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## Personal & General

To-morrow evening the Bishop of Toronto is to preach at the Harvest Services at St. Stephen's Church, Toronto. The following Sunday, Provost Macklem and Rev. C. E. Emerson are the special preachers.

The Provost of Trinity College, the President of the "Canadian Churchman" Company, and other prominent business men were hosts at the Bishops' luncheons on different days of the Synod.

Rev. A. J. Arthur, Assistant Curate of Holy Trinity, Toronto, has been appointed to the vacancy of the charge of the Church of the Good Shepherd, Mt. Dennis, succeeding the Rev. Gore M. Barrow.

Dean Llwyd, of Halifax, preached at the Harvest Festival Services in St. Matthew's Church, Ottawa, last Sunday. The congregation gave liberally for a special fund for improvements to the Parish Hall.

It is expected that the Revised Prayer Book will be placed on sale by about next Easter. It will be published in only one edition during the war. Arrangements have been made to have it printed and bound in various styles and bindings, some bound with the Hymn Book. These will be available after the war.

Archdeacon Dewdney, of Saskatchewan, in speaking on the work of the diocese last Sunday evening at St. James' Cathedral, Toronto, emphasized the extent of the menace to a Canadian Canada of the solid blocks of foreign settlement, and commended Dr. G. E. Lloyd's scheme for securing teachers from England.

At the meeting of the finance committee of St. George's Cathedral, on Tuesday evening, September 3rd, Dean Starr announced that the late Miss B. Allen, in her will, had provided that some valuable property on Balclava St., Kingston, should be granted to her church. The late Miss Allen passed away several years ago and on the death of her brother, a short time ago, the property reverted to the church.

Mrs. John Jowsey, Aylmer, Quebec, who has had eight sons in khaki, one of whom has paid the supreme sacrifice, has been presented, at the home of the Prime Minister in Ottawa, with a mahogany clock. Lady Borden made the presentation on behalf of the Laurentian Chapter I.O.D.E. Mrs. Jowsey, whose only daughter is also in the service of the government, holds the record for Canada, as far as is known.

The Rev. C. A. Sadleir, who has been working for nearly 25 years past as a missionary amongst the Arancian Indians of Chile, has returned to Canada with a view of serving in the war. Mr. Sadleir has been attending the sessions of the General Synod in Toronto. He resides in Hamilton. Mr. Sadleir is a graduate of Wycliffe College, Toronto, and he was ordained by the late Archbishop Sweatman in 1892.

The most recent number of "The Cambridge Review" states that of the total of 14,827 Cambridge men who have been serving up to the present, 2,322 have been killed, 3,189 have been wounded, and 468 are either missing or prisoners. The following

honours have been gained:—V.C.'s, 19; D.S.O.'s, 386; D.S.C.'s, 30; D.F.C.'s, 11; A.F.C.'s, 2; M.C.'s, 1,365. There have also been 2,789 mentions in despatches; 278 appointments to various Orders of the British Empire, and 270 distinctions conferred by the Allies as well as 149 other British distinctions.

Thirty years have passed since the first party of China Inland Mission workers from North America left for China. Anniversary services with representatives of this first party and officers of the mission as speakers will be held, afternoon and evening, Friday, September 27th, in the Toronto Bible College. In the afternoon Rev. J. McNicol will be chairman, Rev. Robt. Wallace, Rev. E. A. Brownlee, and a lady representative of the original party, will speak. In the evening Dr. T. R. O'Meara will be chairman, Dr. D. McTavish, Rev. F. A. Steven, and Mr. W. S. Horne, of the original party, will be the speakers.

Canada has responded nobly, and there should be a consciousness of duty well done. The statement that the seriousness of the food situation so far as the Allies are concerned is over should produce great satisfaction. The immediate future along food lines is assured. For that Canadians should be thankful. This was made possible by the self-sacrifice and the patriotism of the Canadian people. Indeed, Canada must double its production in 1919. Let that soak in. The continent of America has promised, and must deliver 15,000,000 tons of food-stuffs this coming year. In 1917-18, 10,000,000 tons were promised and will be delivered. America must produce 50 per cent. more, for the Allies. That's the job before the farmers and citizens of this country. The great crops of grain in the United States in 1918 may not be duplicated next year, and Canada will have to deliver a still greater share.

In the death of the late Captain Carter, the second son of the late Admiral Carter, who served with Admiral Nelson in Egypt and at Trafalgar, and who passed away on August 16th, the city of Quebec loses one of its most prominent citizens, and one who was highly respected by all sections of the community amongst whom he had lived for over sixty years. He was born in Stoke, Devonport, Eng., and had reached at the time of his death the age of eighty-two years. Captain Carter arrived in this country with the 16th Regiment, in 1854, subsequently retiring from military service to take up his residence in Quebec, and in 1868 he joined His Majesty's Customs in which he attained to the position of Collector, retiring from the post in 1914. He married in 1862, Miss Louisa E. LeMesurier, a member of an old and well-known Quebec family, and celebrated his golden wedding on June 23rd, 1912. He was a devoted member of the Anglican Church. He served for many years on the various Boards of the Church Society, and was one of the oldest members of the society. He was for a long period also a member of the Quebec Diocesan Synod. Besides his bereaved widow, the late Captain Carter leaves to mourn his loss three sons, Mr. George Herbert Carter, of Montreal; Mr. Basil B. Carter, of Toronto, and Dr. William LeM. Carter, of Quebec, now overseas with the Canadian Expeditionary Forces, and three daughters, Miss Lucy Carter, Miss Edith Carter, and Miss Lillian Carter, of Quebec, the latter only returning from overseas a short time ago, where she had gone as a nursing sister in the Canadian Army Medical Corps.

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# Canadian Churchman

Toronto, September 26th, 1918.

## The Christian Year

The Nineteenth Sunday After Trinity,  
October 6th, 1918.

THE Collects for the two previous Sundays lay stress on the grace of God. In today's collect we are called upon to invoke the direct guidance and rule of the source of all help—God the Holy Spirit.

We are reminded first of all of the Personality of God the Holy Ghost. Grace is given to us through the means of Grace but in all our use of the means we must ever remember the source of all Grace Who, through the means, acts directly on the faithful soul.

"It is not in man to direct his steps." Experience shows not only how faulty our judgment may be but how faltering our practice. So we ask for the guidance of God the Holy Spirit whose office is to lead us into all the truth and to teach us and to empower us. A study of the Acts of the Apostles shows us how the early Church looked for and expected the guidance of the Holy Spirit, and found it. So, before any undertaking in Church or individual life we would guard ourselves from mistakes and find power to accomplish more if we made it our rule to first invoke the guidance of the Holy Spirit. "Show thou me the way that I should walk in for I lift up my soul unto Thee."

Experience tells us we need more than direction. If we followed all the good advice we have received or the best impulses of our hearts we would be different. Such is our nature that we need the compulsion of an authority which our hearts and minds recognize. We need power that comes from contact with a stronger personality. So we pray that the Holy Spirit may direct and rule our hearts. This, of course, implies our willingness to place ourselves under the guidance of the Holy Spirit and our readiness to follow His leading.

Without His "rule" we are not able to please God. "Apart (or severed) from Me ye can do nothing," said Our Lord. We are joined to Our Lord by the Holy Spirit. Unless we have the Spirit of Christ dwelling in us we are "none of His." If the Holy Spirit is not directing and ruling our hearts we are severed from Christ, and apart from Him can do nothing. It is by the help of the Holy Spirit that we can please God.

The Holy Spirit's guidance and rule must be sought "in all things." Nothing that in any way affects our personal life in activity is too small to be made a subject of prayer. Pray for the guidance of God in everyday things and you will more readily walk aright in the greater things of life.

The object of our prayer is that we may please God. Our Lord expresses the supreme rule of His life when He says: "I do always the things that please Him." He "pleased not Himself." We know what an incentive is given us by and what satisfaction comes to us from "pleasing" those we love and who love us.

Our incentive is not to please ourselves or others but God Who loves us and Whom we love (if the love of God is shed abroad in our hearts by the Holy Ghost). If we please Him we shall do our best for others and find for ourselves the supreme satisfaction of life.

## Editorial

### THE GENERAL SYNOD.

NOTABLE among the characteristics of this last session of the General Synod was the appetite for work. It was a Synod which accomplished things. Its first week's work was extensive and significant. Its second week's was laborious. For four days both Houses gave undivided attention to Prayer Book Revision. It was the main purpose of the gathering which the Synod was bound to accomplish.

The temper of the House was splendid. The willingness to withdraw what discussion showed to be not in general favour created good feeling and saved time. There was a commendable element of "give and take" which made life livable. The one or two incidents which ruffled the House served to emphasize its general serenity. It was an atmosphere in which a man could speak freely of his convictions and be sure of a sympathetic, although not an acquiescent, hearing.

The chairmanship of Archbishop Matheson was the greatest single factor in preserving this temper. He is a master of assemblies. Prompt, fair and definite, his rulings were those of one who appreciated the great responsibility of the session which has been making history this last fortnight. His was easily the outstanding personality of the Synod, and that not by virtue of his position. His place in the esteem and affection of the Synod was evidenced on more than one occasion.

Certainly the sense of emergency possessed the Synod, but not in a harmful way. There were always those who remembered that they were legislating for the future as well as the present. The eagerness to hear and help the appeals that came in and the determination to interpret our creed in action as well as words were reassuring.

Advance in several lines was made. The Social Service Council, which owes its inception to the earnest and eloquent pleading of Canon Tucker three years ago, came into actual organization with an excellent first secretary, Canon Vernon, of Nova Scotia. The General Board of Religious Education is a step in the right direction. It will co-ordinate the educational efforts of the Church. It takes as its purview the primary and secondary schools, as far as Normal Schools. The original idea included universities and theological colleges. It is noteworthy that the Church as a whole has never framed an educational policy, though its various agencies for education have been working with a fairly harmonious purpose.

PRAYER Book Revision is completed, and now let us loyally hold to the results. We have the decision of our highest legislative body. It might be thought that the new rubric on the Athanasian creed only passes over the Synod's difficulty to the individual clergyman. But, on the other hand, to state it fairly, the Synod distinctly expects and authorizes the omission of the Athanasian creed in any place where the clergyman considers it desirable. They have not left the clergyman to legislate on the value or authority of the creed but they have asked him to decide for his congregation on the value of its public

recital. The close voting shows that more could not have granted, indeed, would not have expressed the mind of the Church. It is for the *die-hards* on both sides to accept with cheerfulness a rubric which makes life and loyalty possible for every man.

It is surely not too much to hope that now our Correspondence columns will be relieved of letters on Prayers for the Dead and Revision of the Prayer Book. We do not want any letters *grousing* about the Synod. The water has gone under the bridge. If your little boat did not get into the main current, drydock it.

It would be most deplorable if every priest who feels that he would like things to have gone somewhat differently should resort to the illegal use of additions to our liturgy or expedients which are not authorized. There has been a bit too much of that already in the Canadian Church. Let us play the game. When we conduct the public services of the Church, we are ministers of the Church. Her directions are so plain that no one need err therein. Our Revised Prayer Book is well adapted to the needs of our country. Our congregations will realize this only as our ministers loyally minister.

Always connected with the great work of Revision will be the names of Archbishop Matheson, Bishop Williams and Archdeacon Armitage. The balance of the first, the impetus of the second, and the passion for accuracy of the third made an ideal combination which kept the wheels moving without friction. It is right that these men should be held in grateful remembrance by the whole Church.

\* \* \* \* \*

CHURCH Union was crowded out of the Synod's discussions by the time limits. But the mind of the Synod was made evident in the Primate's charge and the Bishop of Kootenay's reply to the delegation from the Presbyterian Church. This reply will be printed in full in next week's issue.

\* \* \* \* \*

MEMORIALS on increased representation were referred to a special committee. It was the expedient of a busy Synod but it is a pity that for three years more the matter will have to stand as it is. The spectacle of the Synod at work showed that there is no insurmountable difficulty in increased representation even if the increase were considerable. The Synod is not unwieldy. The proposed increase is relatively so small that it would make little difference. We are thoroughly convinced that the matter must be promptly attended to, to make our Synod a really representative body.

We are more than ever in favor of some system of rotation in the appointment of delegates. By having half the representation appointed in this way, there would be secured a wider diffusion of the wonderful spirit generated at such gatherings and the weight of the personnel would not be endangered. Such a system works well in some other communions.

\* \* \* \* \*

We welcome to our columns in this issue a new writer on Women's Work, who will contribute a fortnightly article. She is a prominent and active worker in the women's councils of the Church and is well-known in the educational world. "Jesmond Dene" is the name she has chosen.

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# GREAT BRITAIN KNEELS

BY THE RIGHT REV. H. G. RYLE, D.D., DEAN OF WESTMINSTER

---"Blessed is the nation whose God is the Lord."—Psalm xxxiii. 12.

ONCE again, in every church and chapel throughout the land, the people has dedicated itself to a sacred cause. Great Britain kneels. It is no formal gesture. She kneels in penitence for many things of shame. She kneels in proud thanksgiving for the dear lives too cheerfully laid down for her sake. She kneels in passionate intercession for those dearly loved ones, risking all, enduring all, for her sake. She kneels to renew the solemn vow to contend for right and truth, for humanity and liberty. And in her heart there rises up the great sobbing detestation of the curse of war.

The author of the "Hymn of Sacrifice" that we have sung this afternoon in the Abbey has put in strong and simple words the thought of our country's act of renewed self-dedication. Let me quote to you the lines:—

To-day within His ancient House—  
The Hallowed courts our fathers trod—  
She seeks the altars of her God  
To make renewal of her vows.

[High vows for truth and honour sworn,  
The sword she drew for righteousness,  
Again she asks that He will bless  
These—and her heavy crown of thorn!]

Her heart is fixed: before her lies  
The inexorable road again—  
The shadowy vale of death and pain,  
The stormy heights of sacrifice.

But she must follow truth and right,  
For truth and right they guide her still,  
Like beacons on the distant hill,  
Or trumpets calling through the night.

The night shall pass: and she behold  
Above her, at the break of day,  
The Hand that led her on her way,  
Outstretched in mercy as of old.

## NOT ALL RINGS TRUE.

I believe that it is a fine conception of the true patriotic spirit. Not all that figures as patriotism rings true. There is a type of so-called patriotism which is intent only on personal profits to be made out of a time of war, and in the enjoyment of security and growing advantages ignores the solemn purpose of the conflict, and scarcely gives a thought to shattered lives, and crippled limbs, and desolated homes, and the captivity almost worse than death or wounds.

There is another type that uses the war as a pretext for every excess of folly and extravagance, of wastefulness and self-indulgence, and pleads in excuse that relief is needed from the strain and gravity of war conditions.

