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Personal & General

The Rev. Canon and Mrs. Plumtre have left Toronto for the Georgian Bay.

The Rev. Dr. and Mrs. Symonds of Montreal have gone to Knowlton, P.Q., for the summer.

The Rev. E. A. Dunn and Mrs. Dunn left New York for Barbados, W.I., on Friday, July 6th.

Bishop Lennox Williams, of Quebec, and Mrs. Williams, have gone for their summer holiday to Tadousac, P.Q.

Mrs. Hanington, widow of the late Canon Hanington, of Ottawa, is at present paying a visit to the Rev. and Mrs. James Warren in Toronto.

The Rev. E. C. Cayley, of Toronto, Mrs. Cayley, and the members of their family have gone to their island near Ferndale in Muskoka for the summer.

The Rev. H. J. Mikell, D.D., Rector of Christ Church, Nashville, Tenn., has been elected Bishop of Atlanta in succession to the late Bishop Nelson.

Rev. W. M. Trivett and Mrs. Trivett of the M.S.C.C. Mission in Honan, China, are expected to reach Vancouver on furlough towards the end of July.

The Rev. Dyson Hague, of the Church of the Epiphany, Toronto, will preach a series of sermons on "The Cheers of Christ" on the last three Sundays in July.

Dr. Manning, the Rector of Trinity Church, New York, has declined to accept his election to the Bishopric of Western New York, which occurred recently.

Three ex-Nonconformist ministers were ordained to the diaconate in England on Trinity Sunday, one by the Bishop of Ripon and two by the Bishop of Chelmsford.

Colonel Sir Robert Williams, Bart., M.P., has been appointed to succeed Sir John H. Kennaway as President of the C.M.S. Sir Robert has acted as Treasurer of the Society since 1895.

The following movements amongst the Chaplains are announced: Major C. C. Owen has gone to France from England, and Major D. V. Warner has been appointed Senior Chaplain for the Metropolitan District.

Special services in commemoration of the Jubilee of Canada's Confederation were held in London on July 1st in St. Columba's Church, Belgravia, the Marylebone Parish Church and Westminster Cathedral respectively.

The engagement of Miss Abbott, daughter of the late Rev. John Abbott of Halifax, and the Most Rev. C. L. Worrell, Archbishop of Nova Scotia, has been announced. Miss Abbott is a sister of the Very Rev. H. P. Almon Abbott, Dean of Cleveland, Ohio.

Captain John Henry Grasett Strathy, M.C., has been wounded for the second time. No particulars regarding the nature of his wounds have, as yet, been received. Captain Strathy was born at Barrie 35 years ago. He is a nephew of Colonel Grasett, the Chief Constable of Toronto.

With the concurrence of the Archbishop of Canterbury—who was an-

nounced to preach—the Dean and Chapter of Peterborough Cathedral have postponed the fuller observance of the 800th anniversary of the Cathedral which was to have been celebrated on St. Peter's Day, June 29th, until the restoration of peace.

Captain Evans, D.S.O., of H.M.S. "Brooke," who was with Captain Scott on his last Antarctic expedition, was asked to draw a few penguins on the back of a menu card at a private luncheon given in his honour at Liverpool, England, recently. The card was put up for sale and realized £1,000 for the Red Cross.

Capt. the Rev. C. E. Jeakins, Rector of St. Jude's Church, Brantford, and late Chaplain of the 58th Battalion, has been appointed Senior Chaplain at Camp Borden, and he leaves to assume his duties there for the summer very shortly. Capt. Jeakins made the announcement to his congregation at the Sunday services on July 1st.

Sir Herbert Beerbohm Tree, the well-known actor, died in a nursing home in London on July 1st quite suddenly and unexpectedly. A few days previously and very shortly after his return from America he underwent an operation necessitated by his slipping on the stairs and hurting his knee, which was entirely successful. The distinguished actor was born in London in 1853, and since Sir Henry Irving's death he has been the outstanding figure on the English stage.

Mrs. James Innis, who resides in West Anstruther, Fifeshire, entered her 105th year on May 23rd. She was born two years before the Battle of Waterloo. Though now confined to bed, she retains most of her faculties, and has a wonderful memory for events of nearly a hundred years ago. Twice married, she has a number of grandchildren, great-grandsons, and great-granddaughters, four great-great-grandsons, and two great-great-granddaughters. Her son, by her first marriage, is eighty-four years of age.

Captain W. A. Bishop, of Owen Sound, who is only 19 years of age, has created a record in the way of decorations for bravery and gallantry at the front. Word has been received at Ottawa that he has won the Victoria Cross. Previous to the awarding of this great honour he had been decorated with the Distinguished Service Order and the Military Cross. He is said to be the only man alive to have won all of these three decorations. Up to June 10th the young aviator had brought down 21 German airplanes, two balloons, and had been in 57 combats. He has been congratulated by Sir Douglas Haig, and Premier Sir Robert Borden has recently written a congratulatory letter to his father, W. A. Bishop, registrar of Grey County.

Canon Allen Edwards, the Vicar of All Saints', South Lambeth, London, Eng., who was one of the best known of the Evangelical clergy in South London, died very suddenly on June 7th. He was one of the Residentiary Canons of Southwark Cathedral. For the past 43 years he was the Vicar of All Saints', South Lambeth, and he also had in his parish the largest parochial Sunday Schools in the whole of London. The contributions from his Sunday Schools only to the Church Missionary Society often exceeded the sum of £100 in a single year. Canon Allen Edwards was assisted in his work at Lambeth by many admirable curates, the best known perhaps being Bishop Cassels, of West China, who was one of the famous "Cambridge Seven."

