the results of deranged kidneys and do not understand the cause of trouble or the way to obtain cure. The writer of this letter suffered excruciating pains in the back and in vain his physician tried to cure him. For some reason or other his medicines did not have the desired effect.

Mr. Olts' brother was a merchant selling, among other medicines, Dr. Chase's Kidney-Liver Pills, and he heard his customers telling about how they were cured of kidney derangements by their use. This led to Mr. Olts putting them to the test, with the splendid results reported in this letter.

Mr. E. C. Olts, Benton, Carleton County, N.B., writes: "I am glad to let you know how much your medicine has done for me. I suffered from my kidneys, which at one time were so bad I could not lift a stick of wood without getting on my knees, and then would almost faint from the pain in my back. I consulted a doctor about it, and he gave me some medicine, but it did not help me. My brother, who is a merchant, and carries all your medicines, advised me to try Dr. Chase's Kidney-Liver Pills. I got one box, and they helped me, so I got another one, and kept on until I had taken five boxes, which cured me. I have had no trouble with my back since, and am never without Dr. Chase's Kidney-Liver Pills in the house. Last summer I also suffered from piles. I used three boxes of your Ointment, and it cured them. I can certainly recommend Dr. Chase's Pills and Ointment."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c. a box, 5 for \$1.00, at all dealers, or Edmanson, Bates & Co., Limited, Toronto. Do not be talked into accepting a substitute, or you will certainly be disappointed.

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Boys and Girls

THE THING THAT MAKES FOR GROWTH.

"Is it bad for me?" asked the little
girl.

"I don't know that it is particularly
bad for you, but it will not help you
to grow," was the reply.

There are a good many things in
life besides food to which we might
apply the mother's test. They are not
actively bad for us, but they do not
help us to grow. They take the place
of something more strengthening and
inspiring, but they do not give us the
strength and the inspiration.

Let us try the books we read by this
test. Do they stimulate us to higher
thoughts, and ideals and actions? Do
they give us information that will
make us more useful things? Or do
they simply help us to pass the
time? Let us test our amusements.
Do they send us back refreshed to
our work? Do they give us new zest
for living?

Let us measure even our friends. If
they do not help us to grow, if we do
not find ourselves frequenting better
places, and thinking better thoughts
because of their company, then they
too are but taking the place in our
lives of better friends. Let us choose
the best—make the choice always that
leads us toward the higher plane.

FAMOUS BOYS.

A woman fell off the dock in Italy.
She was fat and frightened. No one
of the crowd of men dared to jump
in after her; but a boy struck the
water as soon as she, and managed to
keep her up until stronger arms got
hold of her. Everybody said the boy
was very daring, very kind, very
quick, but also very reckless, for he
might have been drowned. The boy
was Garibaldi, and, if you will read
his life, you will find these were just
his traits all through,—that he was so
alert that nobody could tell when he
would make an attack with his red-
shirted soldiers, so indiscreet some-
times as to make his fellow-patriots
wish he was in Guinea, but also so
brave and magnanimous that all the
world, except tyrants, loved to hear
and talk about him.

A boy used to crush the flowers to
get their colour, and painted the white
side of his father's cottage in Tyrol
with all sorts of pictures, which the
mountaineer gazed at as wonderful.
He was the great artist Titian.

An old painter watched a little fel-
low who amused himself making
drawings of his pot and brushes, easel
and stool, and said, "That boy will
beat me some day." So he did, for
he was Michael Angelo.

A German boy was reading a blood-
and-thunder novel. Right in the midst
of it he said to himself: "Now, this
will never do. I get too much excited
over it, I can't study so well after it.
So here goes!" And he flung the
book out into the river. He was
Fichte, the great German philosoph-
er.—Our Dumb Animals.

STINGY JIM.

Jimmy was the stingiest boy you
ever knew. He couldn't bear to give
away a penny nor a bite of an apple
nor a crumb of candy. He couldn't
bear to lend his sled, or his hoop, or
his skates. All his friends were sorry
he was so stingy, and talked to him
about it; but he couldn't see any
reason why he should give away what
he wanted himself.

"If I didn't want it," he said,
"p'r'haps I would give it away; but

why should I give it away when I want
it myself?"

"Because it is nice to be generous,"
said his mother, "and think about the
happiness of other people. It makes
you feel happier and better yourself.
If you give your hoop to little ragged
Johnny, who never had one in his life,
you will feel a thousand times better
watching his enjoyment of it than if
you had kept it yourself."

"Well," said Jimmy, "I'll try it."

The hoop was sent off. "How soon
shall I feel better?" he asked by and
by. "I don't feel as well as I did
when I had the hoop. Are you sure I
shall feel better?"

"Certainly," answered his mother,
"but if you should keep on giving
something away, you would feel better
all the sooner."