## THE TRUE PATRIOT.

The true patriot is one whose heart is fixed upon his country's highest welfare. For her sake he shrinks not from any sacrifice. The question that thrills him is not what can I get out of my country, but what can I give for her. There are thousands of mothers and wives and sweethearts who have given and lost their dearest, and now are an example and an inspiration to the fellow-countrymen by the fortitude, the firmness, the intense reality of

their love for their country glorified by suffering and grief.

Great Britain will to-day also be offering her thanksgiving in remembrance for the splendid comradeship of the American Republic. Her whole-hearted interposition is the greatest event of the last twelve months. In a true sense it is the greatest event in the world's history, that a whole continent should arise to assist in an armed conflict, urged, not by motives of self-interest but in the cause of righteousness.

Lord Bryce has said, "Nothing but Christianity can eventually secure the world's peace." You approve; but do you believe it?

This solemn Remembrance Day emphasizes the same thought. We are to take our religion sincerely for daily life. Before the war, men thought it fine and clever to try and do without it. The agony of the war has revealed the barrenness of Mammon worship and the hollow sham of modern counterfeit cults.

And while to-day we are praying that during the coming twelve months there may be restored to the world the blessing of peace, let us be on our guard against the old pagan idea that God is one who safely may be forgotten in prosperity and remembered in trouble. God is with us at all times. Shall not the tragedy of this four years' continuous agony have compelled us to understand how God pleads with us; how slow we have been to realize the Divine call to service, the Christ-like glory of sacrifice, the power of the unseen and the spiritual value of religion. Why have the King and Queen, the Peers and the Representatives of the people, the Houses of Parliament, the greatest and the simplest, been joining in worship with us to-day? They and we feel the need of God in our lives. We confess how far astray we have gone. We come back in our weakness and danger, as we shall in the hour of death, to the thought of the Cross of Christ. We pray to be brought back into the old paths. We have gone after other gods—pleasure and money and self-indulgence, frivolous distractions and wealth. And we are guided back by a way of suffering to seek the God of our salvation in truth and purity, in practical love of our fellow-men, in willing service for others.

## TWO IDEALS IN COLLISION.

There are, I believe, now in collision two ideals, that of Paganism and that of Christianity. There is no alternative civilization. The spirit of Paganism was in the old days denounced by the Hebrew prophets. It is typified in the figures of Assyrian kings which you can see cut out in the imperishable marble of the monuments. See there the monarchs, depicted in more than mortal stature, seated on their thrones while before them defile processions of tortured captives of subjugated races, to gratify their insolent love of despotism and their arrogant confidence in the superior civilization of a more mighty military organization. There is no difference between the Sennacherib of Nineveh, the Nebuchadnezzar of Babylon, Frederick of Prussia, the Napoleon Bonaparte of France, and the Wilhelm of Berlin. They embody the same debased appeal to selfish violence as the test of true greatness.

My brethren, we follow another ideal. It is that of the Cross of Christ. His emblem is on our country's banner. The Cross of St.

George, the Cross of St. Andrew, the Cross of St. Patrick are blended in one. The flag of the country stands for suffering in behalf of the weak. It stands for sacrifice in resistance of the evil. It stands for Christ. And it has become hallowed for us tenfold by the blood of our brothers who have laid down their lives for their homes and yours, and for the overthrow of the world-menace of materialistic force. The Cross stands for a more enduring world than that for which the German Kaiser has plunged the populations of the globe into mourning and misery. Suffering is not God's last word. It was not for Christ Himself. It shall not be for us.

My friends, right is right, and wrong is wrong. Four years do not alter it. Difficult as it may be for those who do not know Germany and German institutions to realize, yet it is, in my belief, indisputable that a wrong peace hastily made now would lead in a few years to a more terrible conflict and, too probably, to the piecemeal destruction of European liberties by an enemy who has never ventured to trust its people, and whose bureaucratic rule is militarism transported into municipal control, lowering social life and invading the liberties of private citizenship.

Our brothers have died. Their sacrifice must not have been made in vain. Their blood cries to us from the soil of France and Flanders, from the rocks of Gallipoli and Salonica, from the sands around Gaza and Baghdad, of Palestine and Mesopotamia, and its cry is: Finish the work that we have gladly died to begin.

## THE DEBT WE OWE.

And as I say this, I am impelled to ask whether the country realizes its debt of gratitude to our ordinary seamen of the Fleet and to the privates and N.C.O.'s of the Army? For four years they have been incomparable—risking all, enduring all, tough, good-humoured, patient, valiant. They are earning their modest wage; they are not striking in order to take advantage of the people's difficulties. There is no special gala day, no flag day for them. They are taken for granted, condescendingly patronized. They have borne the brunt of it all. A few days' leave is their best reward, just a glimpse of home, and then back again to the weary succession of war's horrors by day and night, in sight and sound and smell, with frequent loss of friends, with utter weariness, and cold and wet, drowned in mud, choking with dust, and covered with filth indescribable.

It is Remembrance Day. I think of the ordinary sailor and the common soldier, and I say to you, as you look back over the four years, remember these men. Remember them in your gratitude for their consummate self-sacrifice, in your thanksgiving for their heroic spirit. Remember them in prayer for their preservation, for their reward in victory, and for their restoration to their homes. Remember them in your own supplication that as their brothers and sisters you and I may by God's grace not altogether fall short of their high example in simple single-hearted patriotism and in self-sacrificing service.

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Life is full of disappointments; the horizons narrow with the advancing years: let the sadness sometimes forget itself in the anticipation of eternal joy, and the poverty in the anticipation of eternal wealth. The hopes that look for fulfilment within these mortal years often fail, but the great hope is beyond the reach of vicissitude and peril; and while we are learning with sorrow the limits of our mortal strength, let us exult in the ages which are to bring a perpetual expansion to all our powers and to all our joys.—Selected.

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## A Message from Bishop de Pencier

OUR SOLDIER BISHOP

FIRST, may I impress upon your readers the great necessity of continuing their efforts by way of helping the Red Cross supplies and keeping up the "morale" of our troops overseas in all their communications to them. Some of them say, what need when so much has been done, so many supplies sent. One incident will perhaps answer this objection.

On the evening of the 1st of July, 1916, after the first battle of the Somme, we received in our hospital 500 walking cases that night and 350 stretchers before morning. The walking cases came down in Char-a-Bancs and motor trucks right from the battle field. They were so tired that they immediately went to sleep as they were unloaded, lying prone on the ground around the tents. As each one was awakened he was taken in the receiving tent and passed out at the other end. There an orderly stood and gave to each a bundle containing pyjamas, a pair of socks, slip-

wheat fields surrounding the station, wrapping them up in blankets. The orderlies brought hot coffee and cocoa that night and the nurses ministered to these wounded soldiers, while they watched the shells falling upon what had been their home. Worthy of all praise are the Canadian nursing sisters.

It might be of interest if I were to speak of the work that is done by the school for Padres, which is one of the greatest educative influences. This school began by meetings in various divisions of the Chaplains for conference. I remember the first one I attended in 1916, near Barlin. There eighteen Padres arrived from the respective brigades. We had the mid-day meal in a French estaminet, then returned to the French school house of the town, which was loaned, and papers were read and addresses given by those who had longer experience on various details of this work, "How to minister to men in gun pits," for ex-

One service was unique, I think. At Rouen I held a Confirmation service in what had been at one time the private chapel of the Cardinal Archbishop of Rouen, and not one hundred yards distant were the tombs of some of the Norman ancestors of our King George. The soldiers confirmed were representative of the army, some from all round the world. The significance of a Canadian Bishop, from the Pacific Coast of America administering Confirmation to English, Australian, and Canadian soldiers in that most beautiful chapel, situated in the historic Norman city of Rouen could not but appeal powerfully to the most unimaginative mind.

May I add another experience which I had in the same city, when engaged in the "National Mission" work in the army. I had a most wonderful eight days' mission in a new temporary wooden church, erected on the Champ de Mars, accommodating 1,000 soldiers at a time.

The kindness shown by all troops to the Canadian Bishop who was their missionary was very keenly appreciated, and one incident deserves recording. A deputation came into the vestry on the last night, consisting of a Padre, and four C.E.M.S. men who asked me to accept the offerings, taken up at a church parade service they had held that day "for the missionary works of



THE LOWER HOUSE OF THE GENERAL SYNOD, 1918.

pers, etc. Then each crossed a short alley-way to the bath house where he had a hot bath, got into his clean sleeping garments and went at once to his bed in the ward. A similar bundle was given to each soldier as the stretcher bearers carried each stretcher through. In the latter case, the nurses bathed the wounded soldiers themselves. This meant that on that one night 850 pairs of socks, 850 suits of sleeping garments, 850 sheets and pillow cases were required, and for this one hospital, one of fourteen in that area, and there are many hospital areas in France, alone. We had two convoys of wounded each week continually. It would be impossible for any government to buy all these things. It is because of the continuous help of the women of the Empire all around the world by making efforts by contributions in this way that the wounded in France and England are thus helped, and many lives saved.

While speaking of the work of women, let me pay a meed of praise to the Canadian nurses. A finer body of trained and devout women cannot be found. They have worked under all kinds of difficulties. I recall one night at a clearing station when shells from German guns began to fall within the hospital grounds. The patient on the table was himself wounded by a shrapnel. The nurses, under orders, carried wounded out in the

ample, "What part of the Communion service or whether the whole of it should be said when perhaps eight men at most in a gun pit were together, and a row of six or eight such gun pits must be ministered to by the one Padre on that one occasion." Then other subjects of a similar nature were dealt with on the morning of the following day, and the meeting broke up and the Chaplains rode to their respective brigades. These gatherings were found so helpful that a house was taken in St. Omer, and two men permanently placed there who had experience in lecturing to theological students, and in regular order eighteen to twenty men were selected from the various divisions, and here for six days they had a common home and the gathering partook of the nature of a combined summer school and retreat. That is still carried on and it is one of the many enterprises started by Bishop Gwynne, the Deputy Chaplain General.

Let me speak one word regarding Confirmations—and I note your correspondent in last week's issue makes a mistake regarding what I said regarding confirming Gen. Sir Arthur Currie. He was not confirmed on the battlefield, but at the Canadian Corps Headquarters. Last year I held 86 Confirmation services, this year 87, in England, France and Belgium.

the diocese of New Westminster from the Contingent of the First Base M.T. (motor transport) depot, Rouen, in grateful remembrance of the National Mission."

The Director of Chaplain Service had told me that he would arrange for my return to Canada by the 1st of May. My brother Bishops in British Columbia had undertaken to "carry on" for me until that date; and before my return a request was sent to our Primate for the appointment of some Canadian Bishop to be with our forces overseas continuously. The Primate called a meeting of the Bishops who sent a communication asking me "to consent to return overseas as representative of the Bishops in Canada in the Chaplains' Service for another year." The committee further asked the diocese of New Westminster to consent to the absence of their Bishop. This the Synod did by a unanimous resolution. And I expect to be on the Atlantic before your readers receive this copy of your paper. May I ask that they give special thought to their fellow-Canadian, the Bishop who is serving with the overseas troops, when they pray for the clergy and people as members of the great family of God

Adam New Westminster

At General Synod, Toronto, 1918.

## Women's Work

SCHOOLS have begun work again; Universities are just about to open, for the fifth year of war; and people concerned in the work of education are deeply perplexed by the wave of indiscipline which is sweeping over the world and over those within their special care. It is not surprising. The strain of war is telling increasingly and in divers ways; there is the growing nervous strain of feeding, clothing and warming your family properly and patriotically, while struggling with the shortage of help and its not infrequent inefficiency. There is the ceaseless daily anxiety: How soon will Charles be called up? How is it with George and Jerry overseas,—not when we last heard, but at this very instant? What does that ring mean of door bell or telephone? It all affects us all, and it affects our girls. The nervous strain at home reacts on them; their little pleasures are curtailed; things if not, illegal, are "unpatriotic;" there is a natural tendency to snatch at any transitory pleasure or happiness; anything to get away from the grind at home; anything to forget the world sorrows and my own private ones; anything to give a few hours pleasure to the boy so soon going off. Then, too, "I don't care about any of these things now," so says many a girl to herself, "My friends have all gone. But if any other girl feels she can enjoy things, I'm not going to try and stop her or to question whether it's a right kind of pleasure or not. Let her get what she can." It may be a most fallacious position, but how natural!

Then consider the work that our girls are doing. They know they are carrying on a great part of the country's business; their farm work has proved its value; they are doing strenuous, skilled and highly paid work in munitions; they are driving motors for the forces. The power and importance of the young is realized in a way never possible before. They know that the world cannot get on without them. Do we wonder that they feel equal to anything, able to judge all things, and to prove,—by themselves, for themselves,—that which is good? They want to see for themselves, and there is a strong tendency to experiment, to resent restrictions, to cast away even good traditions.

"It is a terrible time for everybody, and I think we are all considering very seriously what the future will bring. Quite young girls feel that they have been for a long time deprived of the ordinary pleasures enjoyed by their elder sisters. There is a tendency to snatch at certain pleasures when they come in our way, not unnaturally, but very unwisely." These are the words of the Head Mistress on one of the largest girls' schools in England, and if this is so in England, where the normal discipline is stricter, the present privations so much greater, the reality of the war so much closer, can we be surprised at the same tendencies here? And then there are some protected from close personal anxiety, who are bearing something of the burden of the world's sorrows, of the hunger, the disorder, the grief and suffering. Our girls belong to the generation that is sacrificing itself for the world; some of them, too, carry this special burden in a way that necessarily was never possible before; they are bewildered with the ancient mystery of pain, crying for a solution, yet unable to find one.

"How can we help them?" says a friend of wide experience. "Can we help them through this time? There is certainly no panacea for it all, and you must remember the intense reserve of girls, the most puzzling thing of all to us older

## On Active Service

Major C. J. Ingles, son of Archdeacon Ingles, of Toronto, is reported "wounded." Major Ingles was called out the day after the war was declared to serve as Captain in the Thorold Company in the 44th Regiment, Canadian Militia, guarding the Welland Canal. In 1916 he went to England as Senior Major of the 98th Battalion. In January, 1917, he was sent to France as Adjutant to 20th Battalion, retaining his rank as Major. In July, 1918, he relinquished the adjutancy and was appointed in command of a company. On 27th August he was wounded, but had to continue in action twenty-four hours longer on account of his senior officers being disabled.

Lieut. F. W. Kelly, son of Mr. and Mrs. F. F. Kelly, of the Church of the Redeemer, Toronto, who is reported to have received multiple gunshot wounds on September 6, is one of six children of this family enrolled in the country's service. Three brothers are in uniform, and two sisters are military nurses. Lieut. Kelly crossed to England last December with an O.T.C. draft of officers. He joined the Tank Corps on arrival in England, and subsequently transferred to the 5th Division Canadian Trench Mortar Brigade. He has been in France since last March. Staff Capt. L. St. G. Kelly, a brother, was recently awarded the Military Cross. Writing a few weeks ago to his parents, Lieut. Kelly told of meeting his brother while crossing "No Man's Land." However, they were after the Germans at that moment and only had time for a hurried handshake. The youngest son has just entered R.M.C. to train for artillery commission.

