

Canadian Churchman

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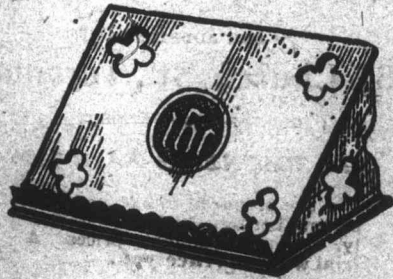
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Personal & General

Twenty-nine sons of Bishops have lost their lives during the war.

* * * *

The Bishop of Hereford, Dr. Percival, is going to resign his See very shortly. He has been Bishop of Hereford since 1895, and previously to that he was Head-Master of Rugby.

* * * *

News has been received of the death of 2nd Lieut. Edward Revere Osler, the only son of Sir William Osler, of Oxford University, who has died of wounds. He was just 21 years of age.

* * * *

The old Narragansett Church at Wickford, Rhode Island, which was erected in 1707, recently celebrated its 210th birthday. This church is the most ancient church in the Diocese of Rhode Island.

* * * *

Dr. Alexander Mann has declined his election to the Bishopric of Western New York after considering the matter for several weeks. This is the third time that Dr. Mann has refused an election to the episcopate.

* * * *

According to a recent report which has been issued by the Director of Medical Services in London, there were on August 18th, 17,816 Canadians being cared for in the hospitals and sanatoria in the United Kingdom.

* * * *

Private Lemoine, 19 years of age, of the 115th French Infantry Regiment, a volunteer of the 1918 class, on the day of his arrival in the trenches, captured 15 Huns, and by doing so won the Cross of the Legion of Honour.

* * * *

Trinity College School, Port Hope, Ont., had the following successes at the recent University examinations: Toronto University, 1st mathematical and 1st classical open entrance scholarships; R.M.C., Kingston, 4 candidates successful.

The Bishop of Toronto spent Sunday last on the Island. In the morning he preached at Emmanuel Church, Hanlan's Point, at the Harvest Thanksgiving service, and in the evening he preached at St. Nicholas', Ward's Island.

* * * *

The Rev. Edwin Teale, now a Chaplain in the Imperial service at the front, who was for some years resident at Edmonton, attached to the Archbishops' Western Canada Mission, has received the Military Cross for services rendered in Mesopotamia.

* * * *

In the latest casualty list issued amongst those killed is Captain J. C. Foster, of the Lincolashires. He is the third of three brothers to fall in successive Augusts, the first and second being killed in 1915 and 1916 respectively, on their mother's birthday.

* * * *

Colonel George T. Denison, the well-known stipendiary Police Magistrate of Toronto, celebrated his 78th birthday on August 31st. He received many congratulatory messages. Chief Justice Falconbridge paid him a visit and stayed in his court with him for about 90 minutes.

The Hon. and Rev. T. R. Heneage, of Victoria, B.C., has been the guest of the Bishop of Ottawa at Ottawa for the past two weeks. Mr. Heneage is one of the Scout Masters for the West, and he is at present in charge of some thirty-five branches of the Boy Scouts whose masters have gone to the front.

At the present moment the British troops in France are six to one as compared with all overseas troops, and the total casualties in France throughout the war have been in proportion of 6.5 British to 1 overseas. In the Ypres-Lens fighting since July 31st the casualties have been 9 British to 1 colonial.

* * * *

The tragedy of war is shown in the announcement of the death of the three sons of the late Mr. John Lamont Eccles, namely, Capt. Vernon Eccles, Canadian infantry; Second Lieut. Eccles and Hilton Eccles, Canadian machine gun section, while the tragedy is heightened by the death on a recent date of Jessica, only daughter of Capt. Eccles.

* * * *

The body of Flight-Commander Arnold J. Chadwick, D.S.O., R.N., has been picked up on the Flemish coast near Dunkirk. He was drowned on July 28th, his machine suddenly plunging into the sea. The deceased officer was the son of Mr. and Mrs. C. W. Chadwick, of 10 Wells Hill Avenue, Toronto, and he was just 21 years of age at the time of his death.

* * * *

The Duke of Devonshire has made public the announcement of the engagement of his eldest daughter, Lady Maud Cavendish, to Captain Angus Mackintosh, A.D.C., Royal Horse Guards. Captain Mackintosh has been at Rideau Hall for about two years, having been on H.R.H. the Duke of Connaught's staff for some time prior to the latter's departure.

* * * *

The Rev. H. H. East, C.F., was killed in action on August 5th, aged 30 years. He was ordained Deacon in 1912, and Priest in 1913 by the Bishop of Qu'Appelle. Held the curacy of Govan, and was missionary in the diocese of Qu'Appelle from 1913 to 1915. He was then appointed Incumbent of Lanigan, Saskatchewan. Obtaining leave from his parish, he came over as Chaplain to the Forces.

* * * *

A unique celebration was held in Avon, Ont., lately, when about 150 of Elgin County residents gathered to congratulate Lawrence Johnson on the anniversary of his hundredth birthday. On August 13th, 1817, Lawrence Johnson was born in Bayham Township, Elgin County, and this remarkable man still retains his faculties and is in excellent health. He is still capable of doing business and acts as private banker for the village and surrounding country.

It is in ordinary times a 200 miles journey from Jamaica to Barbados. But Dr. De Cartaret, the Bishop of Jamaica, will have to travel 2,000 miles to reach his destination by reason of the fact that owing to the war there are no steamships at the present time plying between the two West Indian Islands. Bishop De Cartaret was in New York a couple of weeks ago in the course of his 2,000 mile journey, to be present at the consecrations of Dean Berkeley and the Rev. E. A. Dunn.

* * * *

Canada's total enlisted force up to the present is about 430,000. The casualties in the Canadian ranks have passed the 100,000 mark. On June 22nd, 1917, there were nearly 30,000 hospital cases; of that number 22,067 were in the United Kingdom and 7,271 in Canada. There were 2,295 Canadian prisoners of war in Germany. Canadians had won, up to the first of January, 1917, 2,715 decorations, including six Victoria Crosses, 329 Military Crosses, and 1,138 Military Medals. It is estimated that the war thus far has cost Canada \$600,000,000 and that it is now costing over a million a day. The estimate for the year 1917 alone is \$433,274,000.

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Canadian Churchman

Toronto, September 6th, 1917.

The Christian Year

The 15th Sunday After Trinity, Sept. 16, 1917.

WORRY.

"Take no thought for the morrow." This is the Saviour's word in to-day's Gospel. We have a familiar word for that which He condemns—worry!

Worry—how small a sin it sometimes seems to us, yet what a grievous one it really is, and what sorrow and distress it always brings. It is a repudiation of that which should be the central principle of the Christian—trust. The man who is worrying is not really trusting. We have to trust God for the morrow. Tomorrow is, in a sense, not our business. Today is our concern; God will take care of to-morrow. If we do our best to-day in the spirit of faith, there is a Divine guarantee on to-morrow. You look after to-day, your Heavenly Father will look after to-morrow. The man who worries cannot do his best to-day. What he is doing, is done half-heartedly because of his miserable anxiety about to-morrow. How many of us allow the priceless opportunities of the present to pass because of our anxiety about some duty, or difficulty, which may come in the future. The present is that with which we are concerned. The past is gone, the future is in God's Hands, but the present is ours. And we cannot possibly give to that precious present the concentration, the single-hearted attention it deserves, if our minds are being distracted and our hearts made sick by that which has Christ's condemnation upon it—over-anxiety about to-morrow.

It spoils the present, but it spoils the future also. Its sinister shadow falls upon the new day. For if to-day we worry about to-morrow, when to-morrow comes we shall find that, in so far as we have ignored this principle of the Master, we have become unfitted to meet the duties which belong to it. Nothing so unfits a man to meet a difficult to-morrow as to spend an over-anxious to-day.

There is no cure but faith and trust. Faith in the God of love Who is faithful to His promises to His children. He will not suffer us to be tried above that we are able to bear. He will always provide for every hour that is to come. Trust in the word of Jesus Christ Who said, "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you." The truly single-hearted person could not worry. If the Kingdom were really first with us, all this miserable over-anxiety would fall away from us.

St. Paul has a message about this. It is a message of the power of prayer to bring the Peace of God; for it is the Peace of God which stands as a sentinel before the door of heart and mind, and bars the way to worrying thoughts. This is St. Paul's prescription for people who worry: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

There are few who can conceive how instrumental the tongue is to salvation or condemnation.—Quesnel.

Editorial

AUTUMN MEETINGS.

Notices have been sent out calling meetings of the M.S.C.C. Board of Management; the Sunday School Commission, and the Council for Social Service. These will be held in the city of Ottawa during the week beginning September 24th, and are all of special importance. They are all Dominion-wide in their activities and are representative of every diocese. They have all come into existence since the beginning of the present century and have done much to bring unity and harmony into the work of the Church.

A couple of years ago it was felt by some of the members of the M.S.C.C. Board that one meeting each year was sufficient and hence no meeting of this Committee has been held since October last year. The fact that the apportionments and grants for the ensuing year are made each autumn has always made the autumn meeting of the Board of special importance. Added to this, there is the pressing question of the future of the missionary work among the Indians and Eskimos in Canada which must soon be settled definitely, war or no war. Another matter arising out of the war that must be considered at the coming meeting is that of exchange in our foreign mission fields. This has become so great a drain on funds voted for work in Japan, China and India that it is practically impossible for our missionaries to live on the salaries paid to them.

The Sunday School Commission has to consider once more the scheme of Sunday School Lessons. At the meeting of the Commission held last spring it was agreed to delay the adoption of the new scheme proposed by the Lesson Committee and since that time information has been collected from the various Schools in an effort to learn their wishes in the matter. It is probable that such modification of the scheme will be agreed upon as will eliminate in large measure the features that gave rise to opposition.

The Council for Social Service will have to deal with the question of Secretaryship. If the Council is to be of any real value to the Church it must have an official who can give his whole time to its work and who can, moreover, make its objects better known to the members of the Church at large. Some valuable literature has been issued during the past six months and considerable interest has been created in the larger centres by members of the Church who realize the importance of the various social problems facing us at the present time. All this has been preparing the way for a more aggressive and united effort in which the Council is expected to give a lead.

These are only a few of the many questions that have to be dealt with but they serve to show the importance of these meetings to the Church. The very fact that the war has continued for over three years already, and so far as one can see will continue for at least another year, makes it impossible for us to beat time. New conditions and new problems have been created and the evident duty of the Church is to adjust itself to these as quickly as possible. We do not, however, advocate too great haste in such matters and any attempt to rush work through in a single day, as was done at the

meeting of the M.S.C.C. Board last year, makes proper consideration of the work impossible. The issues are too important either for snap verdicts or for useless discussions that lead nowhere and the representatives on these different Committees should be prepared to give the time and thought that are necessary. We need scarcely add that the whole body of the Church should feel a deep interest in such meetings and by their prayers and suggestions help those who are sent to represent them to arrive at right conclusions.

* * * * *

We are in receipt of information regarding the work of the Church among returned soldiers that makes one feel much more hopeful regarding its future. The Rev. Christopher Reed, a C.E.F. Chaplain invalided home from France, who was at one time a mounted policeman in the Yukon, has taken charge of the work at the discharge depot in Quebec. The Bishops throughout Canada have been asked to appoint local men to co-operate with Mr. Reed in following up the men as they are sent on to the more than ninety military hospitals or to their homes. This is a decided step in the right direction and we hope that it will be followed up by the appointment of a man who can supervise all this work and unify it. "Well begun is half done," but it is not by any means all done.

* * * * *

The Rev. Canon Gould, General Secretary of the M.S.C.C., has returned from a journey down the Mackenzie River and the impressions gathered from his visit to the Indian and Eskimo Missions along this route are awaited with a great deal of interest. It is difficult for us to grasp the importance of such a visit to the missionaries working in these isolated places but we believe that this alone, apart from any effect it may have on the future policy of the work, is sufficient to justify not only one visit but many such. The missionaries too often have felt that their statements regarding their needs were discounted to a considerable extent and we feel certain that they one and all welcomed the prospect of having a more or less independent witness investigate the work they are doing. It, moreover, creates one more connecting link between them and the outside world.

* * * * *

The death of Earl Grey has removed one of the great men of the British Empire and one of the best of the Governors sent to Canada from across the Atlantic. In the words of the late Lord Strathcona, he was "a statesman and a philanthropist in the best sense." He was great without making those who came into contact with him feel that he was conscious of that fact. A man of great and varied talents, he was at the same time a man of winning personality who took a deep interest in any serious effort to improve the social conditions of his fellow men. He took a leading part in an effort in England to supplant the ordinary drinking saloon by well-conducted public houses and to substitute the use of tea and coffee for intoxicants. Both in South Africa and in Canada he displayed tact and wisdom as an administrator and won the confidence and affection of the masses of the people to an exceptional degree. Canada mourns the loss of one of its best friends.

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Thoughts for the Thoughtful

When God bids us to watch and pray, He bids us use our strength, and His.

* * * * *

There will never be a world harvest until there has been a world seed-sowing.

* * * * *

How pure and absolute the mercy of God! He forgives all, hopes for all. How can we sin against such magnanimity?—W. L. Watkinson.

* * * * *

In proportion as we forget ourselves in ministering to others, do we foster that character which most nearly resembles heaven.—Bishop Boyd Carpenter.

* * * * *

Jesus chose humble fishermen to be his first followers, and God, through all the ages, is calling ordinary men to be His witness-bearers and to tell to others the story of His love and grace.—Exchange.

* * * * *

Christ paints the character of a Christian, as one who shall not seek what concerns this world as if his kingdom consisted in it; but that he should make use of the present world only as a guest, who will soon resume his journey.—Dr. Martin Luther.

* * * * *

The soul's dark cottage, battered and decayed, Lets in new light thro' chinks that time has made,

Stronger by weakness, wiser men become, As they draw nearer their eternal home.

—Waller.

* * * * *

It is not hypocrisy to pass by the evils one sees in one's fellow man, to speak of the one good thing that may be seen. If there be one real, honest good thing, it will not hurt to allow it to come to the fore, even though there be a whole procession of evils behind.—Exchange.

* * * * *

Happiness is simple, like a meadow flower. We grasp it with a cruel eagerness, and crush it; we jump beyond it on our mad pursuit, and miss it forever. I look around me and see the silent sky and the flowing water, and feel that happiness is spread abroad as simply as a smile on a child's face.—Selected.

* * * * *

Constant use is the only means of holding fast what we have. If in our heart there is some measure of love, we must study constantly the means to manifest it toward others; if we have a measure of joy, we must continue to rejoice, and no day must be without its spiritual joy; if we have a measure of peace, we must rest ourselves each day in the quietness and confidence of that peace.—Christian Observer.

* * * * *

Paul, the apostle, was strong when he was weak in his individual and differentiating type of faith and life. The conscious Paul was weak when the consciousness of Christ in him and over him was strong. When he let himself be only a little member of the glorious Church, the body of Christ, he was filled with all the power of that body, and moved with the momentum of God. So he said, "When I am weak, then am I strong."—Exchange.

DRIFTING

A SERMON TO YOUNG MEN

REV. CANON SNOWDON, M.A.
St. George's Church, Ottawa, Ont.