Then he gave away his kite, and
thought he did not feel quite so well
as before. He gave away his six-
pence that he meant to spend for taffy.
Then he said:

"I don't like this giving away
things; it doesn't agree with me. I
don't feel better. I like being stingy
better."

Just then ragged Johnny ran up the
street bowling the hoop, looking proud
as a prince, and asking all the boys
to take a turn. Jimmy began to
smile as he watched him, and said:

"You might give Johnny my old
overcoat; he's littler than I am, and
he doesn't seem to have one. I
think—I guess—I know I'm beginning
to feel so much better. I'm glad I
gave Johnny my hoop. I'll give away
something else." And Jimmy has
been feeling better ever since.—Select-
ed.

"I WILL NOT SAY."

The story of a little Boer boy who
refused to betray his friends even on
the threat of death is told by Major
Seely, M.P., as an illustration of deep-
ly rooted love of freedom and of
country. It happened during the Boer
war.

"I was asked," said Major Seely,
"to get some volunteers and try to
capture a commandant at a place some
twenty miles away. I got the men
readily, and we set out. It was a
rather desperate enterprise, but we got
there all right. I can see the little
place yet, the valley and the farm-
house, and I can hear the clatter of
the horses' hoofs. The Boer general
had got away, but where had he
gone? It was even a question of the
general catching us, and we not catch-
ing the general. We rode down to the
farmhouse and there we saw a good-
looking Boer boy and some yeomen.
I asked the boy if the commandant had
been there, and he said in Dutch,
taken by surprise, 'Yes.' 'Where has
he gone?' I said, and the boy became
suspicious. He answered, 'I will not
say.'"

"I decided to do a thing for which
I hope I may be forgiven, because my
men's lives were in danger. I
threatened the boy with death if he
would not disclose the whereabouts of
the general. He still refused, and I
put him against a wall, and said I
would have him shot. At the same
time I whispered to my men, 'For
heaven's sake, don't shoot.' The boy
still refused, although I could see he
believed I was going to have him shot.
I ordered the men to 'Aim.' Every
rifle was levelled at the boy.

"Now," I said, "before I give the
word, which way has the general
gone?"

"I remember the look in the boy's
face—a look such as I have seen but
once. He was transfigured before me.
Something greater almost than any-
thing human shone from his eyes. He
threw back his head, and said in
Dutch, 'I will not say.' There was
nothing to do but shake hands with
the boy and go away."—Selected.



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eries in kitchen economics made since
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methods of keeping down expenses
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also the elimination of waste and the
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The Jolly Animals' Club
 By LILIAN LEVERIDGE

V.
THE CAPTURE OF THE BOTTLE.

LITTLE Sambo, the coon, one sunny afternoon sat perched amid the topmost branches of a tall elm tree, watching the passers-by in the avenue below. There wasn't a jollier animal in the Merry Forest than Sambo, but Sambo didn't belong to the Jolly Animals' Club. Not he. He would like to belong. On this particular afternoon he thought he would like nothing half so much. If jollity had been all that was required for membership, Sambo would have been there, but since instead of that it was goodness, he wasn't in it at all.

"I'm afraid there's not much hopes for me," he sighed, as he swung to and fro in the breeze. "Hark! What's that?"
 Sambo pricked up his ears and listened, then peered cautiously down through the leaves. "What in the world is that awful racket?" he wondered. "Is it a wolf, or a screech owl, or a laughing jackass let loose from the asylum? Well, upon my word, if it isn't a man! And a queer specimen, too! Before I'd wear such a coat— And he's trying to sing; that's it. What a voice! A bullfrog could make more music. Oh! I could laugh for a week."

Sambo did laugh, and all the little leaves laughed, too; but not very loud, for that might spoil all the fun. Pretty soon the man came staggering up to the very tree on which the coon sat. There he paused and drew out of his ragged coat pocket a big brown bottle and took a drink. Then he laid down at the foot of the tree and went to sleep.

Very carefully and quietly Sambo climbed down the tree until he swung upon a bough just a few feet above the sleeper, who didn't seem to hear a sound. Sambo was greatly excited when he saw a full bottle sticking out of the man's other pocket, and he was at once seized with a wild and wicked desire to gain possession of that bottle and take a drink himself.

With Sambo to think was to act, if action were in any way possible. Very cautiously he slipped to the ground, crept up to the man, and with a beating heart, but a steady paw, made a grab for that bottle. As fast as his legs could carry him—and that was pretty fast—he made away with his prize, never stopping

for breath until he was at a safe distance from Elm Avenue.

If ever a coon was tickled at his own wit and cleverness, that coon was Sambo. He felt quite independent of the Club now. Others might need help to be jolly, but not he! He was a Club in himself.

"Now for a good drink!" he cried, smacking his lips and pulling out the cork with his teeth. He tilted his head back, tipped up the bottle, just as he had seen the man do it, and took a big swallow. It was certainly the funniest, fieriest stuff he had ever tasted, but he rather liked it, and drank a little more.