A special memorial service was held in St. Matthew's Church, Toronto, on September 22nd, for Private Albert Edward Oxland, who was wounded on five different occasions since he went overseas. He died from wounds on September 3rd. The Rev. Dr. Seager, the Rector of the church, officiated.

people, I think. A girl may get a message any moment that her brother or her lover has given his life over there; she will shut herself up for a day, and then appear again, self-controlled, calm, even smiling, and ever afterwards, 'she does her weeping at night.' This is the form of courage that our girls show to-day; they are determined not to be less brave than the men for whom perhaps their hearts are almost breaking. . . . Yes, I know how very perplexing, how baffling it is, but we mustn't attribute it to lack of feeling. It's the reaction of the men's courage, I think, among the girls who are their friends. . . . I don't know," she went on musingly. "Perhaps all we can do is to be among the ones who look on. Well, then we must learn to do it with sympathy. I don't mean just for the stoical bearing of grief, but for the want of discipline, the self-sufficiency, the folly and wrong-headedness,—for it is that very often,—even for these. It is possible even for us to be too light-minded, sometimes; certainly one may be too strict or too fussy, or too easily shocked, or perhaps just too pre-occupied with one's own concerns to give the help that we really want to give. There's no way, so far as I know, of earning a person's confidence, even if you deserve it. You can only win it by patience and sympathy and by the readiness of a heart at leisure from itself. The giving of individual sympathy, the gaining of individual confidence—it's worth a great effort. And perhaps this is how we are to win the right to be among the Ones called Help."

JESMOND DENE.

## The Church Awake

THE Council for Social Service is the youngest of the three great boards of the General Synod, but it bids fair to be as useful as any. It owed its inception at the last General Synod which met at Trinity College, Toronto, in 1915, very largely to the active and earnest interest of Rev. Dr. Tucker, whose leadership of the M.S.C.C. as General Secretary in its earlier days has made his name a household word throughout Canada.

It has been fortunate in having the Bishop of Huron as chairman of its Executive Committee, and his wise leadership has contributed largely to the sane and steady progress it has been able to make in the first three years of its existence. During this period it has considered a number of important matters relating to social welfare, taken an active part in the campaign for Dominion-wide prohibition of the liquor traffic, and issued an excellent series of bulletins under the able editorship of Professor Michel, of Queen's University, Toronto. Its finances have been secured by an annual collection in the churches on Sexagesima Sunday.

The first triennial report of the Council for Social Service was presented to the General Synod on September 17th, by Canon Tucker, who in presenting it made the important announcement that the Council had first appointed Canon Vernon, of Halifax, as its first General Secretary, thus meeting the beginning of a larger and more aggressive work on behalf of the Council. Canon Vernon has been convener and secretary of the Social Service Commission of the diocese of Nova Scotia (the first of such commissions to be organized in the Canadian Church) since its inception, and has for some years been the President of the Nova Scotia Social Service Council and Temperance Alliance, the two organizations being amalgamated under his leadership last year. The Council is to be congratulated on securing one of the pioneers in Canadian Social Service for its first Organizing Secretary.

The report of the Council after giving the *raison d'être* of its existence, discussed the sphere of its action, referring to the admirable bulletin which has been issued by the Literature Committee, the endorsement by the Council in 1917 of Dominion-wide prohibition, the great need of more systematic effort to deal with the age-long evil of impurity and the prevalence of venereal disease, the problem of the feeble-minded, the decreasing birth-rate, gambling in its various forms, patronage and graft, the observance of the Sunday preceding Labour Day, the need of training our theological students in the principles of Social Service, the good work done by the Travellers' Aid, the problem of Oriental immigration; the need of further amendments to the Criminal Code to make adultery and lewd cohabitation criminal offences, the raising of the age of consent, the protection of female employees against seduction by employers; the conservation of life and child welfare; our soldiers overseas; industrial conditions, rural problems, and reconstruction after the war.

The report of the treasurer, J. M. McWhinney, showed a balance in hand for operating expenses of \$1,809.85. In order to resume the adequate carrying on of the work a generous response to next year's Sexagesima Appeal will be essential.

With reference to industrial conditions the report quoted and the Synod urged the careful study by the clergy and laity alike of the following platform adopted by the Federal Council of the churches of Christ in America:—

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# The New Prayer Book

VEN. N. I. PERRY, M.A., ARCHDEACON OF LINCOLN AND WELLAND, NIAGARA.

THE almost impossible is accomplished. The Book of Common Prayer has been enriched, revised and made more adaptable to the needs of the Churchpeople of Canada. It still remains Reformed, Protestant, Apostolic and reasonably Catholic. There has been a conscious nervousness throughout Canada lest unholy hands should take from us, or at least make unrecognizable, our sacred heritage. Our fears are now allayed and soon the book will be in our hands.

Instead of their being two bitterly antagonistic parties—one ultra-conservative, the other ultra-radical—there seemed to be one large party—sane, sober, tolerant, conciliatory and progressive. The members of the Church in general never can know the enormous amount of time and work which the Revision Committee must have devoted to this great undertaking. When at last, on the afternoon of September 20th, the General Synod adopted the Book as revised, it is not surprising that all stood and with much feeling sang the Doxology. It was a great work amicably and nobly completed.

In the preamble of the report the Secretary told us that: "The Committee has had before it for consideration, recommendations from the Synod of the Ecclesiastical Province of British Columbia, from the Synod of the Ecclesiastical Province of Ontario, from the Synod of the Ecclesiastical Province of Canada, from the Synod of the Diocese of New Westminster, from various Rural Deaneries, from the Sunday School Commission and other bodies, and many suggestions from the clergy and laity, all of which have received the most careful study. In some cases they have been adopted in form or in substance. Others again have not been accepted on various grounds." The Synod of New Westminster sent in 79 suggestions for changes, while the diocese of Kootenay, and the Provincial Synod of Canada, besides several other bodies, made many requests for changes.

The question of holding over the report until the more normal after-war conditions never was mentioned by the General Synod. Indeed, the strong appeal of the Primate, in his opening address, made it almost a certainty that a finality would be reached this Synod. The Bishop of Huron, who presented the report, and upon whom was placed the difficult task day after day of guiding the whole discussion, explained at the outset what a sense of responsibility was his. His desire was that, since the thought of revision has been before the Church for 22 years, the report of the Revision Committee should be adopted at this Synod and confirmed at the next. Right well did he accomplish his task.

At the very beginning it was made quite clear that the compact entered into by the Committee of making no change in principle or doctrine, must be strictly carried out. Several times during the Synod, when controversial matters were introduced, the Primate was asked to give his ruling. His firm and wise decisions kept the Synod on the great central road of sanity and tolerance. All through, the notes of **Canadianism** and **reality** were sounded.

The principal features which differentiate the book from the last revision made three years ago are:—

- (1) Revision of many prayers.
- (2) Special services amended to make them suitable for Canada.

(3) The inclusion of three new services—namely,

- (a) National Thanksgiving.
- (b) Family Prayer.
- (c) For Children.

(4) Substitution of the new lectionary as prepared by the Convocation of Canterbury and York.

The prefatory part seemed to be unusually long consisting of directions how to follow the services in the book. This was much shortened, however, by the decision to permit the Act of Uniformity only in the official copies of the Prayer Book and also in Desk copies. The new lectionary which follows, is that prepared by the Convocation of Canterbury and York. A number of changes were made in the Calendar, which can only be



RIGHT REV. D. WILLIAMS, D.D.,  
Bishop of Huron, Chairman of the General Synod  
Committee on Prayer Book Revision.

understood by the comparison of the old with the new.

## THE ORDER FOR MORNING AND EVENING PRAYER.

There were some strong objections made to several of the opening sentences on the ground that they were not sufficiently penitential. They remain, however, as in the draft book, which so many have been using, only that Hab. 2: 20 has been added. The penitential sentences are to be used after those for special days. In order to impress more the personality of God upon our children's minds, and also for the purpose of bringing the language more into conformity with our modern usage, the word "Who" is used instead of "which" in the Lord's Prayer. "Bishops and Clergy" is to be used instead of "Bishops and Curates."

There was an evident desire on the part of many to avoid repetition by omitting the second Lord's Prayer. Different speakers drew attention to the various uses of this great prayer. The Bishop of Yukon pleaded for a permissive use of the

second Lord's Prayer. On a vote being taken, it was carried by the Lower House, but defeated in the Upper.

Permission was given for the use of special prayers after the Third Collect.

The Committee introduced a lengthy Bidding Prayer before Sermons, Lectures and Homilies. This provoked a lengthy discussion. It was claimed that the psychological effect would be good. Prayer of such a sort was a mental force creating concentration of mind. The Bidding Prayer was finally adopted with a permissive rubric.

The Bishop of Kootenay urged that the prayer for the King be used separately, but the great Imperial prayer in the draft book is to be retained as a masterpiece of brevity and comprehensiveness.

Prayers for the Parish, for Sunday Schools, for Workmen and Employers of Labour, a great Oriental General Intercession, for Memorial Services, and for a Safe Return from Sea, are to be inserted. These prayers are true enrichments of the Book of Common Prayer. The Bishop of Ontario advocated optional services for the evening. This very radical and much desired move was made with the intent of simplifying the evening service. The House of Bishops wished to consider this matter and report. They later sent down this message: "That the Bishops, while in complete sympathy with the proposal of the Bishop of Ontario for the authorization of a simpler form of service to be used in special circumstances and under proper safeguards instead of the Order of Evening Prayer, do not recommend that such an authorization should be embodied in a rubric in the Book of Common Prayer, but the House of Bishops will take this matter into careful consideration with a view to meeting the need for such a service."

## THE ATHANASIAN CREED.

To be sung or said at Morning Prayer on Trinity Sunday instead of the Apostles' Creed, by the Minister and people standing; and that the Text of the QUICUNQUE VULT, pp. 103-6, be printed in the Lambeth translation (so called).

Such was the rubric around which a royal ecclesiastical battle was waged. We all felt that the Athanasian Creed would be the storm centre of the Synod. It was. The Bishop of Huron, who introduced the subject, very clearly argued for the acceptance of the new rubric, making it obligatory to have the Creed said or sung on Trinity Sunday only. He said that was an attempt at a compromise between those who wished it to be removed altogether, and those who desired its use as formerly. He pleaded for charity on the part of all towards the opinions of those with whom they differed. He called it the great battle hymn of the Trinitarian faith. With this statement there was no disagreement. He said that in the Creeds it is the Church, not the individual, who speaks. And the words of the Church were often beyond the experience of the individual. The statements in the Creed, he said, were in keeping with those of our Lord, and the Church must use His words. He drew attention to the honour which the Church gives to The Trinity, in that half of the Sundays are after Trinity, not after Pentecost, and therefore this Trinitarian Creed should be retained.

Archdeacon Paterson Smyth moved that "it be printed without note or rubric." This, of course, meant that it be considered as an ancient and historic document, no longer binding upon the Church as one of her Creeds. This was seconded by Rev. Dr. Allnatt, who drew attention to two facts: (1) That the majority of the Bishops of Canterbury had already placed themselves on record as maintaining that the damnatory or minatory clauses state more than Scripture warrants; and (2) that all the best living scholars

(Continued on page 624.)

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## From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

THE General Synod of 1918 is a thing of the past. So far as could be gathered from casual conversations with delegates, it seems to have had some distinctive features, and to have very creditably represented the Church as a whole in this Dominion. There was little that could be described as brilliant, and little that was dull or tiresome. It was the deliberation of earnest, sane men, striving to reach a right judgment on the subjects before them. The assumption of the entire responsibility of missionary work among the Indians in this country, was a just and manly act. The only alternative open to the Church was to abandon the Indians and Eskimos to their fate. The Church Missionary Society had served notice that after the year 1920 it would no longer carry on this work, not from lack of interest therein and not from any thought of failure, but simply because they believed that the Church in Canada was quite able to take care of its own missionary obligations. The money that has been coming to Canada so freely will, after the date indicated, be directed to work that cannot, in the nature of things, be done without the aid of the society that has been the strength and stay of numberless missionary ventures. If the offer had come from Canada to relieve the C.M.S., rather than an announcement from the C.M.S. that Canada must look after her own citizens, our position would be infinitely more inspiring. The spirit so splendidly manifest in Synod, refusing to make a dash for England to collect in large measure the sum that will be withdrawn, is most honourable and hopeful.

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The temper of the General Synod seems to have undergone a very wonderful change in regard to the question of Church unity. It graciously received a deputation from the Presbyterian Church. There was a warmth and fellowship that has not been manifest on other occasions. It was generally conceded that Bishop Doull truly represented the Anglican Church in his very remarkable reply to the delegation. His words were not only eloquent, scholarly and forceful, but they were pregnant with a manifest sincerity that made a deep impression upon all who heard them. Every one who knows the Bishop of Kootenay knows very well that he does not speak for a fugitive commendation. If he speaks the gracious word on an occasion that manifestly demands it, he will not allow his graciousness to mislead his hearers if there is a principle that he feels must be guarded. His words of earnest pleading that there should be a closer drawing together between Anglicans and Presbyterians, were not idle words, intended to make people happy for the moment. Both within the Church and without, it ought now to be assumed that the Anglican Church really desires fellowship with the Presbyterian Church on a basis that will preserve what is vital and edifying in both communions. If such a consummation cannot be hurriedly reached, it is not because the heart does not desire it, but because the head has not found the way. The Church that emerges from such a union must in essence be the same Church and yet a purified and ennobled structure. Men on both sides, who earnestly desire this great thing, cannot fail to come sooner or later to an understanding. Men of different views within the Anglican Church have come to understand one another far more fully than could have been thought possible a few years ago. The greater Church that is now desired cannot be less comprehensive than the old. If a true basis of fellowship can be found, a basis not of mere convenience, or economy, nor the response to popular pressure, but a basis out of which will spring spiritual power, then all will be well.

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There was another feature of the Synod that is worthy of special notice. It has already been considered editorially, but an additional word will do no harm. Through the major portions of the sessions the Upper and the Lower Houses sat together. It is true that the Bishops were by themselves, in a way, as they had a long table running down the centre of the hall around which they sat. This is quite all right, for naturally they had to consult among themselves occasionally. It helped to preserve their rights as an independent body, and on a few occasions they withdrew for private consideration of an import-

ant subject. Not infrequently they showed that they were more in harmony with public opinion than the lower House. They were manifestly fair and generous in always voting after the Lower House and thus removing the possibility of unduly influencing it. Members of the Upper House did not hesitate to differ among themselves on a given subject when the requirements of their consciences necessitated it. The result has been that there is a deepened bond of sympathy and understanding between Bishops, clergy and laity, and increased wisdom for all. The experiment of joint sessions has been a decided success and it is fervently hoped that it will be a permanent feature of future Synods.