"A Double-minded Man is Unstable in all His Ways."—
JAMES 1, 8.

Drifting with the Tide.

THE Apostle's reference here is to the man who lacks sufficient strength of purpose to set his face against current notions and customs, even when he is fully convinced that they are both foolish and sinful, and who falls a victim to the far-too-common habit of drifting with the company that he happens for the time to be associated with. The danger is common to all, but more especially to the young and inexperienced who come to our great centres of population, and who have left behind them the hallowing and restraining influences of pious parents and Christian homes. What their future will be, depends very much upon the influences surrounding them in the office or shop, and in the boarding house. If they are fortunate enough to fall in with a strong religious influence, it is not unlikely that all will turn out well. If, on the other hand, they happen to locate amongst a set of men who are living godless and evil lives, after the first momentary shock is over, they will be likely to yield themselves up to the prevailing current, and begin insensibly but swiftly to drift. It is not necessary at first to commit some flagrant sin, it is enough that they cease to resist the insidious influences around them. The advice therefore that I want to give to the young men here to-night is *beware of drifting*. And first I would say—

Don't Drift Into a Loose Way of Keeping Sunday.

When away from home you do not know where to go on Sunday morning, when the hour for Divine Service comes round. If you enter a house of worship no one knows you, and perhaps no one welcomes you. The familiar faces and voices that used to greet you in the old church at home are missed. You feel that your absence from that congregation, and indeed from any other in the city, would never be noticed, and so when the next Sunday comes you stay away. Thus you begin to drift.

My advice, therefore, to young men who come as strangers to the city is—make up your minds definitely what church you are going to attend. Then go to the clergyman and tell him who you are, whence you have come, and your decision to identify yourself with that particular congregation. Then assume your share of the work and the responsibility that such connection involves. That will be good both for yourself and for the parish. Don't wait, as too many do, for the clergyman to find you out in some chance way, in the meantime complaining that he has not called upon you. Neither go wandering aimlessly from church to church; from a financial standpoint this may be economical, but nothing better can be said in its defence.

My next point is—

Don't Drift Into Loose Companionships.

A man is often made or marred by his friends. As fish take on the mottling of the ground on which they lie, as butterflies resemble the flowers they hover over, so do we become like those we choose for our companions. Do not drift into familiarity with any one till you are reasonably sure he is a man whose companionship will be helpful, not hurtful to you. Beware of the man who talks

lightly of mother or father or home, or of women generally. Many men will ridicule any reference to the tenderness and purity of the home circle, and apparently have no belief that a woman can be other than the toy or victim of men. Give such a man a wide berth; the probability is that he is a rake, who has never enjoyed the privilege of knowing a good woman.

Beware of the man who claims to know too much about science to believe in the Bible, and who laughs at those who do. Bear in mind that it is an easy thing to propound in a moment a question which it might take days of careful investigation to answer, or which might be incapable of human explanation. Destructive criticism is child's play. Any fool can fire a great cathedral which took centuries in building. Any street arab can smash a window which it would cost a fortune to replace. True wisdom is not destructive but constructive. No man has any right to destroy another's faith unless he has something better to put in its place.

And next I would say—

Don't Drift Into Extravagant Expenditure.

Better to live and dress in the simplest way, than spend more than you can afford, and sink into debt. The pleasure of a day's outing, or of an evening's gaiety, leaves a nasty after taste, when for weeks and months you have to avoid certain people because you owe them money which you cannot repay. It is a temptation to all of us to imitate those who are higher in the social scale: It is a miserable sort of life to live, and a very unsatisfactory one, for the reason that we are far more likely to copy their vices than their virtues. There are few things that lead to more unhappiness than the reckless determination to imitate the manner of life and scale of expenditure of those whose incomes are far in excess of our own. A young man will sometimes spend enough in a single evening to fill his heart with anxiety for many a weary day, and is tempted perhaps to take money that does not belong to him to stay pressing demands, in hopes of an opportunity for repayment, which in most cases never comes. An eminent Frenchman, writing about the evils of extravagance, says: "Life among the ancients was elegant but simple. At Athens and at Rome, in the days of their strength, even the man of ease and wealth did not crowd his house with such a quantity of objects as seems indispensable today. Their garments were as simple as those of the religious orders, consisting of a linen tunic and a simple woolen cloak. Changes of fashion were unknown, and their costumes remained the same for 1,000 years." Changes of fashion unknown! What a Godsend that would be to our day and generation, when the continued effort to bring forth something novel results in so many ugly distortions, and when the struggle to keep pace with the ever-changing fashions takes much of the joy out of life.

Speculation with Money not Our Own.

And here let me add a few words about another evil that almost certainly follows on the heels of extravagance—that is the tendency to play fast and loose with money that does not belong to us. This evil is plainly on the increase amongst us. A short time ago a young bank clerk in a neighbouring city committed suicide. He had been "playing the races" with money pilfered from the bank. A few years since the general manager of another bank was tried and sentenced for embezzlement. He had been "plunging" on the stock exchange. A chance to "get rich quick" by the use of other people's money tempts a man. He thinks he is sure to win. Or if he loses now

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he will make it up next time. He fancies he has got hold of inside information. He will merely borrow the money that he holds in trust, make a big profit for himself, and then restore it again, and nobody will be any the wiser or any the worse off. Why should he plod along on a small salary when he sees people all around him taking advantage of "this growing time" and making enough to live in luxury and independence? And so he tries. It matters little whether he wins or loses at the start, in time he is fairly certain to get "behind the game." And then he is in a vise. He cannot now be honest even if he would. He simply must win money to escape. He becomes reckless, and plunges deeper and deeper into the quicksand. Now he knows that he is not a borrower but a thief, and that only two doors are open to him—the prison door and the door of further speculation; and so he steals and speculates until the inevitable hour of exposure brings life-long ruin and misery.

Vulgar and Tempting Display of Wealth.

Nor are those who dangle before the eyes of young men the allurements which blind them, altogether innocent. A flaunting parade of wealth is a social crime. It is not enough to have earned one's money honestly, it is an equal duty to use it with a full sense of the responsibility of stewardship. And that man is a poor citizen and a poor patriot who makes such a display of his money as to produce discontent and envy in the hearts of those less successful than himself. And I counsel you young men here to-night, live within your means, be strictly honourable and upright in all your dealings, avoid betting and gambling in every shape and form. So will you escape temptations that have proved the ruin of many a promising life.

Don't Drift Into Drinking Habits.

It is not necessary that I take up your time pointing out the awful consequences of intemperance. No man can walk our streets and not see them for himself. But no man ever commences drinking with the intention of becoming a drunkard. In most cases the habit of drinking is the result of bad company and street loafing. Standing treat to one's companions because we want to look large in their esteem and with the certainty that we will have to drink what they provide in return—this is a most senseless and wicked custom and one that every Christian man ought resolutely to set his face against. The best safeguard for a young man is to take a pledge of total abstinence, so far at least as public drinking is concerned, and by God's help adhere rigidly to it.

Don't Drift Into Habits of Impurity.

In us all there are appetites and desires which are innocent enough when kept in their place, but which are very reluctant to be kept there, and are ever chafing to ascend the throne and assume the mastership of the life. It is easy to allow them thus to get the upper hand, but who shall depict the horrors of the wreckage of all that is bright and excellent and happy in the life of the miserable victim who has yielded to their base suggestions? Beware of drifting into secret sins, witnessed by no eye but God's. Beware of the company of those who are familiar with ways of darkness and sensuality. Beware of spectacles and pictures, of books and amusements, that excite the lower passions. Keep away from places to which you cannot ask your mother or sister to accompany you. It is not necessary to yield to temptation. Abstinence from strong drink, and the excessive use of animal food, plenty of gymnastics and muscular exercise, fresh air, the frequent use of the bath, early rising and sufficient hard work, will answer most of the questions which often perplex young men. And better than all, there is the purity and power of Jesus, which you may claim and use in every time of need.

One thing more.—

Don't Drift Into a Mere Money-making Machine.

Some there are who seem to live for nothing else than to add a few more coins to the rising pile. And to accomplish this they sacrifice all that makes life sweet and noble. Have a lofty aim, be more eager to get *up* than to get *on*. There is no harm in ambition when it is directed to making the world happier and better for your existence in it. But it is a wretched business to give up one's whole life to the scraping together of money for money's sake. The aim of the Christian man should be to seek first those things which make for righteousness and peace, for man's good and God's glory. Be faithful in these things in the humble sphere where God has put

(Continued on page 572.)

Archbishop Cranmer

A Study for Churchmen

PART IV.

Cranmer as an Anglican Martyr.

THE writer's attention was once drawn to a remarkable work by the great Bishop of Liverpool entitled, "Why were our Reformers burned," which he read with eager interest. It made a profound and lasting impression upon him, and in this study he would fain reproduce as a study for all earnest Anglicans the latter days of the great Archbishop who was burned at the stake in Oxford three hundred and sixty-two years ago, for the principles of the Prayer Book and Articles of the Church of England. Edward VI. died July 6th, 1553.

After the death of Edward VI., Cranmer's lot was not a very happy one. The tragedy of Mary's reign is one of the mysteries of Providence. Yet out of the awful blight of that unhappy segment of England's history have come some of the best things in our national life. The reign of Mary meant ecclesiastically and theologically the re-establishing for a few years of the Roman Catholic religion in England. In 1554, England, and England's Church, was received back into union with the Church of Rome. The nation, through its representatives, declared itself regretful and repentant for *its schism*, humbly besought absolution, and asked to be received *once more into unity* with the See of Rome. They were absolved then by the Papal Legate for all heresy and schism, and received *again* into unity with the Holy Roman Church. Before long the fires were blazing and some of England's best and holiest were dying at the stake, not for treason, not for sedition, but because they endured to the end in holding that doctrine of the Communion which is now taught in the 28th and 30th Articles of the Church of England.

The conduct of Cranmer throughout Mary's reign, with one brief and sad exception, was of the highest. While his friends on every side were flying from the country Cranmer refused to flee. His resolution was noble. "The post which I hold and the parts I have taken require me to make a stand for the truths of Holy Scripture." With this and like sayings, he refused to desert his post. Cranmer was, not long after, despatched as a prisoner to the Tower, where he held pleasant and heart-inspiring conferences with his episcopal brothers in bonds, Bishop Ridley and Bishop Latimer. They read the New Testament over together, for they were all confined in one chamber in the Tower, "with great delectation and peaceful study." From there, in April, 1554, they were taken to Oxford, when the last disputations on the subject of the Sacraments were held, and Cranmer bore himself throughout with marked dignity and calmness, as a scholar and a champion of the Truth.

The scene of his first examination was a notable one. The leading churchmen of the day had flocked to Oxford, and delegates from every part of the kingdom thronged in St. Mary's Church, where the thirty-three Commissioners in their scarlet robes and academicals were awaiting the arbitration. Three Articles were submitted to him, and most firmly, and with a dignity that won the admiration of many, they were repudiated by the Archbishop. At this, his first defence, Cranmer stood alone, "calm, collected, unmoved," as he did also at his second. A short while after, he underwent another examination, and a few days later Cranmer, with Latimer and Ridley, again stood before the Commissioners for their final pronouncement. The three Articles that were to determine their standing or falling were submitted to them. They were asked whether they would maintain, or whether they would deny, the three following propositions:—

1st.—In the Sacrament of the altar, by virtue of the divine word uttered by the priest, the natural body of Christ, conceived of the Virgin Mary, is really present under the species of bread and wine, and also His natural blood.

2nd.—After consecration the substance of bread and wine no longer remaineth, neither any other substance, save only the substance of Christ, God and Man.

3rd.—In the Mass there is a life-giving propitiatory sacrifice for the sins of the living as well as of the dead.

The Bishops were asked whether they said Yes or No. One by one each of them said NO, and repudiated for the last time the Roman dogma.

The prolocutor with dramatic tensivity urged them with a pleading appeal to reconsider this final decision. Deliberately, solemnly, and decisively, the three Bishops answered: "*We are not minded to turn.*" Then and there the sentence of heresy was pronounced upon them. And though many months elapsed, it was for heresy, the heresy of denying the doctrine of Transubstantiation, and maintaining the present-day doctrine of the Church of England, as set forth in the services and in the Articles, that Thomas Cranmer, Hugh Latimer, and Nicholas Ridley were burnt at the stake near Balliol College, Oxford. "*WE ARE NOT MINDING TO TURN!*" These are splendid words. They deserve to be held in the memory of all English Churchmen.

The saddest passage of Cranmer's life came shortly before his end. In what seems to have been a time of moral and spiritual enfeeblement, one of those crises to which we are all liable, of intense depression of spirit, he was entrapped by the wily envoys of Rome, and induced by two of their most able strategists, Garcina and Sydall, to sign a series of recantations. It matters little how many he signed, or how far their genuineness can be established. The undeniable fact is that he recanted, and that plainly against his conscience. But his fall, though profound, was transient, and as men rise on stepping stones of their dead selves to higher things, Cranmer rose from that dismal depth to a height of esteem from which he never can be removed. His agony of remorse, his deep and real repentance, his longing to atone in some measure for the sin that stained his soul; these things can never be forgotten. Of all the dramatic passages of England's history, none approaches or surpasses the scene of Cranmer's recantation in the University church, and the nobility of his death amid the flames on that foul and rainy day in Oxford, March 21st, 1556. Historian after historian has depicted it. Our great modern poet Tennyson has immortalized it in his drama of Queen Mary.

Howard.—Did he die bravely? Tell me that, or leave all else untold.

Peters.—My Lord, he died most bravely!

Seldom, as we have said before, has a man been so pitilessly treated for one act of weakness. No character in the pages of history, perhaps, has been so ruthlessly denounced for a single error. One modern historian tells us that for that one recanting act the brand of the craven is upon him, and the flames of Oxford have not erased it. He says that because of his failure of an hour, forgiveness is denied him for the ages.

But is such a judgment fair? Is it really just? Surely a man should be judged by his life, and not by his failure under one singular and peculiar circumstance. Why should we judge Cranmer's life, any more than we judge any other man's life, only by its faults, still less by only one fault, "We make too much of faults." The details of the business hide the real centre of it. Faults? The greatest of faults, I should say, is to be conscious of none. Poor human nature! Is not a man's walking, in truth, always that: 'a succession of falls.' In this wild element of a Life he has to struggle onwards; now fallen deep abased; and ever, with tears, repentance, with bleeding heart, he has to rise again, struggle again still onwards. That his struggle be a faithful, unconquerable one; that is the question of questions." Thomas Carlyle was right. We must judge by a man's whole life, not by a single hour of weakness. We must judge Cranmer's life as we judge Peter's. Like Peter he denied; like Peter, he wept, and that bitterly; like Peter, he confessed, and that bravely; like Peter, he braved the world with such power that multitudes were convinced. If he was timid constitutionally; if he was inclined to hesitate and falter; then all the more honour to him that he did what he did. It has been stated as a fact that of all the martyrs at the stake, no martyr ever displayed such physical courage as Thomas Cranmer, Metropolitan and Primate of all England. If he recanted once, he only did after all what two of the other English martyrs did, men of the highest courage. But with that one brief exception, it can be truly said of Cranmer; he never went back; he never receded; he never played the traitor. He was one of those—

Who rowing hard against the stream,
Saw distant gates of Eden gleam,
And did not dream it was a dream.