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Canadian Churchman

Toronto, July 12, 1917.

The Christian Year

The Seventh Sunday After Trinity, July 22nd.

God's greatness and power, our weakness and inability to do anything by ourselves—these are the two facts brought prominently to our attention in the Collect, Epistle, and Gospel for this Sunday.

1. **The Collect.** "Lord of all power and might, Who art the author and giver of all good things." We set before us the greatness and the power of the Giver, with Whom there is no scarceness. It is important to be constantly reminding ourselves that with God there is an abundant supply for all our needs. It is important that in our prayers we should, before we think of our needs, remember the "Lord of all power and might," and let that thought fill our minds. Then it is that we are in a position to remember our scarceness, our weakness, and all the great need we have of His power and might in our lives. We match our poverty—all our lack of love, our helplessness, our inability to make any progress—against His riches, crying, "Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same."

2. **The Epistle.** Eternal life is the gift of God. In the Epistle we are reminded of the old truth, so easily forgotten, that we can do nothing to earn Eternal Life, that the forgiveness of sins has its source in the compassion of God. We have nothing to offer of ourselves, nothing to plead—we have to accept the gift of God, simply as a gift. It is not a wage for work done; it is a gift from God through Jesus Christ. "For the wages of sin is death: but the gift of God is Eternal Life, through Jesus Christ our Lord."

3. **The Gospel.** Out in the Wilderness were the four thousand far from home, cut off from the source of supplies, hungry but having nothing. The Lord looked upon them and said, "I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way." It is a picture of our race in its helplessness. The question of the disciples is being asked always, "From whence can a man satisfy these men with bread here in the wilderness?" There is only one answer. It cannot be done save by the help of God. There is no place where man can be satisfied with bread here in the Wilderness save one, and that is at the Feet of Him Who is the Bread of Life.

So it is that Collect, Epistle and Gospel unite to teach us that in our weakness, sin, and hunger we have to come to Him Who is "all power and might," Who is "Eternal Life," and Who is Himself "the Living Bread."

FEAR NOT.

It is sweeter to hear in the dark of night
The voice of Jesus say
"Fear not!"
Than to walk in the noon of the clear sunlight
And in the glow of day
Hear not.
Philip Henry Dodge.

Editorial

"A CRISIS FOR THE CHURCHES."

This is the heading of an editorial in a recent issue of one of our Canadian city dailies. It expressed the belief "that the experiences of the men at the front will make them more responsive to the pleadings of a practical religion than they were before they went overseas." It, however, doubts whether "they will find a practical religion on all sides in the Churches of to-day." The effect of the war, it says, is to strip "the veneer off a good many things." The soldiers "want a man's religion, simple and earnest, and advocated by men who show in their calling something of the spirit of self-sacrifice our soldiers themselves have shown on the battlefield." And in conclusion it predicts that "the home-coming of the troops from Europe is likely to bring upon the Churches of Canada the greatest crisis in their history," and that "there are few indications that the Churches are prepared for the experience or awake to the situation."

We shall not venture to say to what extent this opinion is true or otherwise. It is in any case valuable in that it should provoke thought and a study of the situation in our own Church. There is no doubt that splendid work is being done by individual clergy from one end of Canada to the other. The greatest weakness is the lack of co-ordination and more corporate action on the part of the whole Church. This was the weak point in the first two years of the war in the attitude of the Church in Canada towards the work of securing and equipping chaplains. There is too great a tendency to drift along with the tide. The Council for Social Service, which should naturally undertake this work, has an organization without a secretary or secretaries, and is helpless except along educational lines. The returned soldier problem would, of course, be only one of the many duties of such an official, but he could be of tremendous assistance at the present time in this one matter alone, and the strongest man that the Church can secure is not too strong for the position. What is needed is some one person who can co-ordinate the activities of the Church in these matters and indicate how the whole Church can best deal with such problems. Delay at such a time is dangerous, as there may grow up, as in the case of the labouring classes, a wall between the returned soldiers' organization and the Church, a wall of suspicion, of indifference, of bitterness even, that it will take years to break down. The work of individual clergy here and there cannot prevent it. They will always be looked upon by the soldiers as good men, but they will not be regarded as representing the whole Church. Some official action leading not merely to the appointment of committees but to practical results is looked for. We cannot, therefore, urge too strongly the need of immediate action. It should be regarded by every clergyman as his duty to recommend to the Council for Social Service men whom they consider fitted for the task and we feel certain that the Bishop of Huron, as chairman of this Council, would appreciate such suggestions.

Subscribers who are changing their addresses during the summer months are requested to notify us at an early date of such changes, giving both old and new addresses. Otherwise

there will probably be irregularity in the delivery of the paper. We are anxious to follow our subscribers even to their summer homes.

China is once more in a state of civil war. The friends of the Manchu dynasty succeeded temporarily in placing the young emperor on the throne, but his reign was short-lived. What China evidently needs is a strong leader, whether as Emperor or President, who can prepare the people for self-government. A republic consisting of nearly four hundred million people, the vast majority of whom are steeped in ignorance and pagan superstition, strikes one as an impossibility.

The Parliament of Canada has by a large majority decided in favour of conscription and the Prime Minister has promised that it will be enforced. He may rest assured that he will have the backing of a very large majority of English-speaking Canadians, and we hope of French-speaking Canadians as well, in his effort. The adequate support of the men at the front and of the cause for which we are at war, is far more important than any trouble that may result from an honest endeavour to enforce the law.