He began to feel funnier than he had ever felt in his life. He stood on his head with his tail pointing to the sky; he danced with his shadow; he tried to shake hands with a tree; he even sang—and made about as good a job of it as the man had done. He laughed till he cried and his sides ached, and at last dropped down on the moss and fell asleep.

When he awoke he felt kind of dizzy, but after dipping his head in a pool of water was all right again.

"That bottle was to blame for this," he said. "What a joke it would be to treat the members of the Club. They will be just about getting there now. I'll hurry."

The Cave of Fireflies was all lit up and the birds were giving a very sweet musical selection when Sambo appeared. He showed the bottle, and was let in at once. Then Professor Owl came forward and asked for a story of his exploit.

Sambo's story was listened to with keen interest, and was quite satisfactory. "It tastes very nice," he finished, "but I only took a little so all the rest of you could have a taste."

"Brother Sambo has given us an example of real generosity," said Professor Owl, turning to the audience. "We are very glad to welcome him to the Jolly Animals' Club. And now we will proceed to enjoy the treat he has provided."

They all took a drink, every blessed one of them, from Professor Owl and the big Black Bear to little Jenny Wren. When it came to Sambo's turn he only pretended to taste it. One lesson was enough for him. Pretty soon the fun began. Animals and birds began to act in the craziest fashion—just as Sambo had done. They stood on their heads and laughed and danced and sang and chased each other. Oh! it was wild—and the Professor was the wildest of the lot. Then they fell to fighting, but were too tipsy to hurt each other very much.

Sambo never had so much fun in his life before; and the memory of it kept him laughing for a month. Professor Owl, when he had recovered, let him off with a severe scolding, but bottles were forever after banished from the Merry Forest.

A RED CROSS INCIDENT.

A prominent social worker in New York for some time had been doing Red Cross work among the refugees in France. A few days ago, happening to be in Paris, she heard of the need of nurses and workers to help in taking care of the wounded coming from the battlefield. She volunteered her services, and was working busily when startled by a loud cry of "Mother." Turning, she saw her own son, a young lieutenant in the American army, who had been wounded in battle a few days before. The first news she had that her son was engaged in the battle was when she heard the cry. After accompanying him to a hospital and seeing to his wants, the brave mother went back to the station to cheer, as she said, the boys who had no hope of finding a mother to welcome them.



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Accepted as Evidence

SEVERAL years ago a young man was on his way from New York to Chicago. The train moved slowly through a driving snowstorm, and for two or three hours was fast in a drift, but in time made its way through, and with somewhat better speed moved on. During the long stop the young man dropped asleep. Soon after he awoke a new conductor came through the car. The young man felt in his pocket, but his ticket was gone. So were his purse and his watch.

"I have been robbed!" he said. "I have no ticket."

"I must have a ticket," said the conductor, not very sympathetically. "You surely will not put me off?" asked the young man.

"Have to do it, sir, if you don't produce a ticket or the cash."

"In this storm?"

"Oh, not between stations. You look around and see if you can't find that ticket or some money, or the next stop off you must go."

The conductor passed on and the young man went through his pockets again. There was no doubt about it, he had been robbed. The thief had doubtless let the train either while it was standing in the drift or at the station where the conductor got on. In either case he was well beyond recall. The only way was to borrow some money from one of his fellow-passengers.

He turned in his seat and looked the passengers over. A strong, well-built and prosperous-looking man seemed to him most likely to have the money and to believe his story.

"Young man," said the passenger, "there are people on the train almost every day telling that same story."

"That may be," said the young man, "but my story is true. See, my pockets are empty."

"That proves nothing," was the reply. "They do not even contain an identification. What have you in your bag?"

The young man returned to his seat and brought it. "Here it is," said he. "Open it."

"You open it," said the older man. The young man opened the bag. On the very top lay a Bible.

"That may be just a bluff," said the older man. "Do you know anything about what this Book contains?"

"Yes, sir. I have been taught it all my life, and I am a teacher in the Sabbath School at home."

"Did you mark these passages yourself?"

"Yes, sir." "Very well. Here are twenty-five dollars, and here is my card. I get off at the next station."

The young man arrived in Chicago, and his first act was to find his friends and secure money to repay his loan. The loan was acknowledged, and the letter-head showed that the lender of the money was the collector of the port of New York. "When you return to New York, come to see me," he wrote. "I meant to refuse you, partly because I thought at first your story was a lie, and partly because I resented your selecting me as the 'easiest mark' in the car. But the Bible was good evidence, and you have evidently studied to good purpose. Come to see me."

Out of the incident grew a lasting friendship.—Selected.

Dr. Neligan, who was the Bishop of Auckland, N.Z., from 1903 to 1910, has been asked by the authorities of the New Zealand Expeditionary Force to accept a Chaplain's Commission "for episcopal duties." This Dr. Neligan has agreed to do.

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