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"Spectator" thinks it his duty to express a few words of warning to the Sunday School Commission. A certain portion of the time of Synod is definitely set apart for the hearing of the Commission's report and to discuss the subject of Sunday School work. There is a very definite tendency for many delegates to remember that they have some shopping to do or old friends to meet on that day. It is very regrettable and very unjust, of course, that they, who are deputed to do the Church's work, should thus absent themselves when an important subject is under consideration. No doubt there are many who will testify that it is the choice period of all the sessions. Nevertheless, the writer found in a wide circle of divergent delegates the feeling that the Commission was not interesting them. It cannot be accounted for on the old ground of a certain school of thought, with petrified ideas, caring for none of these things. The difficulty went much further than that. As far as the writer could gather, the feeling that pervaded so many minds arose out of a growing conviction that too much attention was given to the perfecting of machinery that didn't always work. Too much emphasis is laid on methods, and organism, and articulation, and that sort of thing. The machine looks all right but the spark that ignites the motive power is not there. The Commission can probably fairly retort that the spark must come from the individual clergyman. However that may be, many feel that the mechanism is too intricate and subtle for them to work satisfactorily. "Spectator" would offer this suggestion. Suppose for one year the Commission would cease to bother about more secretaries and further extension of its work, and concentrate upon a limited area and demonstrate its methods. This is what governments do in teaching methods of agriculture, what manufacturers do in showing the efficiency of their machines. Suppose the General Secretary and his staff would select a city constituency and devote three months to the illustration of his methods—training classes, selection of teachers, superintending Sunday Schools, teaching boys and girls, grading, using lantern slides, maps, blackboards and everything else. Then let them move on to a rural constituency and show by actual demonstration how the methods are applicable there. A demonstration such as that, if it proved successful, would have an immediate influence from the Atlantic to the Pacific. If it were not successful, they would have valuable information to enable them to correct their methods. The important thing in a rifle, after all, is not the beauty of its mechanism, but will it shoot. These words are written in no unfriendly spirit, but men who are working very ably, unselfishly and unsparingly, ought to know that there is a difficulty somewhere to be yet overcome.

"Spectator."

\* \* \*

### THE 19th SUNDAY AFTER TRINITY.

"The New Man."

"Be of good cheer, my child,  
Thy sins have been forgiven";  
The Saviour's calming accents mild  
Called a new soul to Heaven.

"Arise, and homeward go";  
The paralytic heard.  
His pulses leapt with vital glow,  
A new man at Christ's word.

Our dull eyes cannot see  
Nor palsied sense discern  
How new and whole our lives might be,  
If we to Him would turn.

O might the will be ours  
Thy healing grace to claim,  
A new, fresh life with all its powers  
Should glorify Thy Name.

GEORGINA C. COUNSELL.

## The Bible Lesson

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

19th Sunday after Trinity, Oct. 6th, 1918.

Subject: Jacob wins Esau, Gen. 33: 1-11.

TWENTY years is a long period out of any man's life. Between the events of Bethel and those recorded in this chapter, that length of time had passed. These had been years of discipline and retribution for Jacob. In no case was it ever more true that "with what measure ye mete, it shall be measured to you again." In his uncle, Laban, Jacob found one more accomplished than himself in the art of deception, and altogether relentless in the way he took advantage of him.

1. **Returning homewards.** As Jacob returned after his long exile his thoughts seemed to turn to the events connected with his departure twenty years before. He thought about Esau and sent messengers to announce his coming. It was a disturbing thought, bringing back the memory of the wrong he had done before he went from home, and filling his mind with uncertainty and fear as to how Esau might receive him. Jacob also thought about Bethel. There is no doubt, that in his anxiety and dread, he remembered the vision and the promises which had been given to him then. In answer to his need there came a new vision of Angels (Chap. 32: 1) and a new revelation of God.

2. **Jacob prepares to meet Esau.** There was a good deal of worldly wisdom displayed in Jacob's approach to his brother. Jacob had the assurance of God's promises as to his return to this land and his protection in it, but still he seems to have had a strong dependence upon his own wisdom in making plans. One would think that, after the experiences of that night at Pelel (Chap. 32), to say nothing of Bethel long before, Jacob might have trusted God to bring about the fulfilment of the Divine promises. Even in the converted and consecrated Jacob there is something of worldly dross. There is nothing wrong in foresight and in making a definite plan of action. We do not condemn Jacob on that account, but rather because his plans are so cunningly devised, that they seem to indicate lack of proper trust in God and they certainly make no allowance for any generosity on the part of Esau. He schemes to beguile Esau into a friendly meeting.

3. **The meeting of the brothers.** A comparison of the conduct of these men at this time is undoubtedly in favour of Esau. He had the qualities that men admire. His actions and words show him as a generous, free-and-easy, good fellow, delighted in the pleasure of the moment in meeting his brother again and without a backward look to the past. Everything is forgotten in the joy of reunion. Jacob is equally happy in being so well received, but he has reservations of thought of which Esau is altogether unconscious. Esau finally accepts a gift of droves to please Jacob and not as a price of his good will. The undoubtedly good qualities of Esau are finely shown in this passage.

4. **Jacob's mental reservations.** We have seen that Esau's actions were all plain and open as a book. Jacob's conduct requires consideration. There were certain things in the back of his mind which influenced his actions. (1) There was the remembrance of the wrong he had done. This brought a sense of guilt and this guilt inspired fear of his brother. Hence Jacob's scheme to appease Esau by presents before he had to meet him face to face. (2) Jacob made no allowance for Esau's undoubtedly generous spirit. Jacob, who was tenacious of purpose, could not think that Esau would be ready to forget the past. (3) Jacob's actions showed excessive caution and distrust of Esau. For that reason he insisted upon his present being accepted and refused Esau's later offer of escort (vs. 12) and hospitality (vs. 14-17).

5. **God's choice of men.** We would without hesitation choose Esau as the man of better qualities. We cannot help admiring his natural graces, but the Grace of God he entirely lacked. It was by the Grace of God that Jacob became "a Prince with God," although in the beginning he does not show princely qualities. Jacob does wrong; he has a sense of guilt and fear; he is a schemer and is ungenerously distrustful. Yet he acknowledges God. His sense of guilt is due to his realization of God. He has learned the value of prayer and he trusts the promises of God. Esau, with all his pleasing qualities, has not these valuable things. Jacob with God is greater than Esau standing alone.

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## Lesson

Chatham, Ont.

Oct. 6th, 1918.  
Gen. 33: 1-11.

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## Canadian Churchman

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## Correspondence

## APPORTIONMENT OF FUNDS.

Sir,—At our last Diocesan Synod I was appointed convenor of a committee directed to enquire into the practicability of apportioning among the parishes of the diocese the responsibility for the support of the Diocesan College, Widows' and Orphans' Fund, Superannuation Fund, and any other fund for which appeals are regularly and generally made. In raising funds for the missionary work of the church this method has, we all know, been a great success. Other dioceses, Canadian or American, may have tried the same method to secure a more equitable support for the above or other funds, and it would very materially assist us, if we could obtain information as to their experience. If the diocesan secretary, or any other person in possession of such facts in any diocese will kindly communicate them to me, the courtesy and service will be sincerely appreciated.

E. B. Spurr.

St. Mary's Rectory,  
Glouce Bay, Nova Scotia.

## ACTIVE SERVICE FOR THE CLERGY.

Sir,—I have only just received the "Canadian Churchman" containing a letter from J. A. V. Preston. Is it true that "so comparatively few of the younger clergy have volunteered for active service in the war?" It would be interesting to know what percentage have not. But suppose it is true. What then? Would the writer have us believe that all the young clergy, physically fit and not in the army, are either cowardly or selfish? Why were they allowed exemption? Did the government believe that while slackness in general was criminal, slackness in parsons was commendable? I used to think, too, that any young man, (including the parson), who did not enlist, was a slacker. I see now that patriotic enthusiasm can make one unjust. It must be difficult for many a young clergyman to stick at his job these days. I know it. I am one of them. His chums are all out there. He envies them sometimes. He knows they are doing a glorious service, whether as combatants, non-combatants, or chaplains, and his own work seems so isolated and obscure. He would like to vindicate his manhood before men, by entering the army. Instead he tries to serve Christ intensely in comparative obscurity. It

is not a question of "the parsons who have been at the front" and "the stay-at-homes," it is a question of quiet faithfulness. If a man is a man he will do his duty to the master he serves whether on the battlefield or at home, regardless of the opinion of any one but Christ. If he can look into the face of his crucified Lord and see His smile of commendation—it is enough. It would seem that the writer would ask, "When is a young clergyman not a man?" and his answer would be, "When he is not in khaki." That may be the popular answer, but it is for the clergyman himself to decide whether it would be the answer of Jesus Christ. The man who has not settled that question before now ought not to be in the ministry.

J. B. Bunting.

Forest Hall P.O., Sask.

## The Churchwoman

Lanark Deanery.

The annual conference of the W.A. and G.A. Branches of Lanark Deanery was held in Almonte recently. A bright and hearty service was held in St. Paul's Church in the morning, with a celebration of Holy Communion and address by Rev. R. Turley. Mrs. Saddington, president of Almonte W.A., welcomed the visiting members, which greetings were responded to by Mrs. Dummert, president of Carleton W.A. It is seldom that a conference is fortunate enough to have three members of the Diocesan Board present, so there was an unusually large representation of W.A. and G.A. members, thus showing their appreciation of having at the conference Miss Low, president of the Diocese of Ottawa; Miss Macnab, Diocesan Dorcas secretary, and Mrs. Archer, Diocesan secretary of Branches. Three earnest addresses were listened to with great interest, as were also the addresses of Rev. R. Turley and Rev. Mr. Saddington, Rector of St. Paul's Church, Almonte. Miss Mary Ferguson, Smith's Falls, was re-elected secretary of the Deanery for the ensuing year. The visiting members warmly thanked Rev. and Mrs. Saddington and St. Paul's congregation for their kind hospitality.

Niagara.

The September Board meeting was held in St. Philip's Parish Hall on September 11th. The Rector, Rev. C. B. Kenrick, officiated at the Holy Communion and gave the devotional address on "Christ, the Redeemer." Two new life members were announced, Mrs. Rines, of Fonthill, and Mrs. Brain, of Hornby.

Miss Jessie Wade, who is home on furlough from work in Shanyang, China, urged the Board to continue their efforts towards China, and explained the great need of keeping up contributions, as the purchasing power of our money has depreciated to almost half its value in China. The annual report is out, and has been posted to all presidents. The Diocesan Dorcas secretary reported 38 bales and seven parcels, valued at \$1,233.54, sent out during the summer months. The Juniors sent one bale and three parcels, valued at \$20.70, also \$3 sent in towards the Pledge Fund. Seniors and Juniors will note that the Christmas bales for Sarcee Home and Dynevov will be packed in November, parcels to be sent in not later than November 1st. The circulation of the "Letter Leaflet" is 1,819. For Branches who may find the study book, "Jesus Christ and the World's Religions" too hard, study outlines on "Women Workers of the Orient" and a pamphlet on the "Life of Women in

Other Lands and Under Other Religions" will be found most helpful and interesting.

Several letters were read from "Prayer Partners," expressing their appreciation of the idea.

An institute will be held the latter part of October, and a "Quiet Day" is being arranged for October 18th. It is a matter of great thankfulness that Niagara's share in the Thank-offering Fund to be presented this year in Winnipeg is \$1,200.

Mrs. Leather, Mrs. Dalley, Mrs. Hotson, Miss Slater and Miss Woolverton will represent Niagara at the triennial meeting. The receipts of the E.C.D.F. are \$107; expenditure, \$10. Twenty-five dollars was voted to Rev. Mr. Trivett, of Honan, China, to finish payment on a typewriter. Miss Woolverton, of Grimsby, was appointed "Branch visitor," and will begin her visits in November. Branches will be glad to know that the Diocesan president, Mrs. Leather, will accompany her. Due notice will be sent to the Branches.

Columbia W.A.

There was quite a large gathering of members at the first Diocesan Board meeting after the summer holidays, which was held at St. Jude's on Friday, September 13th, at 11 a.m. The noon hour address was given by Rev. W. G. Boyd, who spoke on the love of God. To Miss Turner, the Diocesan president, and her fellow-travellers to the "Triennial" in Winnipeg, Mrs. Hiscocks bid "Godspeed." Mrs. Schofield most kindly placed Bishops' Close at the disposal of the board during her absence in the east for a "Jam Shower," to be held in October, to provide a supply of needed preserved fruit to be sent to Mrs. Whittaker at Whitehorse, Yukon, where such articles are almost unobtainable.

A letter from Mrs. Sillitoe was read, asking for help towards building a Mission Hall in the heart of Chinatown, Vancouver. From fifteen to twenty thousand dollars is required for this purpose, and, to enable small sums to be gathered, cards of "bricks" are being distributed. Mrs. Sillitoe will send them to anyone who wants them, or they can be obtained through Mrs. Wollaston, the Diocesan treasurer of Columbia W.A. Mrs. Schofield read a report of Mr. Kennedy's work among the Japanese in Vancouver, and a discussion followed upon the best method of making the matter more widely known. A resolution was framed and carried to go before the General Board, asking that some means be devised for obtaining the co-operation of the clergy in informing their general congregations of matters of missionary interest. A resolution from the New Westminster Board, endorsing the scheme suggested at the Summer School W.A. Conference for a Training School for Missionaries in British Columbia, was read. It was noted with regret that Mrs. Vincent has been obliged to resign from the board owing to ill-health, and Miss Cowley consented to add the correspondence to her other duties during this month. The Literature secretary, Mrs. Norrish, who is also one of the delegates to the Triennial, reported a successful Summer School at St. George's School, Victoria, during July; also the visits and addresses of Miss Wade, from Shanghai, and Rev. W. M. Trivett, who was en route to China. Miss Bancroft also met a few Diocesan officers informally at Miss Macklin's house, and spoke on the Prayer Partner Plan. The Diocesan treasurer, Mrs. Wollaston, reported one life member's fee received from Mrs. Avirill, of Cowichan; also \$100 from the surplus after all expenses of the Summer School had been met, proof positive that the school is a

## Progress of the War

Tuesday, Sept. 17th.—Massacres in Central Russia by Bolsheviki.

Wednesday, Sept. 18th.—More than 6,000 prisoners taken by British and French on a 22-mile front drive.