The temptation to pay the Germans back in their own coin is very great. It is no easy matter to see defenceless women and children slaughtered by the enemy without retaliating in kind. If the end of the war were going to be hastened by such retaliation and more lives saved thereby than by refraining from such measures, one might feel justified in yielding to the temptation. It is, moreover, a question not merely of what the enemy deserves but also of the effect of such retaliation on ourselves. Can we afford to do it? We think not.

The Council for Social Service has issued two pamphlets dealing with different phases of their work. These have been prepared by Professor Michell, of Kingston, and are in convenient form, concise and to the point, and should be of great value not only to the clergy but to Church members generally who are interested in this subject. We cannot urge too strongly the study of the various social problems confronting the Church, and while such pamphlets do not pretend to deal with any subject exhaustively, they serve as a convenient introduction to such study.

Russia has surprised her friends as well as her enemies by the rapidity with which she has rallied her forces and returned to the attack on the Eastern Front. It is scarcely likely that her internal troubles are ended or that she will be able to continue her attacks without a let-up. Such attacks as she can make will, however, serve a double purpose. They will compel the return of large German forces and supplies to that front and so relieve the pressure elsewhere, and they will at the same time tend to weld together the diverse elements in Russia itself. The diverting of attention from their sectional grievances to a common struggle against a common foe in defence of a common cause will do more than almost anything else to bring unity and peace at home.

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Charge to Synod

Extracts from Charge to the Synod of Rupert's Land by the Most Rev. S. P. Matheson, Winnipeg, June 19th, 1917.

Review of Past Year.

IN looking back over the past, there is much for which we have again this year to thank God and take courage. For material prosperity Manitoba depends largely, under God, upon the results and output of its annual harvests from the fields of our country. In the early part of the summer of 1916, rarely, if ever, in the history of the Province did crop prospects appear brighter. A repetition of the record yield of 1915 seemed to promise on every hand. When hopes, however, were at their highest, hot winds and a blight of rust on the ripening cereals and, in some areas, severe hail storms, proved extremely disastrous with the result that in many districts there was a total failure and the output from the Province generally was most seriously reduced. But, somehow, as seems always to happen, there were countervailing compensations. The abnormal crop of the previous year and the high prices realized for what there was to sell, sustained not only the courage but the resources of our people and, as a consequence, commercially the year was not by any means an unprosperous one. This has been reflected in the condition of our Mission Funds. While last autumn in the face of all the demands upon our people for war contributions, we looked forward with not a little foreboding to the possibility of a diminished response to our appeals for Mission purposes, we had what I considered under the circumstances a most encouraging and gratifying result. To Archdeacon Thomas and the organization which he had gathered around him and which by persistent and indefatigable endeavour he kept in constant motion during the closing months of the year, are due, under God, the splendid results which have been achieved. While I leave the report of what has been accomplished to himself to give to the Synod, I want to bear testimony to the fidelity and devotion with which he has worked during the past year, and also to give expression to my personal gratitude to him and Mr. Roy for the way in which they have relieved me from what would have been very heavy loads of anxiety in a year of great stress and strain in the work of the Church, amid handicaps never before met with in the history of the Diocese.

Shortage of Workers.

When I stated in my opening remarks that we have laboured during the past year under handicaps unprecedented in the history of the Diocese, I had reference mainly to the continued shortage of men. With eighteen of our regular clergy and seventeen of our theological students (two of whom have made the great sacrifice) with our overseas Canadian Forces, either in the capacity of Military Chaplains or with Ambulance and Medical Corps, the extreme difficulty in maintaining the work and keeping the various mission stations supplied will be very obvious. I have sometimes wondered how from week to week we have succeeded in filling the vacancies at all and keeping the home fires of the Church burning. At some week-ends, the General Missionary has had to fill from the centre in Winnipeg no less than twenty-five different points. But, thank God, we have with singularly little serious dislocation of the work, managed to keep going and I will tell you in what way. First of all, we have had during the emergency the patience and loyalty of many of our country

parishes and missions in being satisfied with fewer services. Secondly, we have had the willing services placed at our disposal of the officials of the Synod Office, and of Mr. Fyles when he was free to do it, in going out and supplying vacancies almost every week-end. Thirdly, we have had clergymen in several instances with not a little self-sacrifice "doubling up" adjoining parishes along with their own and covering large areas in filling vacant parishes. Fourthly, we have had splendid devotion on the part of the few students remaining in the College in undertaking to go out not only occasionally but practically every Sunday. And last but not least, we have had again this year in larger measure the voluntary help of a band of faithful laymen in the City and other points, who have rendered not only useful but most acceptable service for the Church in various parishes. I cannot tell you how very gratifying this has been to me, not only because these men have thus been "doing their bit" to meet an existing emergency but because I am hopeful that now that these good lay brothers of ours have learned what they can do for God and for good, they will go on doing it, and others following their lead will come forward and do likewise.

Centenary of the Church in Rupert's Land.