And to-day the Church of England stands before the world as the champion of the truth as it is in Jesus and His Word, with a system of worship based upon the pure word of God, and the teaching of His apostles, largely because some of the noblest of her Bishops dared to die in the flames rather than revert to the blasphemous doctrine of the Mass, and all that it involved for England's Church.

RECENT FICTION

Miss Haroun Al-Raschid.

By Jessie Douglas Kerrish. Hodder and Stoughton, Ltd., Toronto. (404 pp.; \$1.25.)

This novel gained the first prize in Hodder and Stoughton's 1,000 guineas prize novel competition. The scene of the story is Mesopotamia and Kurdistan. The characters are Assyriologists, American tourists and the natives. Rather a prosy combination, you fancy. But you get caught in the very first sentence by Miss Kerrish's vivacious style. The plot of the story is well-contrived and the interest is held to the end by a series of rather hair-raising mishaps, in one of which Miss Haroun plays the principal at a funeral as the only way of escape. This writer knows the East and knows it well. You get your Assyriology in pleasant pellets in this story. Perhaps some of our readers have gone through James Norrie's "The Adventures of Hajji Baba of Ispahan," that raised such protest from the Persian court nearly a hundred years ago, because, although a story, it portrays both the attractiveness and unseemliness of Eastern life. This present story differs from it in that the chief characters are European, but the background of Oriental suspicion, revenge, cupidity and venality is similar.

The Wanderer on a Thousand Hills.

By Edith Wherry, author of "The Red Lantern." S. B. Gundy, Toronto. (305 pp.; \$1.40 net.)

A fascinating tale of Chinese life, told with remarkable fidelity to native customs. Kung, a widower, kept his little daughter, "Winter Almond," instead of "devoting her to the gods" at birth, and determined to educate her. That is how the trouble began, for whoever heard of educating a woman in China. The book follows little "Winter Almond" in her childhood, betrothal, married life and widowhood. After the murder of her own child, she gains possession of a missionary's son whom she brings up as her own child. He forgets his former teaching until too late to go back to European habits. The whole tale is a tragedy in which the appeal and truth of a woman and child are caught in the superstition, credulity and iron customs of thousands of years. The plot is an irresistible chain of tragic happenings. Although not a missionary book, this powerful tale reveals something of the great obstacles which Christian work must meet and the state of affairs from which the Chinese must be lifted.

Pippin.

By Laura E. Richards, author of "Florence Nightingale," "Elizabeth Fry," etc. George J. McLeod, Ltd., Toronto. (304 pp.; \$1.40.)

A quaint, fragrant character Miss Richards has created in the hero. He had served a sentence in jail for housebreaking. That was the "profession" he had been taught as a child. The prison chaplain told him about Christ. After the dragging, kicking and cuffing up Pippin had, it is a wonder he grew into such a lovable, tender youth. His speeches are unconventional, almost uncouth but for the goodheartedness in them. His strong religious temperament makes him exhilarating company. Of course there is a love story about such a big-hearted man. Miss Richards has drawn a difficult character well.

Cecilia of the Pink Roses.

By Katharine Hairland Taylor (illustrated). S. B. Gundy Toronto. (271 pp.; \$1.25 net.)

This strongly humorous book opens with Cecilia as the motherless little "mother" of a family in a cabbage patch tenement, and closes with her as the daughter of "millions." Her father was a bricklayer and patented an improved brick process. Imagine the social complications that ensue. Cecilia with all her greenness is snubbed into line in a boarding school. Her brother, a callow youth, is saved from ridiculing his father. Cecilia is the kind that cannot be spoiled, a pure soul, true to the best she knows. She naturally "sorts" the suitors of her millions. It is a lively story, with simple humour which will run "Mrs. Wiggs of the Cabbage-Patch" a close second.

The Bible Lesson

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

Fifteenth Sunday after Trinity, September 16th, 1917

Subject: Returning From Captivity.—Ezra 1: 1-11

THE captivity in Babylon lasted for seventy years. During that time the people of Judah were cleansed from their idolatry. The Book of Daniel has shown us examples of young men who proved faithful to Jehovah in spite of all temptations and threatenings. The whole people became as these young men were in their hatred of idolatry and their devotion to the God of their fathers.

We do not know how this change in them was brought about. We do know that in their own land no influence was able to keep them from idolatrous practices. The captivity did what Manasseh or Josiah was not able to accomplish. It changed the heart of this people and made them so steadfast that they never afterwards relapsed into idolatry. This result came of the working of Divine Providence. The dark and trying period of their history in Babylon was, therefore, a time of great spiritual blessing.

1. Cyrus.—God works through human agency. The Kingdom of Babylon passed to Persian rule. Cyrus, the Persian, made it his special business to repatriate the Jews who were in his kingdom. What influenced Cyrus we do not know. The first verse of our lesson says that the Lord stirred up his spirit to do this. He appears to have acknowledged God as supreme, if we may judge by the opening words of his proclamation. He, also, claimed a special commission from God to rebuild the Temple at Jerusalem. Cyrus was the human agent by whom God brought the people of Judah back to their own land and re-established the worship of the Temple.

2. Other agents besides the King worked in the restoration. The chief of the fathers of Judah and Benjamin, and the priests and the Levites are mentioned. A good movement needs the help of those who have influence and power. There are many persons who have these gifts yet are not using them for God. They may be interested in God's work but they are not definitely using the power that God has put into their hands. Your social standing, your wealth, your power of influencing others are gifts from God and ought to be used in some way for the advancement of God's Kingdom.

3. The Divine Spirit Working.—The first verse tells us that God stirred up the spirit of Cyrus. Verse five speaks of other men who aided the King and describes them as "all them whose spirit God had raised." This is the spiritual fact that underlies all true work for God. It is done by those whose heart God has raised. Influence, personality, wealth, etc., are useful gifts, but what is most needed is the heart that is touched by God.

4. Material help.—Cyrus restored to the people of Judah the treasures that had been taken from the House of the Lord when the captivity began. The eighth verse indicates that he gave a very careful account of these treasures of gold, and silver and handed them over to the responsible head of the people of Judah. Besides this restoration of treasure there was much given as free-will offerings for the rebuilding of the Temple and to help the people in settling in their own land. There is no greater proof of one's interest in a good work than willingness to contribute of one's material resources for its advancement. The patriotic funds that have been raised in Canada show the interest of our people in the soldiers and in the war. Our interest in the work of the Church may be measured by the sacrifice we are willing to make for it. Sometimes the only service we can render to a worthy cause is by giving money for its assistance.

5. Providence.—In this lesson God is presented to us as the Great Worker. Every thing is done because of His influence and guiding power. When the people were freed from idolatry God brought them back to their own land. Kings, kingdoms and people are all under His hand. A recognition of this truth should help us at all times. It gives us a more hopeful outlook upon the world and more comfort in our own heart.

"I would rather be beaten in the right than succeed in the wrong."—Garfield.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE new birth that has come to the people of the United States is one of the marvels of this long-drawn-out war. From a people wallowing in Mammon, imploring their President to keep them out of the war, they have been transformed into a nation fired with the vision of knightly service to mankind. In the dark days, of course, there were hearts that burned at white heat with the desire to see their country do its full duty in stopping the mad onrush of a brutal conqueror. There were hearts by the million that ached for the awful fate of the oppressed. There were hands that gave generously of their possessions to feed the hungry and nurse the wounded, but to the onlooker from the distance there loomed above all the rush for fabulous fortunes made possible by a bleeding Europe and an inordinate silence regarding the tyrannies suffered by the innocent lest, perchance, Americans might say or think something that would disqualify them as neutrals. All this has been changed. Clean, unequivocal, forceful, convincing, rings out the note of the President to the Pope regarding proposals of peace. There is the consciousness that this is America's war as much as that of any other nation within the range of the enemy guns. It is a war of conflicting ideals of civilization. It is a war when the splendid heritage of America must be preserved at all costs, and the heritage of all free people is indissolubly linked with the same. It is this new revelation that has been clearly grasped. It is in the strength of this new birth that a gifted President has been transformed into a great leader of thought and action. It is in this regeneration that a vast nation has been carried up upon the mountain-top and transfigured before the whole world. A great cause is sanctifying the preparations for war, and the undreamed of preparations are being prosecuted on a scale worthy of the splendid cause. It is a preparation, not for the present solution of the world's ills, but an attempt to solve those international problems that have beset mankind from the outset for all time to come. Hence, there is no thought of reverting to the old, evil days by means of a forgive-and-forget policy and then go on as you were. There is to be no dismissing of the case of national litigants, each paying his own costs. There is to be no condoning that makes light of a national bandit's unsuccessful attempt to overcome the world. There is to be no criminal trust put in the plighted word of rulers who have boasted that there is no binding force in such agreements the moment they can be broken with advantage to the aggressive partner. Peace is a thing of the heart, a repentance for wrongdoing, and until the enemy brings forth fruits meet for repentance there can be no confidence and no peace. A nation that sets out upon a new life in a chastened and contrite spirit need be hampered in no way in restoring its fortunes and taking its place in the world to which its gifts, energy and enterprise entitle it. In setting up this standard before the German people and the people of the whole world President Wilson has rendered a great service to his country and to mankind.

There is another side to the magnificent preparations for war that are now in progress in the United States. Since this war began there has been a general feeling that democracy is all right in times of peace, but it breaks down in the face of an enemy that has chosen the German type of government. It unquestionably must make for haste and promptitude in attack to be free from parliamentary discussion and persuasion. It must facilitate those stealthy preparations that ensure a deadly spring at the throat of an unsuspecting victim, but England has shown that all the organizing genius for war does not centre in Berlin, and the United States are effectively demonstrating that the great difficulties arising out of democracy can be effectively overcome, even when that democracy is saturated with enemy sympathizers. The organization now in progress of completion, if carried to the end as it has been so well begun, will be a tower of confidence to the people of the world.

It would, perhaps, be unwise for theologians to enter into a prolonged discussion of what constitutes the essence of spiritual salvation when men by the thousand are facing the unseen. The theological formulæ require interpretation, and

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to the people of the marvels of their President they have been with the vision in the dark days, burned at white country do its rush of a brutal the million that oppressed. There y of their pos- and nurse the om the distance for fabulous for- ing Europe and ne tyrannies suf- fance, Americans that would dis- this has been orceful, convinc- President to the ce. There is the a's war as much in the range of conflicting ideals on the splendid preserved at all ee people is in- It is this new grasped. It is in at a gifted Presi- a great leader his regeneration ried up upon the before the whole ing the preparad of preparations e worthy of the tion, not for the ills, but an at- al problems that tset for all time ight of reverting of a forgive-and- as you were. of the case of na- own costs. There es light of a na- mpt to overcome riminal trust put who have boasted such agreements with advantage ce is a thing of ddoing, and until meet for repent- e and no peace. w life in a chas- hampered in no taking its place nergy and enters standard before ple of the whole ered a great ser- kind.

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such interpretation cannot be satisfactorily laid before men at the front. There are many anxious mothers and relatives who are bearing a heavy burden of anxiety in these stirring times that ought not to be further laden with the question as to whether their boys have reached those standards which have been set forth by the Church in just the way that formal words express them. The great Paul was presumably not guilty of many of the faults so readily seen in our soldiers, and yet he confessed the good that he desired he was not able to perform, and the evil that he resented he found himself doing. The saints have their sins to carry with them into the presence of God. They have been made saints through the sacrifice and the service of the Master. Can we not see that the same Divine spirit is working in our fine young fellows, weak and imperfect as they may be in many respects? Whether they realize it concretely or not, they have been seized with a vision of duty, of sacrifice and of service, and are translating that vision into life. Is it not the spirit of God that is working through these men, even though they are doing many things that they desire not and failing in many things they fain would do? The application of the blood of Jesus to the sinful souls of men is not detailed in method. Besides, what right have we to limit spiritual progress to this life alone? Eternal Hope still stands, even when the earthly life seems to have failed. "When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Spectator.

MIZPAH.

From a Soldier at the Front to His Mother.

The Lord will watch between us now
Though we are far apart;
He knows thy thoughts, He knoweth mine,
And keeps us heart to heart,
What though the land and sea divide,
Yet there is naught to fear;
The same blue sky still shelters us,
And God Himself is near.

Absent from each—yet close to Him—
Holding the self-same hand,
No anxious thought, no weary sign,
But He will understand;
He knows the ties we hold so dear,
Each wish of thine and mine,
The love made purer, stronger still,
By His great Love Divine.

The answer of a young sailor to the question of what the effect of the war is going to be: "The purging trial of the world must have some good end. We cannot now see what it will be, but I notice a very great alteration in the minds of all. When the war began we were all full of the romance of fighting—the adventure of combat, the glory of the struggle. We hear none of this now. War has become to us all abominable, and we fight on because we know we are fighting for what is right. The day will come—if it has not already come—when nations will see that the horrors of war are so awful that peace must be made so secure by the victory of right that arms will not be taken up. The world will reap this from the war, but we who live to-day must suffer and lay the foundations of the new age. That is being done by those who suffer and die."

No truer "miracle" can be found than the continued existence of the Church. By miracle our Lord almost invariably meant "sign," the signature or handwriting of God in a natural way which none other could imitate. Were the Church not of supernatural origin and divinely sustained, she would not be living to-day. Never could she have survived the outward conditions which have upheaved the world, wrecked the mightiest nations, revolutionized the peoples of the earth. Much less could she have outlived the internal conditions, such as her own division, the failures of vast numbers of her constituents, their unfaithfulness to duty, and her faithlessness at times to her own mission. No matter from what angle looked at, she is the great wonder of the world. There is no way to account for her living but that of attributing it to the Divine power.—Presbyterian Journal.

A Word for the Girls

MISS C. M. M. BODY

READERS of the various articles in "The Canadian Churchman" on the subject of work among boys and, more particularly, of the Canadian Standard Efficiency Tests, may have wondered, when so much had been done for the boys, why the girls of our Sunday Schools and their teachers did not deserve the same amount of attention.

It was such a consideration that prompted the leaders of the Sunday School work in the various denominations to consult the Dominion Council of the Young Women's Christian Association about two years ago, and that led them to form together, in the fall of 1915, a co-operative committee—the National Advisory Committee for Co-operation in Girls' Work. This title is an exact parallel of that of the Boys' Committee, and the units participating are the same (the Anglican, Baptist, Methodist and Presbyterian Sunday School Commissions and the Sunday School Association, the Y.W.C.A. taking the place of the Y.M.C.A.) The organization is similar, except that at least two of the representatives of each body are in this case women, and that the work has not yet progressed far enough to be subdivided under provincial committees. The basis of co-operation is the same, it being distinctly understood that each church body is to control the religious teaching given in connection with the programmes suggested.

But the committee has been most anxious to avoid any mere adaptation of the work of its prototype, or the assumption that methods or suggestions which have proved helpful in the boys' work would necessarily be so for girls. For this reason they began by sending out a set of questions to teachers of girls' classes and club leaders, in an endeavour to ascertain just how much was being done already along various lines, and just what those actually in contact with such groups considered to be their needs. At the same time a study was made of the literature available on the subject of girls' work, which resulted in the publication of a small folder, "Helpful Books for Leaders of 'Teen Age Girls.'" Later on a Round Table Conference of Sunday School Teachers and other workers was held in Toronto and in June, 1916, the committee issued their first pamphlet entitled "Canadian Girls in Training," containing suggestions for the conduct of mid-week meetings of Sunday School classes and other groups.