Thursday, Sept. 19th.—Prisoners increased to 10,000. Rout of Bulgars in allied drive for Prilep.

Friday, Sept. 20th.—General Allenby routs Turks in Palestine, capturing 18,000.

Saturday, Sept. 21st.—Turkish prisoners increased to 25,000.

financial as well as a scholastic success.

Miss Turner reported that Rev. Neville Ward has now taken over all the work among the Chinese in Victoria, and that he has appointed Mrs. Gilbert Cook to carry on the Kindergarten work, so ably organized and carried out by Miss Orwin. At present Mrs. Cook has no helper in the work, owing to Miss Isabel Bailey's serious illness. The meeting was informed that she is making a satisfactory recovery.

Bishop Lander, of Victoria, Hong-Kong, gave a very interesting address on his vast diocese and the methods of work adopted to reach the 70,000,000 of Chinese who are in his charge. Mrs. Dickson gave a synopsis of the second part of Canon Gould's report on "Missions to the Indians in Canada."

## Church News

Preferments, Appointments and Inductions.

Whatham, Rev. Arthur E., Rector of Trinity Church, Louisville, Kentucky, to be Incumbent of Haliburton and district.

Vaughan, Rev. L. B., Rector of St. Barnabas, Toronto, to be Rector of St. Mark's, West Toronto.

Arthur, Rev. A. J., Assistant Curate of Holy Trinity, Toronto, to be Curate-in-Charge of the Church of the Good Shepherd, Mount Dennis.

Confirmation at Beeton.

The Bishop of Toronto spent last Sunday in a visitation of the united parish of Beeton, Tottenham and Palgrave. He held Confirmation services. The occasion was also the Harvest Thanksgiving Festival.

Deanery Meeting and Choir Festival at Streetsville.

The regular ruridecanal meeting and annual choral festival of the Deanery of Peel was held September 11th at Trinity Church, Streetsville. The unfavourable weather prevented several of the neighbouring choirs coming. At 8 a.m. there was celebration of the Holy Communion and at 10 o'clock the morning service was held at which the Rev. C. W. Holdsworth, of Islington, delivered a practical and timely address to the clergy. Afterwards, matters of business appertaining to the Deanery were discussed. At the afternoon session Canon Walsh, Rural Dean of Peel, was in the chair. The first subject was, "The Training of a Country Choir," by Rev. E. F. Hochley. The choir was intended to act as leader to the congregation and not as its substitute. "Music as an aid to Devotion," by Rev. C. W. Holdsworth, showed music's physical, mental and spiritual effect on humanity. It traced the peculiar characteristic tone belonging to each nation,

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tribe and locality. The songs of Miriam and of Deborah and the Lamentation of David were quoted as instances of national and personal use of music. Mr. A. Wilson, chairman of the Juvenile Court, spoke on the "Big Brother Movement" in Toronto. He earnestly pleaded with parents not to allow their children to be on the streets after dark, that being often the first step in a downward career. He attributed his success in dealing with boys to the fact that he never forgot he had been a boy himself. The boy of "teen age" is our most valuable possession, and we should do all in our power to uplift the child, to improve his surroundings and to convert him into a valuable citizen of the Empire. The visiting choirs assembled for a rehearsal of the festival music under the conductorship of Rev. R. L. Sherman, of Holy Trinity Church, Toronto. It was decided to make the festival an annual event. A choral service was held in the church at 8 p.m., when Rev. Robertson, of Hamilton, spoke on the "Relation of Music to Religion." He deprecated the growing custom of regarding the church as a concert hall, where one goes to be entertained, and showed that if the musical portion of the service failed to lift up the hearts and minds of the people in true praise and adoration, it had failed of its aim. The singing by the united choirs, especially the anthem, "Send out Thy Light" (Gounod), was very effective and reflected great credit on the weeks of painstaking practice necessary to achieve that result. The church was beautifully decorated.

#### A Presentation to Rev. F. Eley.

On September 17th, the Sunday School teachers and the members of the A.Y.P.A. of St. Thomas' Church, St. Catharines, bade farewell to Rev. F. and Mrs. Eley on the eve of their departure for Orangeville. For over two years Mr. Eley has been Curate in this church, and in charge for the past three months. He and Mrs. Eley have won for themselves a very warm place in the hearts of the parishioners. As superintendent of the Sunday School and president of the A.Y.P.A., organized a year ago at his instigation, Mr. Eley has been a constant source of inspiration, while Mrs. Eley has ever been an interested and helpful member of both the teaching staff of the Sunday School and the A.Y.P.A. In the course of the evening Mr. Eley was presented with a cheque and an appreciative address, while Mrs. Eley received a bouquet of chrysanthemums, and a chocolate set, the latter presented by the Young Ladies' Bible Class.

#### In Memoriam—Rev. S. L. Smith.

The diocese of Huron lost a faithful worker in the recent death of the Rev. Sylvester Lorin Smith, in his 76th year. He was born near Niagara, and with his brother, the late Canon Smith, of London, was among the first graduates of Huron College, London. Mr. Smith served in the ministry 49 years in the diocese of Huron: Ailsa Craig, Kitchener, Morpeth, St. Thomas and Forest, being at different times his charges. Since his superannuation a number of years ago, Mr. and Mrs. Smith have made their home in Forest, though at different times they were away for two or three years at a time. He is survived by his widow and six children, three sons and three daughters. The sons are: the Rev. Canon E. B. Smith, R.D., of St. John's Church, Saskatoon, Sask., the eldest; Lorin Percy, who is over-

seas at present; and Douglas, the youngest son. The daughters are: Ethel, superintendent of visiting nurse work, Norfolk, Virginia; Mrs. Victor Corbett, of Minot, North Dakota; and Mrs. J. A. Christian, of Oxford, Mississippi, whose husband at present is also overseas with the American Y.M.C.A.

Before his last illness Mr. Smith took a keen interest in the comforts of the soldiers. He and Mrs. Smith, no doubt, hold the record of any couple in this community for the amount of knitting they have done for the soldiers, age and health considered. Mr. Smith had passed his three score and ten years before the war broke out, and his wife for years has had poor health and failing eyesight. She had lost the sight of one eye entirely, and the other nearly so. Yet, as the need of comforts for the soldiers kept increasing, they longed to do their "bit," and as socks were continually in demand they took up that work. By the middle of March they had completed 100 pairs of socks for the Forest Red Cross workers, and had several more pairs on the second hundred.

#### A Lakefield Chaplain.

Captain the Rev. Herbert A. Ben-Oliel, with Captains Melvin and Wilson as his assistants, cover the immense ground of attending to the welfare of all Canadian patients in the whole Liverpool area. Capt. Ben-Oliel (previously Rector at Lakefield, Ont.), originally enlisted in the Canadian combatant forces, but was sent over to England only two weeks after enlistment as a Chaplain, and for nine months fulfilled single-handed this position at the Duchess of Connaught Canadian Red Cross Hospital at Taplow. Many are of opinion that a Chaplain's services begin and end with the spiritual care of the soldier, and though this officer is never failing on the religious side of his duties, his practice here seems to be that an invalid soldier's "spirits" have to be administered to as much of a week-day as they do from the other spiritual point of view of a Sunday. Thus it is that this officer is found combining the duties of a pastor with the vocation of entertainment, general welfare and education.

#### The Governor-General's Example.

His Excellency the Governor-General, with the Duchess of Devonshire and party attended service at St. Bartholomew's, Montreal, on September 15th. The Vice-Royal party walked from "Elmwood," Cartierville, to the church, a distance of three miles, in compliance with the government's expressed desire that gasoline be conserved whenever possible, and that it be not used at all over the week end. Rev. E. C. Earp, the Rector-in-charge, of Trinity Church, preached from Isaiah 9: 10, on the gains and losses from the war.

#### A New Sunday School.

The congregation of St. Jude's, Brantford, are about to erect a new Sunday School building, which is to cost \$19,000. The building will be of modern type, and it will be a mark of the successful work which is being carried on in this parish.

#### Harvest Festival at Castlemore.

Harvest Thanksgiving services were held at St. John's, Castlemore, on September 8th, there being some 400 in attendance during the three services of the day. The Rector, Rev. R. B. Patterson, preached at morning prayer and at the children's service in the afternoon, and the Rev. Arthur Strother, of Creemore, at the evening service. The church choir of Christ Church, Woodbridge, assisted in the services most efficiently. A largely at-

tended Harvest Social was held on the following day on the grounds of Mr. Wm. Hersey, and a splendid programme was rendered. The total receipts were \$214.

#### Memorial Service Flag.

A large and handsome memorial flag belonging to the Royal Military College at Kingston, is shortly to be draped and hung in St. George's Cathedral. The flag bears upon it between five and six hundred maple leaf designs betokening the number of R.M.C. cadets who have volunteered for service in the war. Of these 118 are red, showing that that number of the cadets have made the great sacrifice for King and Empire. On the top of the flag is the motto of the College, "Truth, Duty, Honour," and underneath is the crest of the R.M.C. In the centre is a large Union Jack, and at the bottom the words "Royal Military College."

#### St. James', Brantford.

Harvest Thanksgiving services were held in St. James' Church, Brantford, on September 15th, the Rev. Arthur Carlisle, Rector of All Saints', Windsor, Ont., being the special preacher. In the afternoon there was a children's thanksgiving service. The offerings during the day amounted to \$175. This will be given towards the general expenses of the church.

#### The Bishop of Montreal's Warning.

An emphatic word of warning was uttered the other day by the Bishop of Montreal on repentance and forgiveness. Although it is unpopular, he insisted on the necessity of accepting the attitude that we have to make restitution for sin. Wrongs against property can be repaired, but corruption of life and purity cannot be restored. All that can be done is amelioration to the utmost and this must be insisted on in every case. Then, making the obvious national application, the Bishop said: "In these days we hear a great deal about forgiving our enemies. You cannot forgive the German enemy until he repents. Until he repudiates his wrongs, we cannot talk of forgiveness, we cannot forgive an unrepentant outlaw. To say to unrepentant Germany, even after we have gained the victory over her, 'Let bygones be bygones,' would be to condone her sin." This was followed by a definite and much-needed warning against soft sentimentality which tends to condone sin and to overlook the duty of restitution. Love, said Bishop Farthing, is something strong and vigorous, and even Christ, while He could give His life for sinners, could not condone their sin. And so, repentance is an absolute prerequisite for restoration.

#### The Skipper of the "Western Hope" Takes a Mate.

On September 4th a quiet but interesting wedding was solemnized at Prince Rupert, B.C., when the Rev. James Gillett, skipper of and missionary on board the Anglican Mission boat "Western Hope," was married to Miss Kathrine Gilbert, daughter of Mr. H. S. and Mrs. Gilbert, of Prince Rupert. Miss Ida E. Rushbrook, of Toronto, attended the bride, while E. S. Gilbert, brother of the bride, acted as groomsmen. Rev. W. F. Rushbrook, of the other Diocesan Mission boat "Northern Cross," officiated. Mr. and Mrs. Gillett sailed by the evening boat for Massett, Queen Charlotte Islands, where Mr. Gillett is doing splendid work amongst the lumber camps, fisheries, etc. The best wishes of a large circle of friends follow them. May God bless their joint labours in this the furthestmost west corner of his vineyard.

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#### New Incumbent at Haliburton.

Rev. Arthur E. Whatham, of Trinity Church, Louisville, Kentucky, has been appointed as missionary to the district of Haliburton by the Bishop of Toronto. His work will be the supervision of the whole district. Mr. Whatham was ordained by Archbishop Sweatman in 1888. His first parish was that of Cardiff and Monmouth, to which he came direct from England. After some years there he entered the American Church to which he has devoted the greater part of his life. He is undertaking this new work in his first parish at an age when some men are thinking of retiring. Mr. Whatham is a scholar in the Archaeological world. He has published several papers in the "Biblical World," the "American Journal of Religious Psychology," the "American Antiquarian." He is at present engaged on an encyclopedia of Phallic Symbolism.

#### The Archdeacons' Association.

At a meeting of the Archdeacons' Association on September 21st, Archdeacon Forneret, of Hamilton, was elected chairman. There was a good attendance of Archdeacons present, including Archdeacons Raymond and Crowfoot, of St. John, N.B.; Knowles, of Regina; Perry, of Hamilton; Paterson-Smyth, of Montreal; Woodall, of Porquise; Richardson, of London, Ont.; Dewdney, of Prince Albert; Tims, of Calgary; Ingles, of Toronto; Beer, of Kaslo, B.C.; Howcroft, of Edmonton, and others. Archdeacon Richardson, of London, gave a sketch of the origin of the association in a meeting held during the Pan-Anglican Congress, London, Eng., in 1908. The following officers were elected: Honorary president, Ven. Archdeacon McKay, of Saskatchewan Diocese; president, Archdeacon Paterson-Smyth; vice-president, Archdeacon Tims, of Calgary; secretary-treasurer, Archdeacon N. I. Perry, of Niagara Diocese.

#### St. Andrew's, Todmorden.

The annual Harvest Thanksgiving service was held in St. Andrew's, Todmorden, Toronto, on Friday, September 20th. The Rev. F. E. Farncomb, of St. Barnabas, Danforth Avenue, Toronto, preached the sermon, the Rev. A. A. Bryant, the Rector, assisting. The church was beautifully decorated throughout, and new prayer books, donated by the women of the congregation, were used for the first time. There are 100 names on the Honour Roll of this church, of whom 7 have been killed and 3 have been wounded.

#### Death of Mr. George E. Bristol.

Mr. George E. Bristol, head of the firm of George E. Bristol and Company, died September 22nd in Hamilton. While he had been ailing for years with heart trouble, the end was unexpected and death took place before medical assistance could be rendered. Born in Napanee, Ont., the son of the late Dr. George Bristol, Mr. Bristol was one of Hamilton's prominent citizens, philanthropic givers and energetic business men. He was a past president of the Hamilton Board of Trade and always took a keen interest in matters pertaining to the welfare of the city. In Church affairs Mr. Bristol was extremely active and

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at one time was instrumental in raising a fund of \$40,000 for the aged clergymen of the Church. He was a member of All Saints' Church and warden for years. He served as a lay delegate to the Synod. Surviving him are his widow, who is a sister of the late Dr. James White, one son, Major Everett Bristol, C.M.G., secretary to Sir Edward Kemp, and two daughters, Mrs. R. J. Renison, and Miss Marjorie at home.

**Intercession Services at a Summer Resort.**

St. Andrew's Church at Centre Island has been closed after a most successful season's work under the leadership of Bishop Reeves. A feature of the year has been the weekly intercession at which the attendance averaged 100. The choirs of some city churches have rendered the service on these occasions. The choirs of St. James Cathedral, St. Jude's, the Church of the Epiphany, St. Mary Magdalene, Trinity East, St. Augustine's, St. Stephens' and Holy Trinity have helped in this way.