We are within a little more than two years of the date when we are to mark in some way the hundredth anniversary of the starting of our Church in North West Canada. The first missionary arrived here in the autumn of 1820. I first made reference to this in my Synod address of 1911, and recurred to it with greater fullness in 1914. Last year at both our Diocesan Synod and also at the Provincial Synod, resolutions were passed looking towards the preparation for a fitting observance of the event, and committees were appointed to take the project in hand. In this country of great distances, it is not easy without very considerable expense to procure well-attended meetings of committees, and, as a consequence, we have not succeeded so far in having a meeting of the Provincial Committee, but we hope to have one this autumn. As the anniversary commemorates the birth of the Church not only in this Diocese but in the whole of North-West Canada, it was thought fitting that all the Dioceses of the West should take part in the celebration. How far that will be practicable, remains to be decided when the Provincial Committee meets, as also how far the whole Church in the West can combine on one tangible memorial of the event. My own judgment inclines to the view that while we might have in Winnipeg as the birth place of the Church a combined celebration of the event by a great service of Thanksgiving, or something of that nature, it might be better for each Diocese to set before itself the raising of a Centenary Memorial Fund for its own needs or for the erection of a suitable memorial building according as it might decide. This plan, I venture to think, would supply a greater stimulus for local effort, especially in the present circumstances and needs of the newer Dioceses of the West. However, this is only my personal view and it will be subject to modification when the Committee of the Provincial Synod meets in conference with us. My own Diocese knows what is the desire of my heart in the way of a memorial within our own bounds. My hope is and has been that, at all events, a portion of what will be a permanent cathedral at St. John's should be completed and opened in 1920 on the spot where the Church which now comprises ten Dioceses took its humble beginning in 1820. A declared decision of this meeting of Synod in that direction would be extremely gratifying to me, and I believe that notwithstanding the disturbing

war conditions which surround us, by a united effort throughout the Diocese and the exercise of some degree of self-denial, the project is attainable and possible of achievement.

The Great War.

A year ago, I spoke to you at considerable length on the subject of the Great War. It was our hope then that by this time it might be over, but it is still raging with, if possible, greater intensity than ever. Thank God, however, though the colossal struggle is still being most stubbornly maintained, there is the clearest indication that the tide of conflict on the Western front has turned in favour of the Allied Powers, and that slowly but surely the enemy is being pushed back. But the end is not yet within sight, and we shall still be called upon to give of our best alike in shed blood and surrendered treasure so that we may continue strong, steadfast and resolute to that end which can only be one kind of end. During the year, our Canadian soldiers have borne their part more nobly than ever, and have exhibited qualities both of dauntless courage and abounding resourcefulness that have won for them undying renown and glory. But in doing that, their numbers have been sadly reduced, and it is Canada's bounden and imperative duty not merely out of loyalty to our beloved Empire and the cause for which it stands, but out of devotion to those heroic sons of ours who are still remaining over there in the grim grip of the awful conflict to fill up with the least possible delay their broken ranks with fresh combatants and comrades to back them up. Judging from the resolution passed by this Synod a year ago, I feel confident that this meeting will endorse the legislation proposed by the Federal Parliament in regard to enlistment. A leaping to arms on the part of our Canadian manhood at the opening of the war by voluntary enlistment was a beautiful sight to behold, but as soon as the extent and promised continuance of the conflict were realized, some form of selective conscription should at once have been adopted, and that, to my mind, for many reasons. To begin with, it would have proved a more equitable method. Of this, there is not only most ample evidence but in many cases most painful evidence to which it is not necessary to refer. Then again, it would have proved a much more expeditious and systematic method of enabling our Dominion without the delays which have ensued to live up to its pledged undertakings to the Empire. I trust that this meeting of our Synod will place itself on record not only in sympathetic but in stern support of some method of selective conscription calculated to fill up immediately the complement of men which is required from our Dominion, for in the critical period of the next few months, only promptitude of action, under God, will spell success. Splendidly as Canada has done in manifold ways during the exacting experiences of the past three years, she might have done better were it not for the hindrances which have resulted from want of more united action. It is unspeakably distressing that our differences and divisions, political and otherwise, instead of being solemnly allayed in the presence of a common danger and in the support of a common cause, have in certain directions been greatly accentuated. We have shown a disposition to waste our corporate force and lessen the united strength of our endeavours by fighting among ourselves, politically, industrially, racially and in other ways. Surely it is time to consider our ways and stop this, and surely it is the duty of every Christian citizen to do his part to put this down, for it is not only full of peril for the present, but pregnant with puzzling problems for the future. "United we stand, divided we may fall."

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In regard to after-war problems, permit me to say just this: Let us, as Churchmen, prepare for them in advance and not wait to deal with them after they are upon us. Let us prepare first of all for the exercise of self-denial in doing our part to rehabilitate conditions and bring them back to normal. Let us be prepared by God's help with a more quickened and more vital type of religion to bring ourselves and others first into the silence of God's presence and a sense of His sovereignty, and then bring ourselves and others into the service of men.

One after-war problem is with us already—the returned soldier. We owe that man more than we can ever pay him. It will be the duty of the State to care for him in material things and to see where he needs it that he is so placed that without loss of self-respect, he can provide for himself and those belonging to him once again. But the Church also must exercise a special care for him. Provision must be made for the visitation and spiritual ministrations generally in convalescent homes and hospitals for returned soldiers. I mention this because I am anxious that this Synod should endorse the action of the Executive Committee in undertaking this work in Winnipeg, and I trust that funds will be provided for the extension of this important work wherever in other parts of the diocese it may be called for. But I must close, for I have kept you long enough already. May God be with us in our meeting and may we be so "with one accord in one place," that we may claim the special guidance and presence of His Spirit.