During the past winter the committee has endeavoured to secure the opinion of workers upon this very tentative publication. They became responsible for leading four sessions of the Institute in Toronto, and held another Round Table Conference in February. As the edition of "Canadian Girls in Training" had become exhausted, and as there appeared to be a demand for some more definite programme than had been hitherto provided, it was decided to undertake a complete revision of the pamphlet.

Many teachers have already found the benefit of holding meetings of their class in addition to the conventional Sunday period. Any such gatherings undoubtedly furnish opportunities for the leader to come to know her girls better, and for the development of a good class spirit, but they fall far short of what they should accomplish if they degenerate into merely social gatherings as they are apt to do unless some definite scheme lies behind them. A sample programme for a series of weekly meetings for three months has been included in the new edition of "Canadian Girls in Training," and a "Standard for Girls" has also been inserted. This is intended to serve as a challenge to each girl in the group, to stimulate her desire to develop herself more fully by building up her physical and intellectual life, and to lead her to a fuller realization of her duties towards God and her neighbour. Training along all these lines is included in the suggestions for programmes.

The committee has appreciated that most of our Sunday School teachers are busy women, with many claims upon their time, and have endeavoured to suggest books which will help in carrying out the programme, and also ways by which the work may be lessened through the combination of classes, etc. The pamphlet also contains two lists of books for girls' own reading in fiction, travel, biography, etc., one for older and one for

younger girls. These should be of value to those in charge of Sunday School libraries, as well as to teachers and leaders who wish to recommend good and wholesome literature to individuals.

It is hoped that these programmes may be tried out and tested in many Sunday School classes and other groups during the coming winter. The pamphlet may be obtained from the office of the Church of England Sunday School Commission, Confederation Life Building, Toronto, and from all who make use of any portion of it. Comment or criticism would be most heartily welcomed. It is also the purpose of the committee to spread a knowledge of its work by promoting conferences on the subject at various centres.

A similar co-operative committee has more recently been formed in the United States, and of this Miss Una Saunders, the chairman of the Canadian Committee, is to be a corresponding member. Everywhere there are evidences of increased interest in the work among girls. Whereas two years ago Miss Margaret Slattery was almost the only writer on this particular subject, we now have "Leaders of Girls," by Miss Clara Espey, and still more recently, "Girlhood and Character," by Miss Moxcey, both experts along this line of work. The last-named book is a most careful and thorough psychological study of the whole subject of the adolescent girl and her religious training.

Such an interest cannot but be further stimulated by the present world conditions through which women's share in affairs of citizenship is being so greatly increased, and more and more claims must necessarily be made upon them. To prepare our girls to meet these claims efficiently must be the aim of all those who help to mould their life and character and the future will certainly furnish scope for the exercise of all those qualities, physical, intellectual, religious and social, the full development of which in all our young people is the aim of both the National Advisory Committees.

WALK WITH ME.

Heavenly Friend, while now the morn
Crimsons in the radiant sky,
Ere its golden hours are born,
Let me feel Thy presence nigh.
While I lift my heart to Thee,
Wilt Thou kneel and pray with me

When I leave my quiet room,
In the path of duty set,
Through the gleaming or the gloom
Be my dear companion yet,
Lest I wander far from Thee,
Take my hand and walk with me.

Little strength or skill have I,
Little wisdom for my task,
Yet to Thee my soul may cry,
Thou canst give me all I ask.
Lest my efforts please not Thee,
Guide my hands and work with me.

When I fold my task away,
Turn to pleasant paths aside,
I would feel Thy love alway
Doth my every good provide.
Lest I fail Thy face to see,
Hold my hand and walk with me.

If I stumble in the way,
If on slippery steeps I fall,
Faithless if I fail to pray,
Then I need Thee most of all.
When the sky is overcast,
Draw me closer, hold me fast.

When the way is rough and steep,
And the thorns of sorrow pierce,
When the shadows round me creep
And the stormy winds are fierce,
Let me from the tempest hide,
Safely sheltered at Thy side.

When at last the day is done,
Faded all its golden light,
When the fair stars, one by one,
Blossom in the fields of night,
Let my wearied spirit rest,
Pillowed on Thy loving breast.

—Lilian Leveridge.

If you have an enemy, treat him kindly, and you will make him your friend. You may not win him over at once, but continue your kindness and you will succeed. Repeated kindness will soften the hardest heart.—Selected.

Downeaster

Thoughts of an Eastern Churchman

I DUG the following extract out of Thackeray's "Irish Sketches" the other day on the subject of extempore vs. written sermons, which has its interest and possible value at the present day: "The sermon was extempore, as usual, according to the prevailing taste here. The preacher, in putting aside his sermon book, may gain in warmth, which we don't want, but lose in reason, which we do. If I were Defender of the Faith I would issue an order to all Priests and Deacons to take to the book again, weighing well, before they uttered it, every word they proposed to say upon so great a subject as that of religion; and mistrusting that dangerous facility given by active jaws and a hot imagination. Reverend divines have adopted this habit, and keep us listening to what might well be told in ten minutes. . . . And, as far as I can remark, it is not calm, plain, downright preachers who preserved the extemporaneous system for the most part, but pompous orators, indulging in all the cheap graces of rhetoric—exaggerating words and feelings to make effect, and dealing in pious caricature. . . . Beware of too much talk, O parsons! If a man is to give an account of every idle word he utters, for what number of such loud nothings, windy, emphatic tropes and metaphors, spoken, not for God's glory, but the preacher's, will many a cushion thumper have to answer?" According to my own recollection, which goes back to well under twenty years after the publication of these sketches, the number of Anglican parsons to whom these words could in any sense be remotely applied were few and far between. In those days the written sermon was all but universal, and, as a rule, unmercifully long, averaging a minimum of three-quarters of an hour, and, in the case of our old Vicar in my native parish, often running well over the hour. The mid-Victorian sermon was a ponderous affair, and especially hard on children, who, in all well-regulated families, were nudged and prodded into a decent semblance of attentiveness, and not infrequently were expected to repeat the text and some of the "heads" at the subsequent Sunday dinner. One wonders why and where Thackeray contracted his strong preference for written over extempore sermons. My own recollection of the written sermons of those days, with their tedious verbosity and their dull, mechanical, monotonous delivery and interminable length, are one of the dreariest memories of my childhood.

* * * *

The words "reaction" and "reactionary" are terms of reproach with the average modern man. And yet, what a valuable, and, indeed, essential part, does reaction play in all true growth or progress! We see this law at work in the advancing tide, the growing tree, the developing and expanding human body, the coming of the dawn or darkness, and in every operation of Nature. There must be times of standstill, recoil, temporary reversion and retreat. So it is in human affairs. The very existence of the reactionary instinct, from which, if the truth were known, no one is wholly free, proves its use and value. Some possess it, as we know, to a very marked extent. They revere the old order and detest change in every shape and form with the intensity and bitterness of religious devotees. And such people, though trying, are useful. That there are enough sturdy, stubborn, and, if you like it, blind reactionaries in the world to delay, and, therefore, to solidify human progress, is undoubtedly a

great blessing. How often have they saved mankind from having to retrace its steps and make a fresh start? We little know what we owe to our "reactionaries."

* * * *

American publicists, it is becoming increasingly evident, are at last beginning to understand the Irish situation, and the position of the Home Government in connection therewith. As a consequence, we are having in the leading American newspapers what we never had before, temperate, well-balanced comments on the Irish problem and a frank recognition of England's desire to do the right thing. Hitherto, with even the fairest-minded and friendliest of American newspapers, it has been all the other way. On the subject of Ireland and her "wrongs" there was just one thing to say, and they always said it. As by a fixed and immutable law of Nature, England was the unvarying aggressor and transgressor, Ireland the innocent sufferer. Now at last we see the dawning realization of the fact that there have been and are faults on the other side, and that the blame is not by any means to be laid exclusively on England. Americans are beginning to admit the enormous difficulty of granting self-government to a nation, divided at present into three so far irreconcilable and fairly evenly-balanced factions, however earnestly desired by England, and to understand that the chief and, in fact, only serious obstacle to Home Rule has been the Irish themselves, and if the present conference fails, will be.

* * * *

The poor, little ex-Czar of Russia has been sent to Siberia. This may seem to some a piece of "poetic justice." To me it seems a bit of petty persecution. The Czar, it is urged, who has sent so many thousands to Siberia, should have a taste of his own medicine. But, as a matter of hard fact, did the Czar, on his own personal initiative, ever send anyone to Siberia? I greatly doubt it. How many of us, if born to the same position, would have done one whit better than Nicholas, and how many even worse? He was simply the victim of a system, for which he was no more responsible than he was for the colour of his eyes or the name of his father. To be sure, he might have risen to the occasion and granted responsible government to Russia. I say he "might." The real truth of the matter probably is that, however much he might have desired to take the step, he would not have been permitted. No unfortunate fly enmeshed in the spider's web was more helpless than this "tyrannical autocrat," who simply did what he was told, and probably to-day in captivity has more real freedom than ever before in his life. Who of us can throw a stone at him or presume to pass judgment? Not a single human being, for no one has been, or can ever be, in the same position and be subject to the same tremendous difficulties.

* * *

JOHN MILTON'S COTTAGE.

One of the best preserved historic country houses in all England is John Milton's cottage at Chalfont St. Giles, to which the blind and aging poet fled when the great plague swooped down on London. That was in July, 1665, and Milton had just finished Paradise Lost, and received a five-pound note for it, with a promise of three more five-pound notes if the poem sold four editions of 1,300 copies each. The cottage stands at the top of the village, and it is in practically the same condition as when Milton left it. Here the poet received his guests during the latter part of his life.

Scripture Gift Mission

A Chaplain sends the following interesting story of

THE CORPORAL'S BIBLE.

"Yes, I've got a Bible, sir, and I've carried it through many a scrape; but I've got another at home, the Bible our corporal gave me out in France, and to me, sir, it's the best Bible in all the world. We loved our corporal, all of us. He was a man, sir, and a Christian, and he did his duty as a Christian should. He had been a choir boy of a church in London; and, my word, his religion was a real one. It made him live clean, and speak clean, too. He was always jokin' with us fellows, but could stick the boys swearin' and talkin' profane. 'Why do you talk like that?' he would say. 'Why can't you drop those words which do you chaps such harm?' We often laughed about it, and sometimes chaffed him for it, but loved and respected him all the same. Of course, he could have had us up for swearin', but he never did. I guess he hoped in time we, too, would all speak clean. But I shall never forget his last mornin', sir. The Germans had been busy straffin' us all night, and just as the light was beginnin' to come I found the corporal, white as a sheet and bleedin' terribly. I ran and knelt by his side and tried to raise his head, but could see all was up with him. 'George,' he says to me, 'I'm dyin'. Take my pocketbook and papers and send them home to mother. But keep my Bible. Yes, there it is in that pocket; keep my Bible to remember me by. George,' he says, 'you're cryin', old chap. Oh, don't cry for me. I'm so happy—far happier than you who are left behind. Why, don't you know? It's what the old Book tells us about, bein' happy when we're goin' home!'"

A Chaplain in the West of England writes to the secretary of the Scripture Gift Mission:—

"Our Senior Chaplain, Rev. Sir Montagu Beauchamp, tells me that your society makes free grants of Holy Gospels and New Testaments. I am acting as Chaplain to a whole Brigade, and am anxious that each man who goes to the front should have a copy of the New Testament, or at least one of the Gospels—preferably St. John's Gospel. I should be very grateful, therefore, if you could send me a free grant of Gospels and New Testaments for distribution among our men. I go down to the station to see them off, and should be glad on that occasion especially to give them at least a Gospel."

Needless to say, a large quantity were immediately despatched to this Chaplain from the Scripture Gift Mission.

Scarcely anything more striking has reached the secretary of the Scripture Gift Mission than the following, which the sender guarantees to be authentic:—

The Last Words of Five Christian Soldiers Who Fell on the Field in France.

No. 1. "Good-bye. I am going to be with—Jesus."

No. 2. "I rejoice in God's salvation. The blood of Jesus Christ, His Son,—cleanseth from all sin."

No. 3. "Dear — (his Christian comrade), do not grieve for me. I am only going home first."

No. 4. "Death to me means—life for—evermore."

No. 5. "Tell your unsaved comrades—there is a Saviour waiting, ready to pardon. Tell the saved ones—to live each moment—looking unto Jesus."

"These men were converted in the trenches, and lived only a few minutes

after being hit, except one, the last, who lingered several hours in great suffering, but exceedingly happy."

Surely no greater privilege has ever been given us than that now offered by the war, namely, to place the Word of God, which alone can make wise unto salvation, in the hands of those who are going out to face death upon the battlefield.

Any gifts for the furtherance of this work may be sent to the editor, or to Rev. W. H. Griffith Thomas, D.D., or Miss Dickson, 858 College Street, Toronto.

* * *

DRIFTING.

A Sermon to Young Men.

(Continued from page 569.)

you, and in due time He will promote you to a place where you will have opportunity to be faithful also in much.

But it may be that I am addressing some to-night who

Have Already Commenced to Drift.

Some who have lost all power, and almost all desire, to do anything else than just drift on to the end. When you look into the world of "might have been" you feel saddened and ashamed. But nothing stimulates you to fresh endeavour. A mocking spirit whispers in taunting accents—"too late, too late." My brother, that is another of the devil's lies that have brought you where you are. It is never too late to mend in a world where Christ has lived and died. Greater is He that is *for* you than all that is *against* you. He speaks to-night through these poor lips of mine, bidding you come to Him. If you are feeble, He is strong, if you are weak and wavering, He is faithful and gracious—"the same yesterday, to-day and forever. And I beseech you come to Him now. I had almost said "now or never." For the awful danger of drifting is, that you go on putting off decision and action, till at last even the desire for better things perishes completely. It is every day growing more difficult *not* to drift. Of you therefore it is emphatically true—"behold, *now* is the accepted time, behold, *now* is the day of salvation."

* * *

THE BELGIAN MOTHER'S LAMENT.

"Hear me, O God, who reignest upon high,
From blood-bespattered fields hear thou my cry—
Hear Thou a Belgian mother's fierce appeal,
Whose torn bosom, 'neath the Prussian heel,
Crimson and breathless challenges Thy sky,
Of Christ the merciful demanding why.
Wherefore the murder of my valiant sons?
Wherefore the ravage of my little ones?
Hear me, O Father; Jesus, hear me pray,
Shall there be reckoning, shall Prussia pay?
Lord of the slain in olden battles, hear!
Till all I love, till all I hold most dear,
Till my young hero-king shall find his throne,
Till Belgians shall again sing songs of home,
I from amid the ruins, night and day,
Shall cry to Thee, "O God, make Prussia pay!"

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St. Paul's, Lindsay, Loses Faithful Members.