**PORT CREDIT CHURCH TO BE RESTORED**

**Corner Stone Laid.**

September 14th was a red letter day for the parish, being the occasion of the laying of the corner stone of the church now in course of reconstruction by Major A. E. Kirkpatrick. The service was of a most inspiring character. Bishop Reeve presided and with him on the platform were Major Kirkpatrick, Dean Combes, of Winnipeg, Canon Walsh, R.D., Canon Plummer, Canon Smart, of Newfoundland, Revs. H. V. Thompson, C. Carpenter and the Rector, Rev. H. Earle. Among others present were Rev. C. Saddington, Rector of Almonte, Rev. C. W. Holdsworth, Rector of Islington, Rev. Capt. Metcalfe, R.T.C., with Rev. Capt. Duncan, of the Presbyterian Church, Rev. J. S. Rogers, of the Methodist Church, and S. Charters, M.P. It was regretted that Dr. Bethune, who was responsible for the building of the original church 50 years ago, was unable to be present.

After the opening hymn, with Psalm and prayer and the blessing of the stone by the Bishop, presentation was made of a silver trowel to Major Kirkpatrick by Dr. C. S. Price, warden. In addressing the assembly Major Kirkpatrick laid stress on the close ties that bound the padre to his brother soldier at the front and dwelt strongly on the comforting value of his presence. Continuing he emphasized the immeasurable value of the Church to the morale of the nation, and made it abundantly plain that the control of that morale was in God's hands, concluding with a strong appeal to all to let the ideals which the Church teaches guide and mould the life of the nation in the period of reconstruction after the war. He then laid the stone.

Rev. H. V. Thompson, the former Rector of the parish, when it was included in that of Erindale, read the Lesson from Ezra 3: 10-11. Prayer followed with a brief and pointed address from the Bishop on the urgency of placing the soul's welfare first in our lives. The collection amounted to \$160, which was later raised to \$200. \$2,200 has now been actually

subscribed, and with other subscriptions in prospect, it is hoped to reopen the restored church in October with little if any indebtedness. The anthem, "Send out Thy Light," was then sung by the choir, after which the service concluded with the National Anthem and the Bishop's blessing. Our hearts filled with gratitude to Almighty God for His good hand upon us.

**Dr. H. Symonds at St. Luke's, Toronto.**

The Rev. Canon Symonds, Vicar of Christ Church Cathedral, Montreal, preached in this church on September 22nd. His text was: "We know that all things work together for good to them that love God." In the evening, the Rector, the Rev. G. F. B. Doherty, preached the first of a series of sermons on the Book of the Revelation.

**Conference of Grey Deanery.**

A most helpful and inspiring Devotional Conference of Grey Deanery (Huron Diocese), was held in Christ Church, Markdale, on September 17th. There was a Celebration of the Holy Communion at 10.30 o'clock, the celebrant being the Rev. Rural Dean Berry, assisted by the Rector, Rev. A. W. Richardson. The afternoon session of the conference was opened at 2 o'clock with prayer by the Rural Dean. The Rev. Canon Ardill, of St. George's Church, Owen Sound, who was to lead the discussion on the opening subject: "The Promise of the Holy Spirit," was prevented by sickness from being present. The programme as carried out was as follows: "The Holy Spirit's Place in the Church," by Rev. Chas. L. Langford, M.A., of St. Thomas' Church, Owen Sound; "The Effect of the Holy Spirit's Work," by Rev. Rural Dean Berry, M.A., B.D., Meaford; "Hindrances of Spiritual Communion," by Rev. E. G. Dymond, of Durham; "The Returned Soldier and the Church," by Rev. A. C. Silverlight, of Chatsworth; "The Need and Power of Prayer," by Mr. Wm. Hanbury, of Owen Sound; "How Best to Promote Bible Study," by Rev. A. W. Richardson, B.A., of Markdale. These were followed by helpful discussions.

The pastures are clothed with flocks; the valleys also are covered with corn; they shout for joy, they also sing.—Ps. 65: 13.

**First Triennial Report of the Council for Social Service**

[The first Report of the Council for Social Service is excellent. It deserves wide circulation. We have space only for the concluding paragraphs.]

In an imperfect world like ours, the social fabric will always be more or less subject to flaws. Our present social organization must be very imperfect when it produces such an abundant harvest of evils and abuses. And those evils affect the moral and spiritual as well as the physical life of the people. It is clearly the duty of the Church to do what in it lies to help to correct those evils and abuses, and to strike, as far as possible, at the root of the causes that produce them. The Kingdom of Heaven can only be set up on earth at that price.

But it must always be borne in mind that the Church has to do with men rather than institutions, and many of the evils and abuses that grow rank in our midst are the result of false ideals and conceptions of life and of society in the minds of men. Our modern civilization had come to rest upon three main pillars, each of which had its base on the sand, each of which was out of harmony with nature, as well as Christianity, with the law of God written in the reality of things as well as in the Bible—Individualism, Competition, Materialism.

**Individualism.** Individualism naturally leads to selfishness, and selfishness is the root of all evil. It is true that the call of God is to the individual, that training in principle and character is the result of individual effort, and that the service of God and of man is the outcome of individual choice. The individual, therefore, has an essential place in all moral and spiritual life. Hence, the first question of God in human history is, "Adam, where art thou?" But man never can be an isolated individual. The very child is born a member of a family, and adults live and thrive in their relations one toward another. The basis of human life is social, not individual. Hence, the second question of God in human history is, "Cain, where is thy brother Abel?" Society is a body of which we are all members and in which no man lives to himself and no man dies to himself. The individualistic ideal of life

is in open conflict with the laws of God and of society. And the Church, which is the witness of God in the world, is itself a society and the Sacraments are social rites, Baptism being membership in a body and the Holy Communion the fellowship of a brotherhood. The Church must, in its message to these latter days, give a new emphasis to the old teaching that men are brethren and that we are members one of another.

**Competition.** In a world disordered by sin it has been possible for scientists to teach that nature is red in tooth and claw, and that its fundamental law is the survival of the fittest; it has been possible for philosophers and social economists to teach that ruthless competition is the law of the world and that men and nations should buy in the cheapest market and sell in the dearest, regardless of all human considerations. But that this law of the jungle is impossible in human affairs has been proved by the fact that, in the heyday of our civilization, when learning and science and progress had attained their highest mark, our industrial life had reached the stage of practical civil war, and our international relations were overwhelmed by the greatest catastrophe of the ages. To save itself from total ruin, civilization is being driven to put co-operation in the place of competition in industrial life and, in international life, to put a league of free nations, to guarantee peace and justice and freedom to the world, in the place of the blonde beast, the mailed fist, the will to power and the State a law unto itself. The divine ideal is not a nature red in tooth and claw, but "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together and a little child shall lead them." And the Church, which is itself a brotherhood, must, in its message to these latter days, give a new emphasis to the old teaching of sacrifice and of service, of mutual helpfulness and abounding love.

**Materialism.** Modern civilization, notwithstanding its Christian name, had largely become materialistic. It had acquired a wonderful mastery over the forces of nature and had made art, science and even learning subservient to its secular purposes. It looked upon wealth as the *summum bonum* of life and was not over scrupulous as to how it was acquired or how it was expended. And the love of money, of pleasure and of self, the mark of the falling away of the latter days, led directly to the relaxation of the moral fibre and to widespread forgetfulness of God and neglect of His Word, His Day and His House. And this, in turn, led inevitably to the great war, in which civilization itself is in danger of being overwhelmed. If material things be the chief good, and if there be no God in the world and no restraint of moral law, why should not German militarism flout all the so-called laws of God and man and make the nations tributary to its purposes. And so the great catastrophe stands out as God's judgment on a materialistic civilization. The Word of God teaches, on the other hand, that man is a son of God, that Heaven, not this world, is his true home, and that he cannot live by bread only, but by every word that proceedeth out of the mouth of God. Our material wants are few and can be easily satisfied. "Having food and raiment, let us be therewith content." Our highest enjoyments are not in material things. "We brought nothing into this world, and it is certain we can carry nothing out." The Church, which is the representative of God on earth, must, in its message to these latter days, give new emphasis to the old teaching: "Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life. Whosoever drinketh of this water will thirst again, but whosoever drink-



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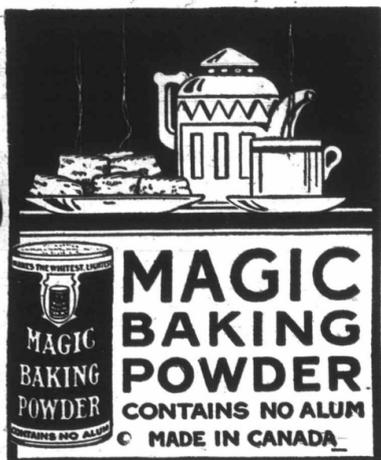
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eth of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up unto everlasting life."

The Church must make a new orientation of its duties and its resources. Every member of the Church must somehow be enlisted for active service and reckon himself a steward of the manifold Grace of God. And Social Service must take its place by the side of Missions and the religious training of the young. The present condition of the world constitutes a trumpet call to greater concentration on all that concerns the welfare of man—social, moral and religious. That Church will win the allegiance of the modern world that can best respond to the need of the times. For did not Christ say: "I came not to be ministered to, but to minister"—and that to the bodies as well as to the souls of men. And does not the human soul, naturally Christian, respond in the words of Terence, *homo sum et humani a me nil alienum?*

### SACRED JEWISH SCROLLS RESTORED.

Restoration of the Parchment Scrolls of the Law to the various synagogues in Tel Aviv and Jaffa was one of the interesting ceremonies which followed the British occupation.

These scrolls of the Law of Moses, which are all written by hand, and are preserved in magnificently ornamented cases, some of them in solid silver, are the most sacred and holy possessions of every Jewish community. So when Djemal Pasha, in his hostility to the Zionists, carried out the tyrannical evacuation of the bulk of the Jewish population of Jaffa in April, 1917, the Jews carried with them these sacred Torah into exile, lest they should fall into the hands of the Turks.

These sacred scrolls had been carefully guarded by the Jews at Petach Tikvah (Mulebbis), and were brought back in solemn procession to Jaffa. A triumphal arch was erected at the northern confines of Tel Aviv, every house was decorated with flowers and bunting and the whole of the Jewish population turned out en fete to meet the return of their sacred possessions. Jews came not merely from Jaffa, but also from Richon-le-Zion and the other neighbouring colonies.

The young men and the girls of the Maccabee Athletic Association, dressed in white clothes, with blue sashes and ties, maintained order and kept a pathway clear for the procession through the crowds. The procession was headed by the Australian military band, and the ceremony at the Triumphal Arch was attended by officers representing the military governor and by Dr. Weizmann and

the members and officers of the Zionist Commission.

The Haham Bashi (Chief Rabbi) of Jaffa mounted a small dais near the Triumphal Arch and delivered an eloquent Hebrew address in which he recounted the hardships of the evacuation. He thanked and invoked blessings upon the British Government and the British army, and expressed the hope that success would crown the efforts of the Zionist Commissioners. The Jews desired to regenerate and build up Palestine, not merely for their own benefit, but for that of all its inhabitants, whose friendship and help is invited. The re-establishment of the Jewish people in their ancient home in Palestine, he said, would be for the good of all humanity.

Then the Shofar or Ram's horn was blown and the scrolls were carried under canopies by the Chief Rabbi, Dr. Weizmann and others to the various synagogues to which they belonged.

In the afternoon, the town of Tel Aviv remained en fete. There were processions of school children crowned and decorated with flowers, the Yemenites carrying small lambs and goats on their shoulders and bearing palms in their hands. Children sold flowers and confetti in the streets, the proceeds of which go to a fund started recently by the Zionist teachers for translating into Hebrew and publishing Hebrew, English books and literature. In the evening the Maccabees gave an athletic demonstration in the public gardens, and the proceedings closed at sunset with the singing of "God Save the King" and the Zionist national anthem, "Hatikvah," the Song of Hope.

### PHARAOH'S PALACE DISCOVERED.

American explorers have been engaged at Memphis, in lower Egypt, in uncovering the Palace of Merenptah, who has been identified by some Biblical scholars as the Pharaoh of the Oppression, by others as the Pharaoh of the Exodus. The great hall and throne-room have been laid bare, and may now be seen in the massive proportions, if not the ornate gorgeousness, which they assumed in ancient days, when visited by Moses and Aaron. Working over the remains of twelve colossal pillars which upheld the roof, the explorers have been able to recover enough peices to make one complete pillar, which will be conveyed to Philadelphia and set up in the Museum of the University of Pennsylvania. The pillars were eighty feet high and six feet in diameter, and were covered with pictures and inscriptions inlaid with gold.

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## The New Prayer Book

(Continued from page 619.)

agree with the declaration of the majority of the Bishops.

The Rev. Dr. Cayley, in a most earnest speech, pleaded for its exclusion as being contrary to the teaching of Holy Scripture. He referred to Article VI., and said that it was in conflict with the ordination vows, and declared that if it were retained, many would be forced to disobey. It is a provincial, not a catholic creed. The Church of Ireland and the Protestant Episcopal Church had already rejected it.

Captain the Rev. G. A. Kuhring and Mr. Charles Jenkins, stood faithfully to the old Creed and the old phraseology, and pointed out that it would transgress the original compact which alone made it possible to start the revision. Mr. Lansing Lewis took his stand with the more radical party, as did the Rev. Dyson Hague and Rev. C. R. Littler, in their desire for the removal of the damnatory clauses. They claimed: "It will then be possible to thoroughly agree with Article VIII., which refers to the Creeds. A new day of hope and concord will come when we can all repeat the Creed with the objectionable features eliminated." Prof. Cosgrave did not want the wording of this ancient document mutilated. Rev. Dr. Seagar supported the motion of Dr. Paterson Smyth. He said (1) Liturgically, it is an innovation, having been introduced in 1662. (2) There was a danger in the use of this Creed of having it take the place of the Nicene. (3) Its retention was likely to put a greater barrier between us and other communions.

The Bishop of Montreal declared himself to be on the side of those who wished relief by the removal of the minatory sentences, as also was the Prolocutor, Dean Litwyd. The Bishop of Columbia claimed that he could no longer conscientiously ask his clergy to subscribe to that which he could not himself believe and, if the Synod decided to make the use of the sentences obligatory, he would have to place himself in the hands of his Metropolitan.

At this juncture the Bishop of Huron declared that he did not want the Prayer Book to be a museum of antiquity.

It was a great debate, before a crowded house—a debate that can only be heard once in a lifetime. Surely the giants are not all dead. There was intense interest in the vote on Dr. Paterson Smyth's amendment. The vote was taken by orders—each one answering "Yes" or "No," as his name was called. When the vote was counted the amendment was declared lost by a very narrow majority in the Lower House.