On behalf of the Synod, I welcome very heartily the Bishop of Minnesota, who is to preach our Synod sermon to-night. Since he accepted my invitation to do this, he has been translated from the position of Suffragan to that of Diocesan Bishop of Minnesota, and he now occupies the seat so honourably filled by a Whipple, a Gilbert and an Edsall—a trio of noble men and all of them favourably known in our diocese as welcome visitors and helpers, and all of them also personal friends of both my predecessor and myself. I felt that it would be specially fitting that we should ask Bishop McElwain to come to us at this time. We used to call our friends across the border "our American cousins," but now we call them our brothers for they have recently entered with us as comrades in arms in the great struggle for the liberty and blessings of democracy which we both alike prize so dearly. Let me welcome him in the words of a poem recently published in the London "Punch":—

My American Cousins.

Because they speak the tongue that's mine,
Rich in the treasure that belongs
To them as well as me, and twine
Their heart-strings in our English songs,
I knew they'd scorn those German threats
And sham' regrets.
Because their country's name is scrolled
With Liberty's; because her fate,
Like England's own, must be unrolled
In Freedom still, they had to hate
The thought of bowing down before
A Lord of War.
And now they'll lavish in the strife
The gold they've scorned to love too well,
And fleets to bring the food that's life,
And guns of death, and steel and shell;
Defeat or triumph, stand or fall,
They'll share their all.
They're out for business; now's their Day;
They took their time, but finished right;
The heat got slowly comes to stay;
Patient for peace means firm in fight;
And so their country still shall be
Land of the Free.



KING COMMENDS SHELL-MAKING VICAR

During the Royal tour in the North the King unearthed the Rev. E. D. Hodson in a certain shell factory where he has been engaged for over a year on munition work. When the King went up to Mr. Hodson he was engaged on 12-pounder shell cases. The King inquired if he had previously been an engineer. "No, your Majesty," was the reply, "I am a clergyman of the Church of England, Vicar of Kirkbrampton, some three miles from here." "And do you carry on the work of your parish as well?" inquired his Majesty. "I do so to the best of my ability," said the clergyman, "but I work here on six days of the week from noon to midnight, and can only give the remainder of my time to the parish." In answer to further questions, the Vicar said he had been at munitions work for 18 months, and the King's comment was, "Well done; I call it splendid."

Spiritualism versus Christianity

Rev. C. C. WALLER, D.D., Huron College, London, Ont.

THE modern revival of spiritualism with its accompanying phenomena, is attracting so much attention that it is worth while looking into the subject from the standpoint of the Bible. At a time when so many have been and are being snatched suddenly away from us by violent deaths, and the shadow of bereavement falls on so many homes, and the happy intercourse of earthly companionship is broken, we desire naturally to resume that intercourse and attempt to break through the veil that shrouds the spirit world from our sight. There are certain fundamental postulates which must be granted before one can deal adequately with the subject. Writing for Christians it is hardly necessary to elaborate some of these.

As Christians we believe in One God and in unity of this Godhead that there are three Persons, the Father, the Son and the Holy Ghost. We believe that God has revealed Himself to mankind through His Word, through the Incarnate Son, the Lord Jesus Christ, and through His Holy Spirit. We believe that there are evil spirits and an organized kingdom of evil under a spiritual head called the Devil, or Satan, and that this kingdom of evil will ultimately be overthrown by the power of Christ. We do not know how this kingdom of evil came into existence, though the theory of its origin by rebellion against God is a good working hypothesis. We do not attribute all evil to the agency of evil spirits and it is impossible with our present knowledge to draw the dividing line exactly between human infirmity and Satanic agency making use of that infirmity. We do not know why evil and suffering are permitted, but we can hardly conceive of a moral being, endowed with freewill or the power of choice of different courses of action, being brought into existence without being exposed to the danger of making a wrong choice. We can also suppose that persons who have made such a wrong choice would, if experience could make them realize the mistake, for ever after choose the good because it was good, and reject the evil because it was evil.

First Proposition.

Voluntary intercourse with evil spirits is forbidden. In the book of Leviticus 20: 6, we read: "The soul that turneth after such as have familiar spirits, and after wizards to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." In Deuteronomy 18: 10, we read: "There shall not be found among you anyone . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord. For these nations, which thou shalt possess, hearkened unto observers of times; and unto diviners. But as for thee, the Lord thy God hath not suffered thee so to do. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

In Isaiah 8: 19, 20, we read: "When they shall say unto you, seek ye unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the Dead? To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." These are the passages of the Old Testament.

In the New Testament we read in St. John's First Epistle 4: 1-3: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist whereof ye have heard that it should come; and even now already is it in the world."

Second Proposition.

Intercourse with evil spirits was opposed by the Apostles and Evangelists of the early Church, and the influence of evil spirits was regarded as one of the chief foes of the Gospel.

In Samaria Simon Magus, who had for a long time bewitched the people, was denounced by St.

Peter even though he had been baptized, because he wished to buy the power of conferring the Holy Ghost just as he had previously used his power of deceiving people with the aid of his evil spirits for worldly advantage. See Acts 8: 9-24.

In Cyprus, Elymas the sorcerer was opposing the preaching of St. Paul and Barnabas and trying to prevent the Proconsul from accepting Christ. He was denounced by St. Paul, Acts 13: 6-12.

In Philippi the damsel with the spirit of Pytho, though testifying truthfully that Paul and Silas were servants of the Most High God, who were showing to them the way of salvation, was rebuked and the spirit cast out.

In Ephesus certain sons of a Jewish priest attempted to cast out an evil spirit in the name of Jesus. But as they were not believers in Jesus as Christ and Son of God they were attacked and defeated. Acts 19: 13-16.