On July 27th last there was called away perhaps the oldest communicant of the Church of England in Canada, Mrs. James Hopkins. On January 15th, 1917, she kept her 101st birthday, having been born during the life of George III., and being 21 when Queen Victoria was crowned. She had lived in Lindsay for about sixty years and had worshipped with St. Paul's congregation since the days when the services were held in the little old "Town Hall." She was bright and cheerful up almost to the last, and in her passing away the longest link with the past is severed. St. Paul's has lately lost not only the oldest member of the congregation in the person of Mrs. Hopkins, but also in the death of Mrs. Dunsford, one who has for many years been a faithful worshipper and devout communicant, has been called hence.

isted between his fellow tribesmen and the Japanese during the fishing seasons on the river. The Japanese have arranged to take over a portion of ground in the cemetery at Fort Point where several Japanese are interred and here they propose erecting a monument to the memory of their fallen heroes who gave their lives in the cause of right and liberty as against might and oppression.

Rev. A. W. Richardson's Farewell.

The Rev. A. W. Richardson, who for the past two years has been the Rector of St. John's, Morpeth, preached his farewell sermon in that church on the evening of August 26th and a few days later he left to take up his new duties as Rector of Blyth.

New Archbishop of the West Indies.

The Bishops of the Province of the West Indies then present in Barbados, assembled in St. Michael's Cathedral on the morning of the 13th August and after taking part in the service of Holy Communion they elected the Most Rev. E. A. Parry, D.D., Bishop of British Guiana and Senior Bishop of the Province, Archbishop of the West Indies in succession to the late Archbishop Swabey.

A Double Consecration at Barbados, British West Indies.

At 9 a.m. on the 10th Sunday after Trinity, August 12th, the Very Rev. Dr. A. P. Berkeley and the Rev. Dr. E. A. Dunn were consecrated Bishop of Barbados and the Windward Islands and Bishop of British Honduras, respectively, in the presence of a very large congregation which was drawn from every part of the island. All the arrangements connected with the service were carried out perfectly. Four choirs combined rendered the musical portions of the service most satisfactorily. This is the first time in the history of the West Indies that a double consecration has ever been held in that part of the British Empire, and it is the third service of the kind which has taken place within St. Michael's Cathedral, Barbados. For the first time a Bishop of Barbados, Dr. Berkeley, the Dean of the Cathedral, was consecrated within its walls. Dr. Berkeley is the first native-born Barbadian to be elected Bishop of his own island. Those Bishops taking part in this memorable service were the Bishops of Guiana, the Senior Bishop of the Province of the West Indies, and the Bishops of Jamaica, Antigua and Nassau. The Holy Communion was celebrated by the Senior Bishop and the Bishops of Antigua and Nassau were Epistoler and Gospeler respectively. At the time of the consecration the Bishop-elect of Barbados was presented to the Senior Bishop by the Bishops of Nassau and Antigua and the Bishop-elect of Honduras by the Bishops of Nassau and Jamaica. The sermon was preached by the Rev. A. H. Anstey, M.A., B.D., the principal of Covington College, who chose for his text, St. Matthew xiii. 31 (the parable of the mustard seed). At the conclusion of the service the National Anthem was sung and this was followed by the hymn "Now Thank We All Our God," and thus a memorable service was brought to a conclusion.

Rev. R. MacNamara's Farewell.

On the evening of August 24th a meeting of the parishioners of All Saints', Collingwood, was held in the Parish Hall in order to take leave of the Rev. R. MacNamara, their late Rector, prior to his departure to take charge of his new parish of St. John's, West Toronto. Mr. W. A. Hamilton

Progress of the War

August 27th.—Monday—British launch new attack near Langemarck. French hold all ground won at Verdun and Italians continue to press forward.

August 28th.—Tuesday—President Wilson issues strong reply to Pope's peace proposals. Conscriptio Bill is signed by Governor-General.

August 29th.—Wednesday—Italians push forward and have taken nearly 30,000 Austrian prisoners in the present offensive.

August 31st.—Friday—British advanced their lines in Palestine S.W. of Gaza.

occupied the chair. During the evening, on behalf of the congregation the Rev. R. and Mrs. MacNamara were presented with a very handsome and complete silver tea service. The presentation was made by Mr. J. F. Johnston in a few well-chosen words, after which Mrs. Bruce presented Mrs. MacNamara with a lovely bouquet of flowers on behalf of the W.A. On rising to reply on behalf of himself and Mrs. MacNamara, the retiring Rector expressed their thanks for the beautiful and valuable gifts. He spoke at some length, reviewing in general terms the course of his work during the past eight years. When he came to the parish, he was received with a most hearty welcome, and every one had fallen in and gladly shared in the work of promoting the welfare of the church. He did not propose to enter into figures as the statistics had been annually presented in the vestry reports, and all knew how much had been done and the marked progress that had been made. As to the shortness of his stay, he thought it was long compared with that of other ministers. In the few short years of his pastorate he had as contemporaries, three Roman Catholic priests, three Methodist ministers, four Presbyterians and three Baptists. He felt keenly the wrench of breaking away from the people of the parish who had laboured so assiduously with him and helped him so faithfully in the work in which they were all so deeply interested. He wished to thank especially the officers of the church, the members of the Ladies' Guild, of the Woman's Auxiliary, the officers and teachers in the Sunday School and all who had taken an active part in the work of the parish. Though there were strong ties that bound him to All Saints' congregation, there were other considerations that led him to look cityward, particularly the educational advantages offered in Toronto, which they wished to avail themselves of for the benefit of their children. In leaving, he expressed the hope that all would rally round their new Rector and carry on the work of God in the parish with unremitting earnestness and zeal. A very enjoyable musical programme was given during the evening.

On the previous day, at a gathering of the members of the Girls' Branch of the W.A. of All Saints', Collingwood, which took place at "The Rocks," Collingwood, the summer residence of Mr. and Mrs. W. A. Hamilton, a farewell was taken by those present of the Rev. R. and Mrs. MacNamara. During the afternoon Mrs. MacNamara was presented with a cut glass vase and Mr. MacNamara with an umbrella with gold-mounted handle. In making the presentation on behalf of the Auxiliary, Miss E. Nicol, on behalf of the Auxiliary, expressed the sorrow that was felt that it had been found necessary for them to leave Collingwood, and wished them every success in their new home.

Fourteenth Sunday after Trinity.

Holy Communion: 234, 253, 263, 256.
Processional: 382, 386, 601, 664.
Offertory: 109, 127, 504, 767.
Children: 687, 706, 718, 794.
General: 434, 624, 651, 768.

Church News

The Late Flight-Lieut. Crerar.

Writing of Flight-Lieut. Malcolm C. Crerar, who lost his life on the Palestine front, Mr. J. H. Collinson, of Highfield House School, Hamilton, whose pupil he was for some years, writes: "Some day, no doubt, a master writer will be inspired to tell with matchless eloquence the immortal story of the boy heroes of the war. The theme will be the most glorious that ever waits on genius. Malcolm Crerar was only a boy when his service ended, but he had crowded a man's experience into his short life. He had been gunner and airman, and had seen service in many places. Latterly his duties had led him to spots famous in Bible story, and his deepest interest had been aroused. His body now sleeps where so many of the crusaders of old found a resting place. Malcolm Crerar had many gifts with which to win affection and afford delight. He had a whimsical turn of mind which never ceased to charm his friends; he was always bright and cheery, and, while anything but aggressive, he was self-reliant and frank. A pleasant reminiscence that will be treasured by many of his school friends was his clever and fearless boxing when a small boy at Highfield. Enoch Taylor was proud of his pupil, who so aptly applied his advice and even adopted some of his own mannerisms. To have radiated so much happiness, to have rendered such splendid service to a noble cause and to have surrendered his life for the salvation of his country—who could have accomplished more in such a brief life? As Kipling says:

"He scarce had need to doff his pride
or slough the dross of earth,
E'en as he trod that day to God, so
walked he from his birth.
In simpleness and gentleness and
honour and clean mirth.
So cup to lip in fellowship they gave
him welcome high,
And made him place at the banquet
board, the strong men ranged
thereby,
Who had done his work and held his
place, and had no fear to die."
(These lines were sent to his mother
as being typical of his life.)

Canon Daw's Warning Words.

At the morning service on August 27th at the Church of St. John the Evangelist, Hamilton, Canon Daw referred to the indifference of the great mass of the people of this country to the terrible agony that the civilized world is suffering, and that instead of drawing closer to God, the tendency was to seek out amusements and have a good time with the big wages that have prevailed in many lines of industry. While the flower of Canadian manhood is bleeding on the battlefields in Europe, the thoughtless were having a perpetual carnival here at home. On Sundays, instead of seeking communion with their Maker, they were attracted to steamboats, pleasure resorts and to motoring. "But this cannot go on," he said, "and the labouring classes are almost face to face with one of the greatest crisis in the history of this land. I have in my ministry seen three periods of depression, and I am sure that another day of financial reckoning is not far away." He urged his parishioners to prepare themselves for the hard times ahead, so they would be able to meet them and help the needy.

Kincolith Japanese Memorial Service.

A very interesting Japanese Memorial service was held recently in St. Paul's Church, Kincolith, B.C., at the request of Japanese fishermen now fishing on the Naas River. The arrangements were made by Mr. Takiuchi, the secretary, and Mr. Macheda, of the Mill Bay cannery, who is president of the Japanese Association of the Naas River. The national flag of Japan was displayed together with the colours of France and the United States, with the Union Jack in the centre. The service, opened with appropriate music, was conducted by Archdeacon Collison, who in his address, which was interpreted by one of the Japanese present, made fitting reference to the alliance existing between Britain and Japan, and of how the army and navy of Japan had rallied to the cause of Great Britain and her Allies in the present conflict. The names of some fifteen Japanese soldiers who were formerly fishermen on the Naas River, but who early in the war had volunteered and have since fallen at the front, were read out whilst the congregation stood in solemn silence. In addition to these names, five other Japanese who have died on the Naas River were also read out. Reference was made also to at least one of the young men of the Nishga Indian tribes who had paid the extreme sacrifice on the fields of Flanders. Other speakers were Mr. Macheda and Mr. Takiuchi and also a Nishga Chief, who referred to the friendly feeling which had always ex-

Rev. J. G. White, B.A., T.C.D.,
Leaves Port Lambton.

On the evening of August 24th, a surprise party was held at the home of the Rev. J. G. and Mrs. White, just on the eve of their leaving Port Lambton, after a stay of five years, to take up their residence on Pelee Island, where Mr. White has been appointed Rector of St. Mary's Church. The visitors included a large number of the congregation of Christ Church, Becher, one of the churches of which Mr. White has had the charge whilst he has been at Port Lambton. During the course of the evening the opportunity was taken to present Mr. and Mrs. White with an address and a purse of money. The address was signed on behalf of the congregation by the two wardens. In a few well-chosen words Mr. White suitably acknowledged the presentations which had been made to Mrs. White and himself. After the presentation formalities were concluded the remainder of the evening was spent in a pleasant, social way, the whole proceedings being brought to a close by the singing of the National Anthem.

John Hatley, Brantford, Killed at the Front.

We were exceedingly sorry to see the name of John Hatley in the list of those recently killed at the front. Just before the war broke out he completed his University course and also his regular divinity course at Trinity College, Toronto. He had not been ordained but had offered to the M.S.-C.C. for service in the foreign field. At the outbreak of the war he asked to be temporarily released from the latter and went to the front with the 14th Battery. Although offered a commission several times he preferred to stay with his gun. We refer particularly to him on account of his sterling qualities. He was considered by all who knew him as an exceptionally fine character and one who would do magnificent service in the cause of Christ whether at home or abroad. It is one more illustration of the terrible price we are called upon to pay in the present struggle and of the added responsibility that rests upon those who are here at home.

TOUCHING BATTLEFIELD COINCIDENCE.

It was the close of the day's deadly fighting and hundreds of our brave wounded men were being brought into the receiving hospital of a certain battlefield in France when Army Sister E. had an experience which is worth recording, for it will live in radiant beauty in the days hereafter. The doctors and sisters were attending to the more serious cases first and when passing Sister E. was startled to hear her name uttered by the lips of an apparently dying man. Placing her hand gently on his forehead she whispered, "How do you know my name?" He opened his eyes and looking straight up he replied, "You are my old Sunday School teacher. It's good to have you here, and thank God for sending you." She recalled fifteen years ago in her father's northern parish, teaching that bright boy, fresh from hills and heather, and now they meet on the battlefield. During the night the old days seemed to be lived again, and "the old story of the love of Jesus" once more repeated. Contrary to expectation the soldier recovered, and the doctors said that it was the fact of meeting his old friend and teacher—the feeling that he was not forgotten, for in a strange land an angelic presence watched o'er him, which brought him through that night of crisis.—"The Church Family Newspaper."

Prayer Book Revision in Canada

By Rev. E. J. HAILSTONE, B.A., Camb.
Missionary in Fredericton Diocese

THESE seems but little doubt that we are destined to have our own Canadian Prayer Book, as we have our own Hymnal, although at present the revisional process is far from being an accomplished deed. We have, however, before us a provisional revision; that is to say, the Prayer Book, with those emendations and additions of the Revision Committee which were accepted at the last General Synod of the Church in Canada. This provisional revision, in accordance with the requirements of the Church law safeguarding the rights of Provincial Synods, has yet to be brought before and passed by vote upon in the several Provincial Synods of our Church. And, in the opinion of the present writer, it is there that the real battle of revision will be fought. Not that any organized opposition to a revision of the Prayer Book is likely to be made, for the general consensus of opinion in favour of the need for revision along general lines; but in many respects it will be felt that the provisional revision now before us fails to justify the wrench in parting from those forms of worship endeared and venerated by a use of nearly four centuries. In other words, there is a general presentiment among Churchmen that we may lose more than we shall gain if the proposed revision passes en bloc in the legislative councils of the Church.

The ordinary layman in the Church loves and reverences his Prayer Book second only to his Bible, and views with alarm the possibilities laid open by attempts at its revision. It is, therefore, of the utmost importance that he should be fully informed of the revisory proposals so far made, and should be assisted in forming his judgment of what it is desirable to see emended and what it is undesirable to allow to be changed. For we may be sure of this, that no Book of Common Prayer will gain general acceptance, backed by whatever ecclesiastical authority it may be, unless it meets the needs of worshippers in common, and commends itself to their judgment. So I would urge that an unparalleled opportunity is now presented to the clergy to give systematic and reasoned instruction to their congregations with regard to the formularies and services of the Church. I would urge that an educational propaganda might be profitably carried on throughout our Church in Canada to instruct its worshippers more fully in regard to the glorious history, the literary beauty, and the comprehensive thoughts of those services contained in the Book of Common Prayer. By a series of scholarly but yet simple pamphlets dealing with the several formularies, rites and ceremonies of the Church much Church doctrine could be brought before and explained to the general public under cover of such propaganda for liturgical education of the masses. We, in the country parts, know that the worst enemy of our Church is often ignorance with regard to her teaching and her Prayer Book. But this is, perhaps, apart from the subject of my present paper. My aim is to set before you the chief of the proposed emendations and enrichments; to offer some humble criticism of the same, and finally, to suggest certain directions in which further alteration would assist in supplying the needs of modern worshippers.

First of all, a word in regard to the scope of the proposed revision. The committee appointed by General Synod were instructed to keep before them the aims of "adaptation and enrichment," and were charged to

introduce no suggestion which should affect in any way or manner the doctrines of the Church. In this particular the present writer fails to see what authority any part of that committee had in making the suggestions they did with regard to the use of the Creed of St. Athanasius, commonly so called, seeing that the omission of any part of that Creed or the alteration of its phraseology must inevitably lead to confused thought as to the essentiality of its statements.