At this juncture another amendment to the Revision Committee's report was introduced by the Rev. F. H. Graham, of Kootenay, which is as follows: "Upon any day in the year, instead of the Apostles' Creed, may be said or sung the Creed of St. Athanasius." This was carried by the Lower House, the Upper House concurring. No clergyman need ever read the Creed unless he desires; while on the other hand, those who wish may have it every day in the year. The responsibility is with the clergyman.

At last the Athanasian Creed is out of the way. Probably never again, at least in our day, will such a debate be heard in any of our great Synods. If this Synod's work be confirmed at the next General Synod, the Creed will be quite optional in the Church of England in Canada.

### COLLECTS, EPISTLES AND GOSPELS.

There were but minor changes made in these.

A special Collect, Epistle and Gospel was introduced from the Scottish Prayer Book for those recently married and for those bereaved. Epistles and Gospels for Rogation Days and Ember Days are to be placed after the Gospel for All Saints' Day, but the Collects are to be left in their present place.

There was also added another Collect for Christmastide. The word "damned," on p. 231 of the draft book, is to be changed to "condemned."

Minor changes were made in the service for Holy Communion. The motion of Dean Shreve, of Quebec, asking that the Prayer of Oblation and the Invocation of the Holy Ghost be a part of the Communion service, was ruled out of order by the Primate. There were but a few changes of words and the addition of two offertory services. With these exceptions this glorious service was left unchanged.

**The Ministration of Private Baptism.**—Permission was given for laymen to baptize if necessity required by presenting the following rubric:—

That if no lawful minister may be had and the child be in danger of death, then let one of those present pour water upon him and say: N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

**The Catechism.**—A number of changes were made—principally by way of placing the names of the subjects dealt with at the head of sections, and also the word or subject is to be repeated in the answer.

**In the Order of Confirmation.**—Several Scripture passages were added, and all are to be taken from the Revised Version.

### THE FORM OF SOLEMNIZATION OF MATRIMONY.

The following changes were made: That for all the words, p. 395, in the draft book, from "First, it was ordained," down to "into which holy estate," the following be substituted: "Matrimony was ordained for the hallowing of the union betwixt man and woman; for the procreation of children to be brought up in the fear and nurture of the Lord; and for the mutual society, help and comfort, that the one ought to have of the other, in both prosperity and adversity." Also, when the question is asked, "Who giveth this woman, etc.," the answer shall be: "I do."

The Table of Kindred and Affinity has been much modernized, and the number of kindreds and affinities reduced from 30 to 18.



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The Order for the Visitation of the Sick has been much improved by classifying the passages of Scripture suitable for reading. The other principal changes have to do with "words" and "sentences."

In the Order for the Burial of the Dead the latter part of the second sentence is deleted and St. John 14:1, 2 is added, and also the following grace:—

"The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in His sight through Jesus Christ; to Whom be glory for ever and ever. Amen."

An excellent service is provided for Dominion Day and other occasions of National Thanksgiving.

Prayers for

The People of the Dominion.

Thanksgivings for

1. Our Goodly Heritage.
2. Confederation.
3. God's General Blessings.
4. The Empire.

In the Service for Missions several of the prayers are rewritten and thus improved. This is also true in the Thanksgiving for the Blessings of Heaven.

#### SERVICE FOR CHILDREN.

This is to be put among the occasional services. Two services were presented, one by the Revision Committee, the other by the Sunday School Commission. The Bishop of Huron advocated the former, the Rev. Dr. Rexford the latter.

The Bishop of Huron wanted a service of such a nature that the children would be the better trained in the Church Service. Dr. Rexford claimed that psychology must be considered, and the interest of the child must not be sacrificed to the interest of liturgiology.

The debate on this question was, perhaps, only second in interest to that on the Athanasian Creed. When at last the vote was taken, both Houses accepted the service proposed by the Sunday School Commission, and this was finally adopted after many changes, arrived at by mutual agreement. To those who are interested in the young this service will be a most acceptable addition to the Book of Common Prayer.

#### FORMS OF PRAYER TO BE USED IN FAMILIES.

A large number of appropriate prayers for both morning and evening are to be inserted and placed last in the book. All good Church people will be grateful for this. It should be a means of inducing many to have daily family prayer.

This is but a brief outline of the great work of Prayer Book revision. Necessarily, many changes have not been noticed, while many others have

been very imperfectly recorded because of the limitations of space.

#### THE REVISION COMMITTEE.

This committee consisted of all the Bishops in the Dominion, besides 54 members of the Lower House. Out of this were selected 32, who constituted the Executive Committee. The whole Canadian Church owes a great debt of gratitude to this committee for its wise and untiring labour. Three members of this committee easily stand out, however, as being worthy of special praise.

The Primate, Archbishop Matheson, of Rupert's Land. He is a great chairman. His very appearance inspires confidence. When a member from the west once suggested that the Primate was scarcely fair in his ruling, the House with no uncertainty demanded a withdrawal of his statement. Wise, firm, tolerant, kind, he ever held the two Houses in complete control when a weaker man could scarcely have stored up the ecclesiastical electricity which at times was manifestly present. His wise guidance must have been invaluable all through the years when this large committee, with such a diversity of views, was doing the spade work of the revision. It was during the time he was presiding over both Houses of the General Synod that he celebrated his sixty-seventh birthday, and the forty-third anniversary was of his ordination. This event was unitedly and feelingly commemorated. The Church of England in Canada has reason to thank God for its Primate.

The Bishop of Huron, as vice-chairman and convener of the Revision Committee, has had much to do with the revision. No one knew better than he the many contentious points which would have to be cleared up and the many dangerous corners which would have to be safely turned. He went at his difficult task of presenting the report of the committee with the assurance of one who knew. Day after day he was in his place, arguing, explaining, assuring—a real defender of the Faith. When at times he found that the opinion of the House was against him, he quickly found some "via media" which would satisfy all concerned. The testimony voiced by the Bishop of Fredericton to the value of the ability of the Bishop of Huron all through this difficult work was applauded most heartily by the whole House.

Archdeacon Armitage, of Halifax, secretary of the Revision Committee. It is said that the Archdeacon had a steamer trunk full of books and documents sent to the Synod so that he might, by appealing to original works, refute all the faulty arguments of the unlearned. As he sat quietly on the platform, you knew that in the secretary's book before him there was the storehouse of the committee's labours, and at any moment it could be effectively used. There never was an instance when any appeal was made to him that the final answer was not given. One marvels at the amount of work which the Archdeacon was able to do. Only those who know his capacity for work can at all understand how he was able to attend to all the correspondence and perform with such a degree of perfection the many duties of his office, and this gratuitously, for, as he said, it was a work of love. Testimony to his great work and his unflinching courtesy through it all was feelingly expressed by the Archbishop of Algoma, the Bishop of Montreal, Chancellor Davidson, the Bishop of Ontario and the Rev. F. H. Graham, and the hope expressed that he might find it possible to publish in some permanent form the immense amount of liturgical and Prayer Book knowledge which he has been able to gather.

## The Church Awake

(Continued from page 618.)

"To us it seems that the churches must stand:

"1. For equal rights and complete justice for all men in all stations of life.

"2. For the right of all men to the opportunity for self maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

"3. For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

"4. For the principle of conciliation and arbitration in industrial dissensions.

"5. For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

"6. For the abolition of child labor.

"7. For such regulations of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"8. For the suppression of the sweating system.

"9. For the gradual and reasonable reduction of the hours of labour to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"10. For a release from employment one day in seven.

"11. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"12. For the most equitable division of the products of industry that can ultimately be devised.

"13. For suitable provision for the old age of the workers and for those incapacitated by injury.

"14. For the abatement of poverty."

At the conclusion of the report the following series of resolutions endorsed by the Council advocating reform in the matters mentioned in the second paragraph of this account were moved by various members of Synod, and adopted as the platform of the General Synod. The resolutions dealing with the liquor traffic were moved by Canon Heeneey, that dealing with impurity by Canon Vernon, that respecting the care of the feeble minded by Canon Plumtre.

Rev. Dr. Shearer, the general secretary of the Social Service Council of Canada, was present and gave a stirring address. Principal Vance spoke admirably on the Church's relation to labour. Archdeacon Howcroft, of Edmonton, on behalf of that diocese, moved a resolution in favour of requiring medical certificates in all cases before marriage. However, the Synod evidently thought the time was scarcely ripe, and contented itself with reaffirming the general expression of opinion made by the Council.

Social Service, as an organized effort on the part of the whole Church, is evidently coming into its own in the

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Church of England in Canada, and the sane and sober but progressive and constructive outlook of the Anglican Church is likely to have a large share in shaping the general policy of Social Service workers, and thus in the building up of the Kingdom of God in this Dominion.

#### THE CHINESE IN FRANCE.

Among the missionaries who are serving with the Chinese labourers on the Western Front is Dr. H. L. Clift, of Emmanuel Medical Mission in Nanning, South China. He is the medical officer to the Chinese companies who are working there in the depot for tanks. From an interesting account of his surroundings we take the following: "Each camp is a miniature China, with its workers and shirkers; there are cliques and coteries, friendships and antagonisms; there are the police, the headmen, the prisoners, to say nothing of the carpenters, the sanitary men, etc. There is the canteen, which takes the place of the village shop, where things dear to the Chinese heart are sold, and they can sit around the stove and have a chat or a game of chess. They have really more money than they know what to do with, and so they fall an easy prey to the neighbouring village shops and cafés, where fancy prices are charged for the simplest things. I think they are really happier when they are working hard, but, unfortunately, they can't always be working, and, of course, in their leisure hours 'Satan finds some mischief still for idle hands to do.'"

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### The Jolly Animals' Club

By LILIAN LEVERIDGE

#### XI.

#### WINGS AND STINGS.

It often happens, the world over, that a hurt may be a blessing in disguise. When a pain brings the tears stinging to your eyes you can't see, and you won't believe, that somebody or something has been good to you, and that for a minute of present sadness you get an hour of future gladness—perhaps a great deal more. It takes a good friend to prick out a thorn that has run deep into your flesh. So it proved one day in the Merry Forest.

"Good morning, Mrs. Honeybag!" said Miss Wasp, as she swung lazily on a sweet clover spray.

"Good morning!" buzzed Mrs. Honeybag, busily, without looking up from the depths of the scented cup.

For a minute or two there was silence, and then Miss Wasp began again, a little impatiently, "I wish you would sit down and rest a minute or two. I want to talk to you."

"Sit down and rest! Who ever heard of a honey bee resting on a sunny summer morning?"

"I never saw you doing it, but all of you are not so everlastingly at it, are you? Aren't there some bees who don't work?"

"Yes, there are," answered Mrs. Honeybag, as she flew to another blossom. "There are some in our hive who don't work. We call them 'drones.' Shall I tell you what is going to happen to them before they are many days older?"

"What?"

"They are going to be killed."

"Oh! How will they be killed?"

"They'll be stung to death, every last one of them. We'll do it ourselves, we workers, and I expect to be called upon to help any day."

"Oh! How cruel!"

"No; not at all. If a bee won't work, neither let him eat! That is our rule, and it's a good one. I'd rather be dead myself than be too lazy to get my own meals."

This idea was not a pleasant one to Miss Wasp, and she quickly changed the subject. "I wanted to ask you," she began, "if you had ever heard of the Jolly Animals' Club."

"No; I never did," answered Mrs. Honeybag. "What is it?"

"Heart's Delight, the butterfly, told me about it," returned Miss Wasp. "I don't know that it is exactly in your line, but I should think it would be easy for you to get in. It is just a plan for having a good time. At night all the animals in the Merry Forest who belong meet together in the Cave of Fireflies and enjoy themselves. They have music, and dances, and speeches, and stories, and—dear only knows what. You just

ought to hear them laugh. It was their laughing that woke me up last night. I got up and followed the firefly light till I came to the Cave, but I couldn't get in."

"Why not? The door must be pretty small if you couldn't squeeze through."

Miss Wasp laughed so hard at this remark that she had to hold her sides with both wings to keep her thin waist from breaking. "It isn't the door," she said, "but the rule. You've got to do something good—something extra good—or they won't let you in."

"Oh, I see!" Mrs. Honeybag was at last beginning to be interested. "You Wasps are not famous for the good you do in the world, are you?"

"N-no. Not exactly."

"It is quite different with us Honey Bees. There isn't a more delicious or healthful food in the world than honey, and there wouldn't be a drop of it but for us. We are truly the friends of Man."

"Friends? Servants—slaves, you mean!" Miss Wasp's temper was rising—and it was a hot temper, I can tell you. "You Bees wouldn't need to work half so hard if men didn't rob you of your honey. What do they ever do for you?"

"They don't rob us," said Mrs. Honeybag, sweetly. "They always leave us all the food we need, and they do a great deal for us. They build good homes for us, give us wax all ready to make into comb, and take care of us in winter."

"That's all very well," buzzed Miss Wasp, scornfully, "but is it you or your honey they care for? Is it you or themselves they are good to? They don't fool us so easily, we are too sharp for them; and they are no friends of ours. Why, only yesterday I saw a boy kill my brother right before my very eyes. And my brother wasn't doing a thing to him. If ever I see that boy again I'll make it good and hot for him, see if I don't!"

The last words were spoken to an empty flower bell, for the bee, loaded with honey, had started back to her hive. Miss Wasp's temper quickly cooled, and she began to wish very much that she could do some good thing that would open to her the door of the magic Cave. She started slowly back to her little, grey nest in the beech tree, but while crossing the railway track she suddenly stopped short.

There, between the shining rails, pillowed on a bunch of flowers, was Dimples, the very golden-haired boy who had killed her brother. Here was a chance for revenge, and she laughed in wicked glee.

But again she stopped short. Faint and far, but every moment growing louder and nearer, she heard the humming of the huge, hissing, fiery creature that every day ran with lightning swiftness along that shining track. She knew that it would never turn aside, and that its sting was certain death. She would wait and let the fiery, one-eyed monster sting instead.

But her wicked laugh was again cut short in the middle by a swift thought—the thought of the Club. All in a moment she understood the meaning of the butterfly's story, and knew that now or never was her chance to win the magic key.

The train was coming nearer, nearer, nearer.

"I'll wake him up," said Miss Wasp, and she tried to tickle his bare feet. But it was no use—he was sleeping too soundly.

The train was now in sight around the curve.

"I'll have to sting him after all," she cried. "But, oh! how I hate to do it!"

Quickly she pricked him with her fiery, little sting, and in one instant



he was wide awake. With a cry of pain he sprang to his feet, and was off the track just as the Express thundered by.

A Bluebird who saw and heard all that had happened carried the tale to Professor Owl, and Miss Wasp became an honoured member of the Jolly Animals' Club.