The newly converted Christians gave up their "curious arts," and burnt their books publicly to the value of 50,000 drachmas.

In Ephesians St. Paul points out to the same church, Eph. 6: 12, that the conflict is against spiritual wickedness in high places.

Our Lord Himself would accept no testimony to His Divine Personality from evil spirits, St. Luke 4: 41, and in many other particular instances.

Third Proposition.

The reason for the prohibitions of the Old and New Testament against all other forms of revelation of things spiritual is that the revelation of God through His Prophets, through Jesus Christ and His Holy Spirit is adequate.

The chief difference between the Jew and the Gentile is stated by St. Paul, Romans 3: 1, 2, to lie in the fact that to them were committed the oracles of God. This point is made clear by the writer of Deuteronomy, both in the passage above quoted and in 4: 32-36: "Did ever people hear the voice of God speaking out of the midst of the fire as thou hast heard and live? Unto thee it was showed, that thou mightest know that the Lord, He is God; there is none else beside Him."

The prophet Isaiah challenges the heathen oracles to foretell the future and to save those who trusted in false gods from the armies of the conqueror, 45: 20-22, and the same thought is repeated again and again, 43: 9, and 41: 21-25. In one fulfilment of this, Croesus, King of Sardis, exhausted the oracles of the world in trying to get light and salvation against the victorious progress of Cyrus.

All the prophetic history of Israel describes encounters between false prophets and the true prophets of the Lord and much of the narrative is taken up in showing how the smallest details of predictions by Jehovah's prophets were fulfilled in spite of the false prophets. The adequacy of the true religion of Israel's God is the prominent theme of the second part of Isaiah.

In the New Testament the Epistle to the Hebrews was written to show the completeness and finality of the revelation of God through Jesus Christ. God spoke in many parts and in many ways to the Fathers by the prophets and in these last days He spoke to us by His Son Whom He hath appointed heir of all things. St. John bids us test every alleged revelation by the light of the incarnate Jesus Christ. Every spirit that confesses that Jesus Christ is come in the flesh is of God. With those who so confess we are safe, by others we shall be deceived.

The Spirit of Jesus Christ, the Comforter, is the Christian's guide. He shall guide you into all truth. He is the Christian's teacher. He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you. He is the Christian's Prophet. He shall show you things to come.

Any claim that is made for the communications of evil spirits is outmatched by the promises which Jesus Christ Himself made in regard to the Holy Ghost. These promises have been abundantly fulfilled in the history of the Church and in the experience of individual believers.

(To be Continued.)



You do not feel in the spirit of prayer; you have no spiritual uplift; you are simply indifferent. Give that unhappy mood no heed. You know very well what you ought to do. You ought to present yourself before God; you ought to say your prayers. Do that, and the devout attitude, the bended knees, the folded hands, the quiet and the silence, the lips busied with holy words, will induce the consciousness of the Divine Presence and help you to pray in spirit and in truth.—George Hodges.

NEW BOOKS

Grapes of Wrath: Twenty-four Hours in the Life of a Private Soldier.

By Boyd Cable, author of "Between the Lines," "Action Front," etc. Toronto: McClelland, Goodchild & Stewart. (285 pp.; \$1.50 net.)

The best judges of this book are the men about whom it is written. We have passed it around the bed ward of a Military Hospital and the men's remarks were: "That's the real biz," "mighty true all right," "could have happened right in my section." When Boyd Cable can satisfy these men as to the accuracy of his details, it is an easy thing for an arm-chair reviewer to note the good style and vivid descriptions of the book. Boyd Cable has been there. He was in the South African War. From the first of this war he was a "Forward Officer." It was his O.P. experiences which were given in "Between the Lines," which reached 100,000. He was chosen by the British Government to write up the Munition plants. He was through the Somme battles.

Canada in War Paint.

By Capt. Ralph W. Bell. Toronto: J. M. Dent & Sons, Ltd. (208 pp.; 75 cents.)

No matter who read it, the man with his back in a plaster cast, the man who had lost both legs, the man who had lost an eye, and got a paralyzed arm, they were all glad to read this book in which Capt. Bell has caught the humour and pathos of soldier life. It is more true to life because wherever there is a laugh, he gets it. Capt. Bell went over as a private in the 3rd. Battalion, and won his promotion on the field. He knows the game. He does not deal in heroics. There are some tragic touches that grip and choke.

Bibliotheca Sacra.

The April number of the Bibliotheca Sacra (Oberlin, 175 pp., 75 cents) has an informing article by Dr. Wm. Notz on "Monopolies in the Ancient Orient," in which he shows evidence of monopolies and price manipulations as far back as the time of the rulers of Sumer and Akkad in ancient Babylonia, and traced them through Biblical times. Dr. Bates claims that the genealogies of our Lord prove that Jesus is the lineal son and legal heir of David in spite of outstanding difficulties. Dr. G. Campbell writes on Socrates' place in the evolution of civilization. Dr. A. H. Currier continues an interesting series on Robert Leighton, the Apostolic Anglican Prelate of Scotland, who lived through the stormy times, 1660-70. Dr. E. St. G. Baldwin has a critical note on "baptized for the dead," arguing that it was a general expression descriptive of all baptism. "The dead," he takes to mean "the dead Christ," if the conditional "if Christ be not risen" is true. Mr. E. S. Buchanan claims that the disappearance of the Western Text, which held the world before the Vulgate, can be accounted for only by its destruction ordered from Rome. There are other things worthy of preservation in this journal which stands for conservative lines in Biblical criticism.

The Science of Religion.