It cannot be too strongly urged that the use of the "Quicumque vult" is a matter to be dealt with by no narrower a body than a Pan-Anglican Council of the Church. To leave the omission of indented clauses within the Creed to the option of individual clergy is nothing short of playing havoc with fundamental doctrine. What respect for the Church will a casual worshipper therein possibly gain when he hears a doctrinal formula variously stated in public by different congregations within that Church with whom on varying occasions he may find himself? It is the bounden duty of Churchmen to protest vigorously and insistently against any departure in this respect from the Prayer Book in use in the greater part of the Anglican Church throughout the British Empire. Indeed, in this connection one fails to understand why even yet an Empire Book of Common Prayer should not become a feasible project. If relief be sought, the proper way to meet that demand at the present time would surely be in lessening the days for its obligatory use. Having made these remarks, I shall not say anything further on the question of the Quicumque vult. Nevertheless, it is probably the most vital point of any controversy which may arise in connection with the revision of the Prayer Book.

Taking up, then, the examination of the provisional book, we note, first of all, the addition of a temperate and excellent preface, setting forth the aims of adaptation and enrichment as the guiding principles of the revision, and stating clearly the following safeguarding proviso:—

"But to avoid the risk of changes that might impair the character of the book, the General Synod clearly ordained the limits within which such adaptation and enrichment might be made, forbidding any change in text or rubric which would involve or imply a change of doctrine or principle of the Church of England, as set forth in the Book of Common Prayer, or any other change not in accordance with the 27th Resolution of the Lambeth Conference of 1908."

Turning to the Calendar and the Lectionary, we find important changes, which must be carefully noted and dwelt upon. It may be well to briefly indicate the history of our P.B. Calendar. The Calendar of 1559 contained only our Red Letter days, with the addition of St. Mary Magdalene. In 1552 began the policy of Black Letter days by setting down days for which no liturgical provision was made (St. George, St. Laurence, St. Clement and Lammass Day). The Book of 1559 followed the Calendar of 1552, restoring, however, St. Barnabas Day, inadvertently omitted in 1552. In 1561 a commission was appointed for the revision of the Calendar, when the eves were first noticed. This revision, with the minor additions in 1604 of St. Evurtius, and in 1662 of St. Alban and the Venerable Bede, is the Calendar in our present Book. Numerous changes are introduced in the Calendar of the provisional revision. A survey of the changes is here indicated:—

January.—Omitted: Lucian (8), Prisca (18), Fabian (20). Added: Polycarp (26), John Chrysostom (27).
February.—Omitted: Blasius (3). Added: Ignatius (1).

March.—Omitted: Edward K. of W. Sax. (18). Added: Felicitas (joined

to Perpetua on 7th) Patrick (17), Joseph (19), Cuthbert (20).

April.—Omitted: None. Added: Anselm (21).

May.—Omitted: Invention of the Cross (3), vide September 14th retained. Added: Athanasius (2), Gregory Nazianzen (9).

June.—Omitted: Nicomede (1), Trans. of Edward K. of W. Sax (20). Added: Justin Martyr (1), Columba (9), Margaret, Queen of Scotland (10), Basil the Great (14), Irenæus (28).

July.—Omitted: Trans. of St. Martin (4), vide November 11th, retained in provisional revision. Added: None.

August.—Omitted: None. Added: Oswald (5), Aidan (31). The Transfiguration on the 6th is quite properly made a Red Letter Day.

September.—Omitted: Evurtius (7), Lambert (17). Added: Ninian (16), Theodore of Canterbury (19).

October.—Omitted: Crispin (25). Added: Paulinus (10). On 13th Edward Confessor is commemorated apart from the trans. of his remains.

November.—Omitted: Leonard (6), Britius (13), Machutus (15). Added: None.

December.—Omitted: Silvester (31). Added: Thomas of Canterbury (29). Making, in all, 16 omissions and 21 additions.

St. Giles (September 1st) is the Patron Saint of Cripples, and would be a suitable day to be set apart as Hospital Day—a provision for which modern needs seem to call. The omission of Leonard, Patron of Captives and Prisoners (November 6th) is, perhaps, to be regretted in these days. Lammass Day (August 1st) is a Harvest Festival entry, and might well have a note appended to that effect, and perhaps be transferred to a later date. On the whole, a great improvement in the Black Letter Saints' Days has been effected. Probably it is no exaggeration to say that these days convey nothing to the minds of 90 per cent. of Church people; and the spirit of loyalty to the Church is a great loser thereby. These names recorded in our Prayer Book are designed to serve the purposes of an honour roll, and their proper commemoration would teach our people the glorious history of the Catholic Church, and in particular of our own branch of the same. Our clergy lose a great opportunity in not making a greater observance and more particular mention of these days in their teaching of the flock committed to their charge. It is a great asset assuredly to have included in the list the great names of the early Apostles of the Anglican Church, as well as many notable additions to the Fathers of the Early Church. There are other names which might justly be included, such as Benedict Biscop, Wilfrid, and others. Might not such names as Cranmer and Laud be included as outstanding characters in the history of the English Church? Surely, too, a great opportunity has been missed by the provisional revision in not providing a Collect, Epistle, and Gospel as a "Common" for Black Letter Saints' Days! Such provision would help towards a more profitable use being made of the Church's honour roll.

Probably no portion of the present Prayer Book is so unsatisfactory to modern needs as the Lectionary. The design of the present Lectionary is to read the whole Bible in order from January to December, the Old Testament (including the Apocrypha) being read once, the New Testament (with exception of the Revelation of St. John) twice a year. The Books, moreover, are taken in the order they occur in the Bible without any regard to chronology or to their supplementary teaching, with the one exception of the Book of Isaiah, which, in accordance with ancient custom is appropriated to Advent. Thus the Prayer Books of 1549 and 1552 have only in view the needs of the daily

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worshipper. Daily attendance at the Offices and the weekly Communion seem to have been the lowest standard of devotion contemplated. Soon, however, the needs of the Sunday-only worshipper (used for brevity's sake, and not in any derogatory sense) had to be met, and in 1559 proper first lessons for all Sundays were provided. This compromise has been enlarged from time to time, but it still remains nothing but a poor compromise. For now the daily worshipper finds that two portions in every fourteen are lost by Sunday first lessons, and the Sunday-only worshipper hears only one portion in every seven of the New Testament. Of course, it may be said in reply that any chapter of the Gospels is equally valuable and profitable for the man who can worship only on Sundays, but the same argument cannot be maintained for the practise of swallowing the Epistles piecemeal.

The Canadian revisers have jumbled the Lectionary still further by an excess of compromise. Proper first and second lessons are provided for all the Sundays in the year. So far, so good. The Sunday-only worshipper is the better off, although the density of the present writer, it may be, fails to reveal to his mind the design on which these portions are chosen. But even so, the daily worshipper is worse off than ever by this plan. Now four passages in every fourteen are eclipsed for him.

Again, in the provisional revision proper first and second lessons are provided for the forty days of Lent, as well as the old proper lessons for saints' days, and the present Lectionary is left withal for optional use. We feel with despair that we are returning to "the number and hardness of the rules called the Pie," and that there may be once again "more business to find out what should be read than to read it when it is found out." The lessons proper for the forty days of Lent seem to bear the imprint of many hands, and, indeed, the author of this paper has good grounds for saying that many fingers were in that pie. Surely the day for compromise has gone by with regard to the Lectionary. Why cannot the problem be dealt with in the bold spirit of the Lectionary Committee of the Lower House of Canterbury. They set forth these principles as underlying their work:—

(a) That the framework of the Lectionary shall be the ecclesiastical weeks from Advent to Advent, and not the calendar months.

(b) That proper first and second lessons be selected for every Sunday.

This plan gives us two distinct courses which can run side by side in unbroken succession, except on the small number of immovable Holy Days. And this framework will further possess an advantage over the present system in allowing a more chronological reading of the Books of the Bible, prophecy running side by side with the period of history to which it belongs (a plan already tentatively adopted in the present Lectionary during June, when Isaiah 38 is read in connection with the reign of Hezekiah), and the Epistles to be read with some regard to the development of their theology. Thus we can trace St. Paul's teaching better by reading Thessalonians 1 and 2 before Romans, Corinthians and Galatians. Further, it will be possible to associate certain books with special seasons. Thus Isaiah will be appropriated to Advent, owing to its Messianic prophecies, and the weeks between Easter and Whitsunday will contain the eminently suitable reading to be found in the Acts. Further illustrations of this principle will be found in Mr. Bishop's splendid article in the "Church Quarterly Review" for April, 1913. We must not dwell at further length on the subject of the Lectionary, although revisory am-

plification has been greater here than elsewhere in the Book. Let us pass along to the consideration of the Services.

In Morning and Evening Prayer the changes are not numerous, but such as are made have little to be said in their favour. The chief new matter is the provision of introductory sentences for the great festivals, which are designed to strike the note of the day. This is a liturgical blunder, for the place to strike such note is certainly not amid the penitential portion of the service. In part, it is done already by the Collect for the day, and if an earlier keynote be required, the proper plan would be the restoration of the use of Antiphons. The old State Prayers are left us, and a new conglomerated State Prayer is introduced for optional use, but which, I think, will find little favour in general use. The Prayer for the Governor-General and Lieutenant-Governors supplies a want, but might be ordered for use on Sundays alone.

In the Prayer for Clergy and People we are losers by the unfortunate change of "who alone worketh great marvels" to "the giver of all spiritual gifts." The words as they formerly stood undoubtedly refer to that standing miracle, the Church, which, in spite of the deadly hostility of the world, has never ceased to spread, and which has been preserved through innumerable dangers from both within and without. But perhaps the words were thought to give a lead to that old jibe at the Bishops as being "marvels!" Mention should also be made of a footnote to the Creed explaining the phrase, "He descended into hell"—a useful note, already in use in our sister Church across the border.

The use of mutilated and combined Services is permitted and encouraged by a long rubric (containing multifarious "permissions" inserted after "the ornaments rubric.")

But the Churchman will be mainly anxious concerning the treatment accorded to the Holy Communion Service, that sweetest Liturgy within the scope of human language. The few changes introduced are such as will give no offence to any, and a conservative spirit has been shown in the treatment of the Liturgy. Many will welcome the alternative, for daily use, and secondary use on Sundays, of the Lord's summary of the Law, in place of the Ten Commandments. Additional Offertory sentences will also prove useful. A new proper preface is included for use upon Epiphany and seven days after; and permission is also given for use of both the Prayer of Oblation and that of

Thanksgiving. One could only wish that the revisers had had the further courage to restore the Prayer of Oblation and the Lord's Prayer to their place immediately after the Prayer of Consecration, thus bringing the Canadian rite into line with those of its sister Churches of America and Scotland, and with all ancient liturgies of the Primitive Church.

Let us turn to the Occasional Offices. It is to be regretted that no attempt has been made to simplify the language of the Baptismal Offices and render them intelligible to persons of elementary education. The language is in many instances academic and abstruse. It ought to be possible to find modern equivalents for such bewildering phrases as "carnal affections," "Nothing doubting but that He favourably alloweth this charitable work of ours." The present four exhortations might well be made shorter, more direct and to the point. The Catechism is left unaltered. Let us hope that the day is not far distant when some simple teaching will be included therein concerning the Rite of Confirmation. The Order for Confirmation has been vastly improved by the formal presentation of the candidates to the Bishop, the recasting of the former cold and formal preface to an introduction bearing that evangelical fervour so requisite on so solemn an occasion, the reading of the Scriptural passages bearing on the rite.

In the Solemnization of Matrimony the second reason why matrimony was ordained is altered in its wording in the preface to: "It was ordained for the hallowing of the union betwixt man and woman, and for a protection against sin." The last paragraph of the final exhortation is omitted.

Additional prayers are provided for use in the Visitation of the Sick.

The chief addition to the Office of Burial of the Dead is the provision of a psalm, lessons and prayers suitable for burial of infants and children. Additional prayers for use at the discretion of the minister are also provided. Proper psalms are appointed for special occasions not hitherto provided for, and four selections of psalms are authorized for use on the 31st day, or at other times for sufficient cause with the approval of the Ordinary.

It now only remains to note that extra forms are given for a Special Service for Missions, Harvest Thanksgiving, Institution and Induction, Laying Foundation-stone of a Church, Consecration of a Church, Consecration of Churchyard or Cemetery, Form for the Hallowing of a Grave in Unconsecrated Ground, all of which have already been in use in various di-

ceses by permission of the Bishops.

This survey of the provisional revision, it is hoped, will be of use in forming an estimate of its merits and demerits. Taken as a whole, the present writer feels well satisfied with what has been so far accomplished; undoubtedly a more extensive revision will quickly follow the first assay. Probably it is true to say that the "enrichments" will meet with a welcome reception from the general body of worshippers, its "adaptations" with a more reserved approval. One point alone demands strenuous opposition from all devout Church people, and that is any form of tampering with the wording of the Creed commonly called that of St. Athanasius. It is surely our wisdom to leave this question open for the action of a representative conference of the whole Anglican Church.

A LITTLE MORE AND A LITTLE LESS.

- A little more deed and a little less creed,
- A little more giving and a little less greed;
- A little more sharing other people's load,
- A little more Godspeeds on the dusty road;
- A little more rose and little less thorn,
- To sweeten the air for the sick and forlorn;
- A little more song and a little less glum,
- And coins of gold for uplift of the slum;
- A little less kicking the man that is down,
- A little more smile and a little less frown;
- A little more Golden Rule in marts of trade,
- A little more sunshine and a little less shade;
- A little more respect for fathers and mothers,
- A little less stepping on toes of others;
- A little less knocking and a little more cheer
- For the struggling hero that's left in the rear;
- A litt' more love and a little less hate;
- A little more neighbourly chat at the gate;
- A little more helping hand by you and me,
- A little less graveyard sentimentality;
- A little more flowers in the pathway of life,
- A little less on coffins at the end of the strife.

THE BRITISH SOLDIERS' POST BAG.

Some wonderful figures of the work of the British post-office are given in the report of the Postmaster-General for Great Britain for last year. Of 70,000 employees who have joined the colours, 3,000 have fallen. The Victoria Cross has been won by two postmen; eight officers have received the D.S.O. and 25 the Military Cross; 126 men have gained the Distinguished Conduct Medal and 62 the Military Medal; while 201 have been mentioned in despatches. The post-office collected nearly 11,000,000 letters and 875,000 parcels weekly for the troops abroad and handed them over to the army. It distributed £2,200,000 weekly in separation allowances to 2,700,000 persons. Parcels sent to prisoners of war abroad, mostly in Germany, averaged 82,000 a week, while 15,000, mostly from Germany, were received for prisoners in England. Money orders numbering 91,570, and representing £56,900, went to British prisoners in Germany, and 96,900, representing £97,300, were received for enemy prisoners in Britain.

SCRIPTURE GIFT MISSION
AND NAVAL AND MILITARY BIBLE SOCIETY
CANADIAN BRANCH

These joint Societies exist for the purpose of carrying out our Blessed Lord's injunction:

"FREELY YE HAVE RECEIVED, FREELY GIVE,"
and as the disciples went everywhere preaching the Word without cost to the hearers, so we seek in a Spiritual sense through the PRINTED PAGE, to "give them to eat."