#### MASS MOVEMENTS IN INDIA.

##### Miss Strickland's New Boarding School.

Miss Strickland, missionary at Tarn Taran, the Punjab, India, writes that the Mass Movement towards Christianity has reached that part of India. She is most anxious to help these people to gain an intelligent knowledge of the Gospel. In consultation with Canon Grisford, she has decided to open a small boarding school for the girls. They are very ignorant and very poor. She wishes to take fifteen, as that is the smallest number for which a Government grant can be obtained. She has calculated that she can board these girls for \$20 a year each. That would mean to us at least \$30, because the rate of exchange is abnormally high during this war time. Miss Strickland offers to send a snapshot of the child to any individual or Sunday School class or circle of Daughters of the King who would like to support one, so that it could be felt that the child was their own, and they could pray that she might become a follower of the Lord Jesus, not only in name, but in reality. These people wish to become Christians, but it would be worse than useless to baptize them unless they are taught they are our fellow-subjects, so that we have a double motive to constrain us to help this work: obedience to our Lord's command and loyalty to our country. Who will help? Further particulars can be obtained from Miss Battersby, Port Dover, who will gladly send any contribution to Miss Strickland if the donors wish. A later letter from Miss Strickland says she hopes to open the school September 16th, 1918.

#### BIRTH

HUGHES—Rev. F. K. and Mrs. Hughes, of St. Stephen's Church, Sandwich South, announce the birth of a daughter (Frances Katharine), at Hotel Dieu, September 19th, 1918.

#### IN MEMORIAM

In Ever-loving Memory of Rev. William George Reilly, who entered into rest September 28th, 1917.

"Severed only till He comes."—WIFE.



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### Boys and Girls

#### THE DAY'S RESULTS.

Is anybody happier because you passed his way?  
 Does anyone remember that you spoke to him to-day?  
 This day is almost over and its toiling time is through;  
 Is there any one to utter now a kindly word of you?  
 Did you give a cheerful greeting to the friend who came along,  
 Or a churlish sort of "howdy" and then vanish in the throng?  
 Were you selfish, pure and simple, as you rushed along the way.  
 Or is some one mighty grateful for a deed you did to-day?  
 Can you say to-night, in parting with the day that's slipping fast,  
 That you helped a single brother of the many that you passed?  
 Is a single heart rejoicing over what you did or said?  
 Does a man whose hopes were fading now with courage look ahead?  
 Did you waste the day or lose it, was it well or poorly spent?  
 Did you leave a trail of kindness or a scar of discontent?  
 As you close your eyes in slumber do you think that God would say,  
 You have earned one more to-morrow by the work you did to-day?  
 —Edgar S. Guest.

#### DO THE HARD THINGS FIRST.

Suspended above the desk of a Pittsburg bank president is this motto: "Do the hard things first." Ten years ago he was discount clerk in the same bank.  
 "How did you climb so fast?" I asked.  
 "I lived up to that text," he replied.  
 "Tell me about it," I asked.  
 "There is not much to tell," he replied. "I have long been conscious that I was not keeping up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of work to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt a decreased capacity for my work. One morning I woke up, I took stock of myself to find out the trouble. Memoranda of several matters that had long needed attention stared at me from my calendar. I had been carrying them along from day to day. Inclosed in a rubber band were a number of unanswered letters which necessitated

the looking up of certain information before the replies could be sent. I had tried for days to ignore their presence. "Suddenly the thought came to me, 'I have been doing only the easy things. By postponing the disagreeable tasks, the mean, annoying, little things, my mental muscles have been allowed to grow flabby. They must get some exercise.' I took off my coat and proceeded to 'clean house.' It wasn't half as hard as I had expected. Then I took a card and wrote on it: 'Do the hard things first,' and put it where I could see it every morning. I've been doing the hard things first ever since."

#### IN AN AUTOMOBILE.

WHEN Lynn's mother saw him come racing down the street and fling himself through the gate and up the front steps, she knew that something had happened.  
 "Mother! Mother," he shouted. "I am going to have a ride in it this afternoon."  
 She did not need to be told what "it" was. There was only one automobile in the whole town, and Lynn's dearest wish for two months had been to "try how it felt to be in it."  
 "Now I am going to know. Mr. Duncan has invited me."  
 "Why did he invite you?" asked his mother.  
 "Oh, just because he did. Maybe he knew how much I'd like to go, and he remembered when he was a boy and wished something very hard."  
 "Does he know where you live?"  
 "Yes. He asked me. He is coming for me at three o'clock. Won't it be fine for the automobile to be standing right outside our gate?"  
 Soon after dinner Lynn was impatient to get dressed and be ready. By two o'clock he had his best clothes on, and then, you see, he had to be very careful not to "get mussed and be unready" by three. So he sat down on his handkerchief on the curbstone to wait. By and by Harry Deems came along and talked to him.  
 "Where are you going?" asked Harry.  
 "I am going with Mr. Duncan in his automobile," said Lynn, trying to speak as if he did it often.  
 "H'h!" cried Harry. "Aren't you glad?"  
 Lynn nodded.  
 "I wonder," Harry went on, "if Mr. Duncan's dog is all right. I found him way off by the pond the other night all wet and cold, and his foot was hurt. I put him under my coat to try to keep him warm, but he shivered the whole way home."  
 Harry still talked, but Lynn did not hear a word that he said. He understood now why Mr. Duncan had invited him.  
 "But he did invite me. I didn't try to get him to; he just did. It wasn't my fault. I couldn't help it. He said something about his dog. But I didn't understand it."  
 He wished that Harry would go on away. He mustn't be sitting there when Mr. Duncan came.  
 Suddenly a voice spoke out plainly from somewhere deep down under Lynn's Sunday jacket. It was a very scornful voice.  
 "Of course you couldn't help it when you didn't understand; but now you do, and you can just as well as not. If you pretend to be another boy from yourself, that is cheating. If you take Harry's ride, that is stealing."  
 Lynn jumped up from the curbstone and took Harry by the arm.  
 "Go right home," he shouted to him, "and get dressed! Hurry! There'll be plenty of time if you hurry. It was you that Mr. Duncan wanted to take in his automobile. He made a mistake between us. That's all. When I grow up I am going to have sense enough to tell boys apart."  
 When Harry got the idea, he held

back a little. But Lynn was determined.  
 "It's yours. It was meant for you. I am not going to take it from you. You wouldn't. You know you wouldn't. Would-you?"  
 "This was why, when the big cream-coloured automobile stopped at Lynn's gate, Mr. Duncan found two boys standing on the curb.  
 Lynn explained.  
 "I mixed you up, did I?" said Mr. Duncan, screwing his eyes into twinkling slits as he looked from one boy to the other. "You are not just alike, after all. I suppose your mothers can tell you easily. Well, get in. The machine is big enough for you both."  
 "So I didn't lose a thing by it," Lynn told his mother afterward.  
 "But you gained something," she said.  
 "Yes," agreed Lynn.—Sally Campbell, in Sunday School Times.

#### BURYING THE HATCHET.

By Kate W. Hamilton.

ROB, with a box in his arms and a spade over his shoulder, had slipped quietly around the house and into the garden. He hoped Dot would not discover him until her unfortunate chicken, which lay in the box covered with roses and clover-blossoms was safely buried.  
 The chicken, during its brief life, had not been a source of unmixed joy to any one but Dot; for it was a motherless chick that she had found and brought into the house, and, as soon as it was strong enough to run about, it followed her everywhere with its ceaseless "Chirp! chirp!" in a way that was very inconvenient. But, as Dot's pet, it was tolerated by everybody but the cat, who had one day ended its existence.  
 Dot had covered her favourite with tears and flowers; and Rob, at his mother's suggestion, had tried to spare the small maiden the grief of witnessing the burial. But the attempt was vain. For Dot caught him in the act.  
 "I'm glad you're making it in such a pretty place, Robbie," she said. "I s'pose chicky was a good deal in the way. Mother says so. And, anyway, she'd have been a big hen pretty soon, and that wouldn't have been so nice. But I'll never like Tabby again, not one bit!"  
 "O, see here now, Sis: Tabby didn't know any better!" said Rob, in good-natured expostulation. "She's only a cat, and she didn't understand that you made a pet of this particular bunch of feathers. Being cross at her won't bring chicky back again. So you'd better bury the hatchet."  
 "What would I bury a hatchet for?" asked Dot.  
 "That means to stop quarrelling—not to be angry any more. When Indians have been at war with each other and are ready to be friends, they bury a hatchet. That's a sign that they're willing to stop fighting."  
 "Do folks always stop fussing after the hatchet is buried?" asked Dot.  
 "Of course. That's what it means."  
 Dot watched the smoothing of the ground with thoughtful face, and walked back to the house by Rob's side in unusual silence.  
 The family had finished dinner when Fred, Rob's senior by two years, came to the door with a sharp call.  
 "Rob, where have you put the axe?"  
 "Nowhere. I haven't had it," answered Rob, promptly. But the reply did not satisfy Fred. "Yes, you have. You must have had it, if you'd only take the trouble to think. You're always carrying things off and forgetting where you put them. Come out and hunt it up!"  
 "Boys!" interposed the mother's grieved reproving voice. But anything more that she might have said was drowned in a wail from Dot.

"It didn't do it! I tried, and it isn't true! Rob said, if you buried a hatchet, folks wouldn't quarrel any more. I couldn't find any hatchet, so I dragged the axe down, and buried it side of chicky. And you boys fuss worse'n ever!"  
 The boys looked at each other with a shamefaced smile gradually displacing the flush of anger.  
 "Where did she put it?" asked Fred, in a tone that had lost its sharpness.  
 "I'll show you," Rob answered.  
 There was very little trouble in finding the missing implement, for Dot was not a success at digging. Then Fred met his brother's eyes, and laughed.  
 "I'm afraid she didn't get it deep enough for a lasting peace. But, I say, Rob, we might be a little better-tempered without hurting ourselves. I'll try if you will."  
 "Agreed," said Rob.  
 And to this day, when clouds arise in the Lincoln household, some one is sure to ask, "Isn't it about time to drag the axe into the garden?"—Christian Uplook.

### Too Nervous To Sleep

#### Nerves Wrecked by Accident—Was Afraid to Go in a Crowd or to Stay Alone—Tells of His Cure

Much sympathy was felt in this city for Mr. Dorsey, who met with a distressing accident when his foot was smashed in an elevator.  
 The shock to the nervous system was so great that Mr. Dorsey was in a pitiable condition for a long time. He was like a child in that he required his mother's care nearly all the time. He feared a crowd, could not stay alone and could not sleep because of the weakened and excited condition of his nerves.  
 Detroit doctors did what they could for him, but he could not get back his strength and vigor until he fortunately heard of Dr. Chase's Nerve Food.  
 It is no mere accident that Dr. Chase's Nerve Food proves to be exactly what is needed in so many cases of exhausted nerves. It is composed of the ingredients which nature requires to form new blood and create new nerve force. For this reason it cannot fail and for this reason it succeeds when ordinary medicines fail.  
 Mr. Laurence E. Dorsey, 39 Stanley Street, London, Ont., writes: "About three years ago I got my foot smashed in an elevator in Detroit, which completely wrecked my nerves. I doctored with the doctors there, but they did not seem to be able to help me. My nerves were in such a state that I could not go down town alone, or go any place where there was a crowd. Sometimes my mother would have to sit and watch over me at night, and sometimes I could not get any sleep at all. But one day last winter I commenced using Dr. Chase's Nerve Food, and before I had completely used the first box I could see a difference in my condition. I continued using these pills for some time. The result was splendid. I feel so much better, can sleep well at night, can go out on the street and attend gatherings like the rest of people. I am so pleased to be able to tell you what Dr. Chase's Nerve Food has done for me, and to recommend it to other people."  
 Dr. Chase's Nerve Food, 50 cents a box, a full treatment of 6 boxes for \$2.75; at all dealers, or Edmanson, Bates & Co., Limited, Toronto. Do not be talked into accepting a substitute. Imitations only disappoint.

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### A GERMAN'S CONDEMNATION OF GERMANY

A GERMAN publicist, who, until September, 1914, was political editor of the Berlin "Morgenpost" (Dr. Hermann Rosemeier), has written from Switzerland an open letter to his fellow Germans, which brings home to Germany her crime in provoking the war more forcibly than anything which has been written by the Allies. He says:—

"German people, when will you awake from your sleep? When will your eyes be opened, and when will you cease to be patient as lambs? Do you still not realize that it is for your deadliest enemies you are fighting? You are fighting for the factory magnates, who would fain crush your organizations under foot. You are fighting for the lords of the soil, who send up the prices of every morsel you put into your mouths. You are fighting for the speculators, fattening on your poverty. You are fighting for an officers' corps whose ranks are sealed up so that you cannot enter them; you are fighting for a Government which is the tool of your oppressors. You are fighting for a Chancellor who, by speaking of solemn treaties as 'scraps of paper,' has destroyed Germany's moral prestige throughout the world.

"You are fighting for an Emperor who, as Bismarck foresaw and foretold, by his irresponsible, boundlessly ambitious foreign policy has brought about the fatal tension between Germany and England, and whose thoughtless, defiant speeches have created the atmosphere of suspicion and disgust which weighed heavily on Europe long before the war. You are fighting for a Crown Prince of Prussia for whom the war is a pleasant excitement; for a Crown Prince of Bavaria who is not ashamed to utter scarcely veiled hints that defenceless prisoners should be murdered; and for a whole pack of princely families who are a useless burden upon the country's purse.

"You are fighting for a General Staff and an Admiralty whose cruel and barbarous methods of warfare in flagrant violation of international law, have made your once good name abhorred by all the world of to-day, and will make it abhorred by that of tomorrow. You are fighting that the rule of the Prussian junker may be strengthened anew, and that the Prussian corporal's stick may thrash out of the men of Southern and Western Germany what little freedom and individuality they have with difficulty succeeded in preserving. In brief, you are fighting for the perpetuation of your own slavery."

A Chaplain sat down beside the cot of a Scotsman who was seriously wounded and suggested that he should write a letter for the man to his wife. The man assented. "What shall I tell her?" "Weel, a' hardly ken, sir." "Well, how shall I begin? Shall I say, 'My dear wife?'" The wounded man smiled. "Aye, pit that doon," he replied, "it'll amuse her, onywey."

There was a Highlander in a hospital in France and his condition was very bad. The doctor asked him if there was anything he could do for him, and he asked that he might hear the bagpipes. As there seemed no hope of his recovery the doctor said he might as well have his wish. So they played the pipes at his bedside. A short time later the doctor asked the nurse how he was, and she replied: "He is well." "What," said the doctor, "he is well!" "Yes," replied the nurse, "since they played the bagpipes the color has come to his cheeks and he is getting better." "Remarkable," said the doctor. "Yes, doctor, but still more remarkable, every other man in the ward is dead."

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