By Daniel A. Simmons. New York: Fleming H. Revell Company. (240 pp.; \$1.00 net.)

An American judge has devoted his leisure hours during many years, to the study of science and religion in the hope of founding the doctrines of "the old-time religion" upon the substantial basis of scientific fact. As the result of his labours he has produced "The Science of Religion." Any earnest attempt to reconcile the ascertained facts of science with the data upon which the religious consciousness proceeds is commendable, and Judge Simmons' book is earnest and interesting. Probably the greatest benefit the reader will derive from this volume will, nevertheless, be a knowledge of some fascinating scientific facts, rather than any great assistance in proceeding towards the ultimate harmony of science and religion. The field covered is too vast for accuracy, and on the theological side there is frequent failure to value adequately the various elements of the faith.

N.B.—If your copy of the Canadian Churchman does not reach you regularly, we shall be grateful if you will let us know.

The Bible Lesson

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

Seventh Sunday after Trinity, July 22nd, 1917.

Subject: Manasseh's Sin and Repentance, II. Chron. 33: 9-16.

IN our studies from this old Chronicler we have had an account of a king, Ahaz, who did that which was evil in the sight of the Lord, followed by the story of Hezekiah, who did that which was good in the sight of the Lord.

We now have the story of Manasseh, who began by doing evil, but who afterwards repented of his evil ways and did that which was right.

1. A bad beginning. Manasseh began his reign at an early age. His father, Hezekiah, was a godly man and had instituted many reforms in his kingdom. But evil dies hard and there were many people in Judah who were inclined to evil ways. Possibly the boy king came under the influence of some of these. He became so proficient in wickedness that he surpassed in evil practices anything that had been known in Judah. He made "the inhabitants of Jerusalem to err and to do worse than the heathen." In the beginning of Chapter 33 is given a list of the corruptions which he established. He revived the abominations of heathen worship. In the very house of God he erected strange altars and set up a carved image. He engaged in the devil worship of the Valley of Hinnom and, in his superstition, dabbled in witchcraft, enchantments and the like. He dealt with wizards and a familiar spirit, a sure indication of a floundering mind.

2. God gave him warnings. Also, to the people of Judah these warnings came, but they would not hear. How these Divine admonitions came we are not told, but it is perfectly clear that both prince and people were altogether given up to these evil ways and would listen to neither warning nor rebuke.

3. The chastening of affliction. In 2 Kings 21, we are told of Manasseh's sin and of the suffering that ensued, but we are not told of his captivity which is here described. He was bound in fetters and carried away to Babylon. There in exile and torture he began to see himself in a new light. It is one of the mysteries of suffering that it often makes men think of their sins. We sometimes idly discuss whether or not suffering is sent by God. A more practical way of thinking realizes that sin brings suffering as a natural consequence. Also, it is a fact of human experience that suffering makes men think of their sins.

4. Manasseh turns to God. Conscience awoke within him. The exaggerated egotism which made him feel so supreme in his own country, among flattering courtiers, and in the excesses of his own self-will, was now subdued and broken, so that he humbled himself, confessing his sins. In the Greek Apocrypha is found a "Prayer of Manasseh," which is, no doubt, intended to represent the prayer referred to in this chapter.

5. Divine forgiveness. This is the great mystery of grace. That God can and does forgive sins, we know, but we are not able to understand it. Some think it difficult to believe that sin will be punished. That, however, is no mystery. It is just natural. Suffering follows sin just as naturally as harvest follows seed-time. The great mystery is the forgiveness of sins. Manasseh had experience of that mystery and it was more wonderful to him than all his suffering in Babylon.

6. Evidence of true Repentance. God only knows whether repentance is true or not. It takes time for a genuine repentance to manifest itself among men. Manasseh showed the reality of his repentance by setting about to undo the evil that he had previously done. Verses 14 to 16 show how diligently this was undertaken, and how the king endeavoured to commend to his people the true worship of God.

7. The wonders of the Old Testament. What an evangelic message we get from the Old Testament. Sin, Suffering, Repentance, Turning to God, Confession of Sin, Forgiveness, Amendment and Restitution—these wonderful things are all contained in that old Book and everyone of them is illustrated in this story of Manasseh. The germ of the Gospel Revelation is contained in the Old Testament Scriptures. These things have been made more clear to us through Christ. He came with the message of repentance and constantly spoke of the Forgiveness of Sins. The essence of the Gospel is that Christ came to take away our sins. This is the wonder and mystery of God's working which we cannot understand or explain by any doctrine of the Atonement, but which the Church holds as a great fact of Faith. "I believe in the Forgiveness of Sins."