WILL YOU PLEASE HELP US TO DO IT?

Donations may be sent to the Editor, or to
The Chairman, REV. W. H. GRIFFITH THOMAS, D.D. } 858 College Street,
The Secretary, MISS DICKSON } Toronto, Canada.

Correspondence

COUNCIL FOR SOCIAL SERVICE.

Sir,—I have just been perusing the Bulletin of the Council for Social Service, dealing with the subject of prohibition and its results in Canada. It is an interesting number, and I am glad to read what it says, but I want to ask one question, What are we going to do about it?

Here we have valuable evidence on certain points: for instance, the great necessity of stopping the importing of liquor into provinces which are under prohibition, but are we going to do nothing? Surely the weight of the voice of the Anglican Church can be brought to bear on the authorities? As I see it, we appointed the Council for Social Service to perform exactly the kind of work which it has done in making this investigation. It has supplied the evidence. Now we have our duty in acting on it. Who will give us a strong lead?

Layman.

Kingston, Ont.

CHURCH TEACHING.

Sir,—I have read with much interest the courteous letter of "Ex-Teacher" in your issue of August 16th. I was trying to make the point that there is danger in the suggestion that we should have a special revival of Church teaching, for the reason that it would tend to carry us farther into the mists and consequent confusion of doctrines. My idea is that we can reach firmer ground and a better end by a different route. We all lament the drifting of the present day. If our clergy would endeavour to teach the doctrines of the Thirty-nine Articles no one probably could object. But would they? Go into our churches to-day and listen. The majority of our preachers, in some dioceses at least, are continually telling us what the Church teaches. Very well, if we were all agreed as to what the Church teaches. But here is the "rub," as I tried to set forth in my letter of July 19th.

Ah, my dear "Ex-Teacher," the reason why we are drifting is the fact that there is not enough real fundamental Christian teaching. Why should it be necessary to ask our ministers to devote one Sunday a month to teaching the doctrines of the Church? What are they doing the other Sundays of the month? If our preachers would preach "Christ, and Him crucified," always and at all times, they would, or should, be teaching the doctrines of the Church; if not, so much the worse for the Church.

To-day, the great, pulsing world is hungering and thirsting for true Gospel teaching. Once the hearer is on the right path he will seek and obtain as he goes the details and other necessities of Christian life.

I know there are different schools of thought in the Church, and some would put the Church between Christ and the people, and with these I have no quarrel, although their system does not interest me. Men differently endowed approach God by different paths, and we cannot all run along in the same groove. But there is the danger of emphasizing the Church to such an extent as to weaken the force of the true Light. The system referred to in this paragraph never has reached, and I do not believe it ever will reach the great majority of the people. It serves a certain class only.

The great basis of all true religious life can only be found in the fundamental doctrines, not of the Church

as such, but of the Christian religion, and more of these must be taught if we expect to meet the great needs of a hungering world.

That the Church is not reaching the people is beyond debate. We need a spiritual revival, and it remains with the Church to employ such means, perhaps not heretofore used, to accomplish this end. Less convention when necessary if you will.

The fighting armies of Europe are not using the war machinery and strategy of one hundred years ago, but we are antiquated and inflexible in our methods, with the result that the Church has not in the past made satisfactory progress.

True religion is the will of God acting in the soul of man. And if our teachers can persuade men to grasp this thought and so live, then the details of Church life will gradually fit in. "And I, if I be lifted up, will draw all men unto me."

J. L. J.

BLOOD BROTHERS.

Sir,—I had not read the story "Blood Brothers" in your issue of August 9th until my attention was arrested by the letters of J. N. Carpenter, "Presbyter," and "H. H. D."

Mr. Carpenter calls it a delightful and moving story. It is "moving," certainly, but far from "delightful." Mr. Carpenter is quite right in calling attention to the defective and misleading teaching of the story; and I am also thankful for the manly protest contained in the brief words of "Presbyter." But I am more concerned at present to point out the woeful lack of reverence contained in the story. The idea of likening our Saviour Christ to the "Chief of the Gang"! That is the climax. It is deplorable. The hero has also the bad taste to refer to his mother again and again as the "old woman." I have observed in Nonconformists' praying and preaching a continual straining after effect, and to say some new thing,—with a consequent loss of reverence. I am sorry to see the same tendency in an Anglican Chaplain at the Front.

The first thing in religion is reverence, the second thing is reverence, the third is reverence. The angels veil their faces and cry, "Holy, Holy, Holy is the Lord of Hosts!"

As for the doctrinal teaching of the story it is entirely misleading and erroneous. I prefer the old theology—

"Upon a life I have not lived,
Upon a death I did not die,
Another's life! another's death!
I stake my whole eternity!"

I prefer the teaching of Anselm, Archbishop of Canterbury (in the 11th century), when he says, "Put thou thy trust only in the precious Blood of Christ. If conscience troubles thee, say, I place the merits of Christ between me and my demerits. If the devil should terrify, and say, Thou art a great sinner, say to him, I put the merits of Christ between me and my sins. If God Himself should contend with thee and call thee to account, say to Him, I put my trust only in the merits of the Lord Jesus Christ, 'Who loved me, and gave Himself for me.'"

One of our modern Bishops, preaching before the University of Oxford, closed with these words:—"Let me hear when I am on the bed of death, that Christ died in the stead of sinners, of whom I am chief; that he was forsaken of God during those fearful agonies, because he had taken my place—that on the Cross I paid the penalty of my guilt—His the thorns, mine the crown; mine the sin, His the penalty; His the shame, mine the glory; His the merits, mine the great reward. Verily thou shalt answer for me, O Lord my righteousness; for in Thee, O Lord, have I trusted: let me never be confounded"

(Rev.) J. Edmonds.

London, Ont.

FRENCH-CANADIANS.

Sir,—I am gratified at the letter of Mr. E. Harper Wade in your last week's issue. I have looked into the matter of the bilingual controversy in Ontario, and came to the firm conclusion that the French minority in that Province are asking no more than English people similarly situated would expect, and insist on, and no doubt get, for the illiberality that would refuse it to them is not part of the French national character. Even if the French were asking a little more than their strict legal or moral right, it would be wise policy to give it to them. They should be treated with generosity. Last year I ventured to express my views in a letter to the

Toronto "Daily News," and was twitted by an opponent who had something to do with administering the educational law of that Province, with having been an anti-confederate in 1867 and perhaps still actuated by a hidden wish to "smash" confederation, my critic being utterly indifferent to the fact that the great menace to the continued success of confederation to-day is the bitter feeling between the English and French-speaking elements of our population on this most irritating question. Neither the "News" nor the "Globe" would publish my rejoinder, the editors of both papers declaring that I was ignorant of the fact that Regulation 17 did not have the effect of shutting out French from schools opened after 1912; that a new school had recently been opened under the "Mowat Law." I then asked why not repeal a regulation so obnoxious on the face of it, if it is to remain in practice inoperative. But a few weeks ago another Nova Scotian asked the "Daily News" if it were not true that in a school district of Windsor, in which 75 per cent. of the pupils were French, no French was allowed, because the school had come into existence after Rule 17, and the editor replied that English was the prevailing language of Windsor and therefore no French could be allowed in any such school either before or since Rule 17. How would the English in the city of Quebec feel, if, because French is the prevailing language in that city no English were allowed in a school of which three-fourths of the pupils were English? Two stock arguments are thrown at any one who tries to reason with an Ontarian on this subject: First, it would be a terrible nuisance to have two languages used in the legislature of the Province. But the French are not asking for anything of the kind. They simply ask that the concessions to their language in Regulation 17 be not defined as limited (by the word "hitherto") to schools in existence before the enactment of the regulation; and that the years during which French may be the language of instruction, be raised. The practice in Nova Scotia on this point, four years, would probably amply satisfy them. They wish to be taught English, but not under conditions that compel them to lose their own language. The second argument is equally inapposite and absurd: That if we grant this linguistic privilege to the French, we must grant it also to the Germans, Ruthenians and other races who came here to enjoy our hospitality and better their conditions from their squalid surroundings in their less favoured native regions. To use this argument to a French-Canadian is simply to add insult to injury. But yet, to my surprise and pain, I find it used by no less an authority than Rev. Professor Wrong in his contribution to the "New Era" (p. 258). If men of his position, character, learning and influence take such a view of the matter, there is little hope for the restoration of the harmony and good feeling that once prevailed between the two great races, of whom the Dominion is a common heritage. He knows that the languages of these newcomers have no claims whatever on the schools, legal, moral or historic, but he also knows that the French language is the natural language of three millions of our population, handed down through successive generations from the first settlers; he points out impressively that it was the first European language spoken either in the East or West of the Dominion; that it is in common with English the official Federal language, a fact which alone gives to every French-Canadian youth the right to some instruction in the proper use of it. It is, moreover, the language of a native Canadian literature as creditable as the English. In these days when the cordial unity of all our people is of

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or, No. 2 Brownie Kodak	- -	" 4 " " "
or, No. 2A " " "	- -	" 6 " " "
or, Small Gun Metal Swiss Lever Wrist Watch, with Leather Band	" 10	" " "
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Editor of Canadian Churchman,

613 Continental Life Building,

Toronto

such paramount necessity, it is criminal for the great Province of Ontario to keep open such a sore as this bilingual question has created, and for the sake of a mere sentiment, and that, to say the least of it, an illiberal and an ungenerous one; for it would do not the slightest injury to a single English-Canadian, or to the Provincial commonwealth as a whole, to give the French, in the matter of education, all the privileges their more moderate protagonists ask for. It is the sense of smarting under this grievance that has made recruiting in Quebec impossible; but to repeal the obnoxious regulation for the period of the war only, as Mr. Wade suggests, would be worse than useless. We want justice, and peace, and harmony established among us for all generations. In Nova Scotia we are only too happy to see our French taking a greater interest in the cultivation of their own language, and do all we reasonably can to help them, believing it a sign of more elevated sentiment and a promise of more useful citizenship.

A. W. Savary.

Annapolis Royal, N.S.

THE CHURCH AND THE NATION.

Archbishop Worrell.

Browning has said:—

A People is the attempt of many
To rise to the complete life of ONE.

That One is Jesus Christ, and in proportion to the extent of the aim of the people to rise to the measure of the stature of His fullness will a true nation develop. In that development each individual must strive according to his own methods. The many cannot be made to move along the same lines although the objective is the same for all.

In the Confederation of Canada, now undergoing a terrible test, there is all the liberty of a free democracy, but the individuality of its citizens is preserved, and shown nowhere more clearly than in their Church life. All are free to worship as they please. But then the important question arises—What is the effect of their worship upon their lives?

The Church exists for something more than controversy and form. Its work is to lead the people to the practice of the principles of Christ. The way in which widely divergent denominations are ready to co-operate in the duty of social service is a most hopeful sign that Canada is reaching out to a right conception of the Church's place in the nation.

While perhaps, this may not result in union among the churches, it must be most beneficial in its influence on the development of all that is best in the nation.

There is probably no country in the world where the people are more Church-going than in Canada. All strive in their own way to beautify their churches and render their services attractive. These churches are the centre from which has radiated the patriotism and loyalty of Canada and all those activities in education and charity and learning for which the Dominion is noted.—"Canadian Courier."

And what if joy or sorrow shall be-
side thee,
If smooth or rugged paths thy feet
have trod,
What matter by what way His hand
shall guide thee,
So be it said of thee, "He walked
with God?"

—Kate T. Goode.

ROAD TO HAPPINESS.

This is the road to Happiness,
Start now from where you are,
"Turn to the right and keep straight
on"

And you'll not find it far.
Along the path of Willing Feet,
And over Heartless Hill,
Across the field of Sweet Content,
The stream of Glad Good Will;
Then through the lane of Loving
Heart,
The gate that's called To-day,
And down the steps of Little Things
Into the Common Way.

And take the Cloak of Charity,
The staff of Wise Employ,
A loaf of Bread of Daily Grace,
A flask well filled with Joy;
A word of cheer, a helping hand,
Some good to give or share,
A bit of song, a high resolve,
A hope, a smile, a prayer.

And in the place of Duty Done,
Beside the Door of Home,
You'll find the House of Happiness—
For Happiness does not roam.

THE JORDAN.

Religion, history and nature conspire to make the Jordan the most famous river of the earth. Across it the hosts of Israel were led into the Promised Land; in its water the Christian rite of baptism had its birth; up and down its valleys many civilizations in the morning of history rose and fell. Perhaps the strangest thing about this famous river is that none of the ancients ever guessed that its mouth was below the level of the sea. It was not until 1874 that accurate measurements were made and the mouth of the river was found 1,292 feet below the Mediterranean less than 60 miles away.

THE COSTLIEST OF WARS.

It is certain that the present conflict of nations will place all other wars in the shade as regards expenses. The costliest war on record hitherto, that between Italy and Austria in 1866, only cost \$50,000,000.

It was a record, however, because the war only lasted twenty days, or at a rate of half a million sterling per day. England's last war in South Africa cost her approximately \$975,000 per day, and, excluding the present war, Great Britain has spent a trifle of \$1,135,000,000 on war in the short interval since 1895. Russia, however, in the fifty years that began with the Crimean war and ended with the war against Japan, spent \$1,675,000,000 sterling on fighting, and lost 664,000 soldiers' and sailors' lives in the process.

In recent times the most expensive war, excluding that in South Africa, was the comparatively small affair for the stamping out of the Boxer rebellion in China in 1900-1, for the public purse to be drawn on to the tune of \$29,139,000; and in contrast to this it is interesting to note that England's campaign against the Zakk Khels ten years ago, only cost the Indian Government \$285,000. This appears the merest trifle compared with the total cost of the great American civil war, which has been estimated at \$10,000,000,000 sterling.

If we are in distress and the distress is relieved, we may be no better than before. If we are in distress and learn to hold true in spite of the distress, we are vastly better than before.

—Selected.

PRODUCTION

Increased effort and efficiency in labor, more economy and less waste in living, building up capital by harder work and greater savings, will enrich you and your country. The men and women at home must produce more to cover war's waste.

It is easier to make money than to save it. A Savings Account at The Bank of Toronto will help save what your increased effort provides.



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PHOS. HOW

General Manager

FROM CENTRAL AFRICA.

A British soldier, writing home from what was German East Africa, throws a lurid light on the effects of German rule. "The greater portion of this vast territory," he says, "is very much in the same state as when Livingstone and Stanley first discovered it. Many of the tribes are entirely nude, with not the slightest form of civilization, and were likely to remain so, for the Germans kept them in a state of slavery, and their cruelty towards the females was beyond all imagination. I could relate to you deeds of the blackest character which would shock

the whole universe if revealed to them that have been carried out by the Germans on these poor defenceless black races. Please God, this will all cease now the British have come along, and that the cause of civilization will proceed on its great journey and bring about peace and happiness amongst these wonderful coloured races, who are such beautiful specimens of humanity to look upon."

Give not thy tongue too great a liberty, lest it take thee prisoner.—Francis Quarles.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea—1 cupful.....	1.54
(hot) (5 fl. oz.)	
Green tea—1 glassful.....	2.02
(cold) (8 fl. oz. exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.....	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
Coca-Cola—1 drink, 8 fl. oz.....	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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ROSE ISLAND

By Lilian Leveridge

CHAPTER X.—(Continued.)

"All at once each heard a rustling in the branches. They looked up quickly, and who, of all people, should they see but the very man they had both been thinking about!

"The arrow-maker jumped up to meet him, and said, 'You are welcome, Hiawatha.'

"Hiawatha came in and laid the deer at Minnehaha's feet. She seemed lovelier than ever, he thought, as she looked up at him and said, 'You are welcome, Hiawatha.'

"Minnehaha noticed how tall and splendid he looked, but she didn't say a word as she hurried to get supper ready, knowing how hungry he must

be. Then she sat and listened to Hiawatha talking, but still never said a word.

"Then Hiawatha went on to say how, after years of warfare, there was peace now between their tribes; and in order that the peace might last forever, and their hands and hearts be more closely united, he asked the old man to give him his lovely daughter for a wife.

"The Arrowmaker did not answer at once. He smoked on a little while in silence, looking proudly and fondly from one to another. Then he said, 'Yes, if Minnehaha wishes. Let your heart speak, Minnehaha.'

"Minnehaha blushed and said 'Yes' to Hiawatha, and then went and sat down beside him.

"Hiawatha was as glad as he could be, and they started right off home. Her old father felt terribly lonesome, and even the beautiful Falls seemed to be calling 'Good-bye' to her.

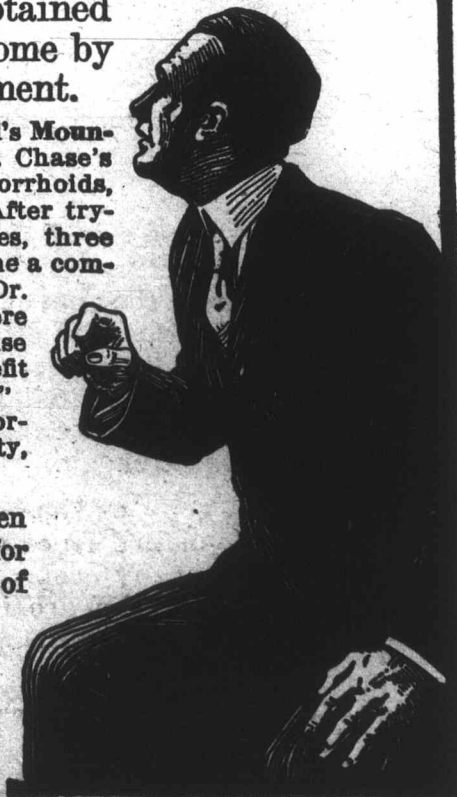
Piles Cured By Dr. Chase's Ointment

IT is a surprise to many to learn that there is any cure for piles short of a surgical operation. The doctors have encouraged this idea until the sufferer from this annoying ailment lives in constant dread of the surgeon's knife.

This letter from Mr. Campbell carries a message of good cheer to all sufferers from piles, because it tells how relief and cure can be obtained in the quiet of your own home by the use of Dr. Chase's Ointment.

Mr. Donald M. Campbell, Campbell's Mountain, N.S., writes: "I have used Dr. Chase's Ointment with great success for hemorrhoids, or piles, of fifteen years' standing. After trying all kinds of so-called pile cures, three boxes of Dr. Chase's Ointment gave me a complete cure. I have also used Dr. Chase's Kidney-Liver Pills, and there are no others so good. You may use this letter, if you wish, for the benefit of others who may suffer as I did." (Sworn before me, Murdoch Gordon Campbell, J.P., in the County, and for Inverness County.)

You are not experimenting when you use Dr. Chase's Ointment, for it has an unparalleled record of cures to back it up. Beware of imitations and treatments said to be "just as good." They only disappoint. 60c a box, all dealers, or Edmanson, Bates & Co., Ltd., Toronto.



IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

"Of course, Hiawatha didn't put on his magic moccasins this time, for Minnehaha couldn't go so fast as that. Yet though they went so slowly, the way seemed short to him this time, he was so happy. He was as good to her as he could be, and helped her over the hard places. He cleared away the tangled branches to make the way easy for her, and whenever they came to a wide, rushing river he carried her across. She seemed as light as a feather, he was so strong. At night he made a little wigwam of boughs for her, with hemlock branches for a bed, and he also made a nice, bright fire of pine cones. Then while they slept, all the stars in the sky kept watch above them.

"It was very lovely travelling through the woods. Hiawatha's little, wild friends, the squirrel, the rabbit, and others, knew they were lovers and watched them very curiously. All the birds sang to them, especially the bluebird and the robin. The sun smiled down and told Hiawatha to rule by love; and the beautiful moon turned all the woods to mystic splendour as it whispered, 'Rule by patience, Minnehaha.' And so at last they got home, and everybody had to get busy preparing for the wedding.

"It was a very splendid wedding, for, you know, Hiawatha was a great chief. All the people of the village were invited, and they came dressed in their very best. They had a grand dinner of fish and pemican and buffalo marrow and venison and Johnnie cake and wild rice.

"When everybody had eaten enough, Nokomis filled pipes for the men to smoke, and asked Pau-puk-keewis to dance. He was very willing, for he was a great dancer. He was very gaily dressed, and his face was painted pretty nearly all the colours of the rainbow. At first he danced quite solemnly and slowly, in and out among the pine trees. Then gradually he went faster and faster, whirling and spinning around, and leaping over the guests, and circling round in a whirlwind of dust and leaves. It would almost make you dizzy to look at him. At last he got tired and sat down, fanning himself with his turkey feather fan.

"Then they called on Chibiabos for a song. Chibiabos was a particular friend of Hiawatha's, and he was a very, very sweet singer. He sang a beautiful love song that he had made up on purpose. When he sang about the 'wild flower of the forest' and the 'wild bird of the prairie,' everybody knew that he meant Minnehaha, for he looked straight at her, and she was as lovely as a flower.

"Everybody liked the song. After it was ended they asked Iagoo for a story. Iagoo was famous, far and wide, for his wonderful stories of adventure, and you may be sure he had a good one ready for this great event. It was called, 'The Son of the Evening Star,' and maybe I'll tell it to you some other time."

"Oh, tell it now, June, tell it now," pleaded Brownie, and Robin echoed the request. June herself was quite willing, and there really seemed no reason why the request should not be granted. Yet many days passed before the boys heard the coveted story.

CHAPTER XI.

Dad's Timber.

"Then roared the crackling mountains and their fires
Met in high heaven, clasping flame with flame;
The thin winds swept a cosmos of red sparks
Across the bleak midnight sky; and the sun
Walked pale beneath the resinous black
smoke."
—Isabella Valancy Crawford.

JUST as June was thinking how to begin her story, Robin suddenly sat up, straight and stiff, and whispered, "Listen!"

There was a deal silence for a few moments, and then June whispered, "What is it, Robin? I don't hear anything but the wind."

"That isn't the wind," cried Robin, jumping up. "It's a fire! Don't you hear it roaring? And don't you smell the smoke? Look at it over there, rolling up above the trees. It can't be very far away."

"Isn't it black!" exclaimed Brownie. "Will it come here and burn us up?"

"O Robin!" cried June, "hadn't we better hurry home?"

Robin looked from one to the other, and spoke quickly: "There's nothing to be afraid of; it won't hurt us, but it's Dad's timber I'm thinkin' about. It may not be in his woods yet. I think likely it's Mr. Thompson's fallow he's burnin'; but there's such a wind blowin' right this way; it may come across any minute if it ain't watched. I must go and see if there's anything I can do. You won't be afraid to stay, will you?"

"Robin, couldn't we help?" asked June. "Let us go with you."

Robin hesitated. "You might be a lot of help, June," he said, "and then again you mightn't. It's hard to tell; but Brownie would be awfully in the way; he's too little, and he couldn't get there in time, anyway."

"Brownie," said June, "you'll be a good little son, won't you, and stay here to take care of things while I go to help Robin? We'll be back as soon as we can. You needn't be afraid."

"I aren't afraid. I'll stay and take care of everything," answered Brownie, valiantly; and the other two set off as fast as they could along the bank of the creek. It was not a very satisfactory arrangement, but there seemed nothing better that they could do.

After about a quarter of a mile had been traversed Robin suddenly stopped short. "The fire is on the other side of the creek," he said. "We'll have to cross over right here; it's kind of shallow, and there is no other place. We'll have to wade—but you have shoes and stockings on. There's no time to take them off. I believe I can carry you."

Before June had time to make any protest she was lifted off her feet. "I'll be Hiawatha," Robin laughed. "You're as light as a feather, anyway. Put your arms around my neck and hold on tight. I'll be careful and not let you fall."

June had no choice but to submit. Robin waded in fearlessly through water in places above his knees, but he was very careful, and June was perfectly dry when he set her down on the opposite bank. "Now," he said, "let's hurry. Take my hand and I'll help you. There's a good path along here."

They had no breath to spare for any further talk, but soon emerged from the woods. It was just as Robin had thought. Across a little field covered with stubble and dead leaves was Mr. Thompson's newly-cut fallow all ablaze. The flames had already run half across the stubble, and if not kept back would in a very short time have crossed the breach. Once let the fire get a start in the cedars that lined the creek bank, and it would sweep up the whole valley to the lake. It was well that June did not realize the danger, or the thought of "Little Son" keeping guard beside the boat would have unnerved her. A cool head was above all things necessary now.

Robin took in every detail at a glance, and acted quickly. Almost roughly he pulled June to the edge of the stream. "Do as I do," he shouted, for the roar of the fire was enough to drown an ordinary tone. At the same instant he filled his big hat with water and ran with it toward the line of flame that divided the stubble from the blackened earth. This he poured hissing into the



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WILL KILL MORE FLIES THAN
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flames. As he turned he met June coming with her own hat full.

Back and forth to the stream they ran, and fought with breathless energy for two long hours. As soon as the flames were put out in one spot they started up in another; and ceaseless, tireless vigilance was all that saved Mr. Christie's splendid timber lands from sharing the fate of the little cedar grove which belong to Mr. Thompson. Just as night was darkening, this grove caught fire from the fallow. With hissing, crackling roar the flames mounted, rioted among the resinous boughs, and streamed like crimson banners from the very top. Here and there, with a dazzling shower of sparks, a burning tree would fall and lie prone among its similarly-fated fellows.

With the set of the sun the wind suddenly dropped. This lessened the danger, but the two gallant defenders toiled on, dampening the leaves and stubble that yet remained.

"Robin," June gasped at length, "I can't do any more."

She wavered dizzily, like a reed in the wind; but at the same moment a tall figure emerged from the shadows, and two strong arms encircled the slender, swaying form.

"Dad!" cried Robin in amazement. "What does it all mean, Robin?" his father asked. "Have you two been fightin' fire?"

"Yes, ever so long. I guess June's about used up; but I couldn't have done it alone, Dad. Your cedars would have been burnin' up, jest like

them of Mr. Thompson's, only for her."

Dave Christie did not speak, but glanced down at the child lying limp in his arms, and deathly white beneath the smudge of soot and smoke. Perhaps he was stung with remorse for the ungentle, ungenerous words he had so recently spoken; perhaps that still face reminded him of another, just as fair and sweet, that once had rested there on his breast. Whatever the cause, a sudden tenderness came into his face, and bending he kissed the pallid lips. "Where's the boy?" he asked.

A look of intense anxiety darkened Robin's eyes as, briefly and hurriedly, he related all that had occurred. While he was speaking, Mr. Christie carried the unconscious child to the creek and bathed her face in the cool water. Her clothing was scorched through in several places, and there were two large burns on her shoulders.

"We had to keep throwing water on each other," Robin explained, "or we'd both have burnt up!"

Mr. Christie noticed then that his own boy had experienced a similar misfortune, but he made no comment.

Soon June's trembling eyelids lifted, and she looked wonderingly at the strange face bending above her. "Where's Brownie?" she whispered.

"He's all right, I guess," replied Mr. Christie, evasively. "I'm goin' to carry you over to Thompson's. Maybe they can make you more comfortable. Robin, you stay here and watch the fire. It won't bother any more to-night, I guess, but it'll have to be watched. I'll send someone over soon's ever I can."

(To be Continued.)

"READ THE BIBLE."

President Wilson so Advises Soldiers and Sailors.

Thousands of young men who go to France or into Federal service in the U. S. will carry in their hip pocket a New Testament, on the front fly-leaf of which will be printed a message from President Wilson commending to them the practice of reading a portion of the Bible daily.

The President wrote this at the request of Robert B. Haines, Jr., secretary of the American branch of the Scripture Gift Mission, the American headquarters of which are at 119 Fourth Street, Philadelphia. The words of Mr. Wilson are:—

"The Bible is the word of life. I beg that you will read it and find this out for yourselves. Read, not little snatches here and there, but long passages that will really be the road to the heart of it.

"The more you read the more it will become plain to you what things are worth while and what are not; what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and most of all, the wish that they have the real approval of Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed and everything that is low and mean.

"When you have read the Bible you will know that it is the Word of God because you will have found it the key to your own heart, your own happiness and your own duty."

This sentiment will appear on the fly-leaf of 75,000 copies of the New Testament to be issued at once. They will be illustrated in colour and prepared especially for the men of the American Army and Navy.—"The New York Churchman."

Orthodoxy can be learned from others; living faith must be a matter of living experience.—Buchner.

ST. MARGARET'S COLLEGE

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FULL ACADEMIC COURSE, FROM PREPARATORY TO HONOUR MATRICULATION. MUSIC—ART—HOUSEHOLD SCIENCE—PHYSICAL EDUCATION—GAMES—SWIMMING
Mrs. GEORGE DICKSON, President Miss J. E. MACDONALD, Principal
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LITTLE THINGS.

God made the little things so choice,
The little birds with happy voice.
The little flowers with sweetest smell,
The dewdrops sparkling in the dell.
The tiny spears of velvet grass,
The cheery sunbeams that we pass;
The precious pearls, the brook that sings,
The butterflies with silky wings,
And so we ought the same to do
And make our little words so true.
Our little thoughts so kind and sweet
Of ev'ry one we chance to meet;
Our little deeds should thoughtful prove,
Our little hearts be filled with love;
And then the Saviour, ever near,
Will bless His little children dear.

THE BEST FRIENDS.

There are no friends like old friends
To help us with the load
That all must bear who journey
O'er life's uneven road;
And when unconquered sorrows
The weary hours invest,
The kindly words of old friends
Are always found the best.
There are no friends like old friends
To calm our frequent fears,
When shadows fall and deepen
Through life's declining years:
And when our faltering footsteps
Approach the great divide,
We'll long to meet the old friends,
Who wait on the other side.

Love is the only thing that cannot be defiled by what it touches.—Selected.

A GOOD SET OF RULES.

Here is a set of rules which every boy and girl would do well to follow:
Be brave. Courage is the noblest of all gifts.
Be silent while your elders are speaking, and otherwise show them deference.
Obey. Obedience is the first duty of every boy and girl.
Be clean. Both yourself and the place you live in.
Understand and respect your body. It is the temple of the spirit.
Be the friend of all harmless wild life. Conserve the woods and flowers, and especially be ready to fight wild fire in forest or in town.
Word of honour is sacred.
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