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

IT is England's business, presumably, to conduct war in the manner that pleases England when she alone is affected, but this perpetual turning of the other cheek in the matter of aeroplane raids seems to "Spectator" to be consummate folly and destitute of ethical justification. Just why the words of the Archbishop of Canterbury should carry exceptional weight in war measures, when the nation's life is in the balance, is not quite clear to the writer. A change of method will have to come sooner or later and the change will be another that has been made after the people of England have suffered untold loss. We had the same scholastic essays and admonitions on the naughtiness of the thought of using gas upon our enemy, when the enemy had almost cut his way through our lines to a point where he could strike a deadly blow at Britain. It gradually dawned upon the English mind that we had met a continental thug in a black alley and the Marquis of Queensbury rules wouldn't hold. It was his life or ours and we finally said it must be his if we could make it so. To-day, the English people are beset by another and growingly dangerous mode of attack. It is an attack primarily aimed at our military camps, arsenals and munition factories; but in a secondary way it is intended to terrify the British people and bring them into a frame of mind that will dispose them to agree to more generous terms of peace when the time comes. It is a mode of attack that includes women and children in its slaughter, without a sigh of regret on the part of our foe. As a matter of fact, the more innocents that are included in the deadly results of these raids, the more effective the warfare is supposed to be. The military ideal of Germany, to "leave only eyes to weep," is finding expression in this mode of warfare. And who are doing these things? Is it only a few infuriated savages at the head of the government and of the army of Germany? It is no such thing. It is the whole German people. The ruthless warfare of the submarine was the result of the outcry of the people. Every aeroplane that leaves the fatherland for England with a cargo of explosives on board goes with the prayers and blessings of the German people. The way to meet this grave danger and the way to protect our helpless citizens is to carry the war into their own country. It is the one argument that a people of professional blood and iron can understand. There may be ethical specialists that still think that we can show a high spirit of forbearance with the brigand that ravishes our women and children, but "Spectator" holds that it is our duty to protect them first and if the thug survives, we may reason with him.

Besides all this, let us not be hypocrites. When we admit war, we admit a hellish thing. Nothing but the direst necessity can justify war, and when once embarked in must be prosecuted with the utmost energy and resource, that it be brought to a speedy end. This thing of applying rules of cricket to a life-and-death struggle between nations cannot hold. Let us be quite frank. What justification is there to admit the use of the bayonet as a legitimate weapon of warfare and balk at the use of gas? In choosing the mode of death which would it be? Again the method of siege has long been admitted as legitimate warfare. Women, children and non-combatants may with propriety be included in the process of starvation. That process, the Grand Allies are applying to Germany with all their power. It doesn't seem to the writer that it becomes us to waste our breath in reviling the air raid, but it behoves us to make them as ineffective as possible, and to do it at once. War is no kid glove performance and "Spectator" hopes that the defence of England will be regulated at the War Office in preference to Lambeth Palace.

Among the possibilities, nay the probabilities of the near future in Canada, is a general election. With a government composed of men of both of the old parties and a just representation of labour, definitely pledged to the prosecution of the war to the bitter end, definitely resolved to make good the blood of our sons shed so generously on the battlefields of Europe, "Spectator" feels that such an election should not be feared. What is more, it should not be evaded. If the people of Canada, under such leadership, with a definite law providing for the filling up of the ranks of the army on the statute book, deliberately decide to lay down their arms and betake themselves exclusively

TO WEEK

Topics of Interest

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ly to the plow, the hoe and the machine shop as their further contribution to the defence of our country and our civilization, then in heaven's name, let the world know it. Do not let us make a pretence of nationhood, or manhood either. The names Conservative and Liberal have, for the present, at least, lost their meaning, and it has now become a question solely of who are for and who are against the welfare and safety of the State? The time for refining about the precise significance of this or that clause of a statute is past. If such things seem to stand in the way they should be swept aside. It is action, not argument, that is needed. With the possibility of an election the citizens of Canada should see that the professional politician who has been mincing over conscription should be quietly but firmly set aside, and a man of clear-cut purpose put in his place. The question of length of service to a party should weigh not a feather in the choice. The one thing of importance is, is he sound on the safety of his country and is he competent to give effect to his convictions. It is all very well to talk of the pity of an election in war time, but it would be a ten-fold greater pity to continue any government that was in doubt about the authority it possessed to go forward. Canada is at the cross-roads. She must choose either national duty or national infamy.

NOT WASTED.

It was the too common story of the misguided son, and of a mother's untiring devotion. They spoke of the boy's last escapade in subdued tones, as they sat side by side in the stuffy little station, waiting for the train.

"Poor Caroline!" one of the ladies said sympathetically. "It will be such a blow to her. And she's been such a loving, patient mother to Joe, always putting out the best side, and trying to excuse the things he did, and give him another chance. And it's all been wasted affection."

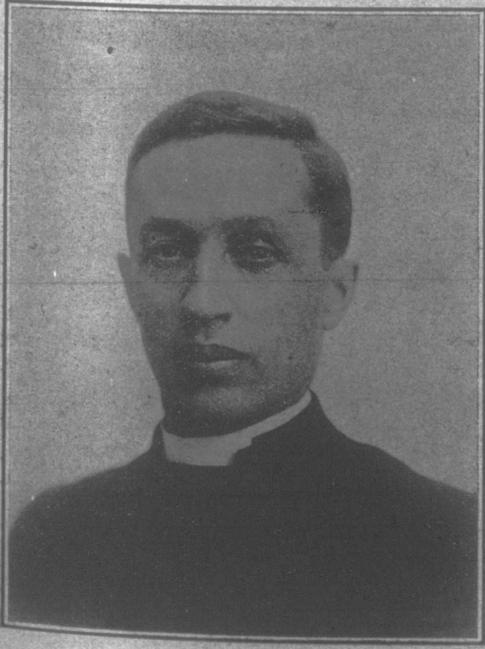
"Wasted?" There was an expression of mild surprise on the other face, as it lifted of a sudden. "Surely you don't mean that. But, then, you haven't known Caroline from a girl, as I have. We used to think she was proud and haughty, and she had a flashy temper. And you know what she is now. Sometimes I think all she's done for Joe, and all she's borne and suffered, and given up, has come back into her own soul to make it sweet and beautiful. No, there hasn't been any waste, Celia."

No work is wasted which is done for love's sake. It may fail of the result we aim at in doing it, but somewhere and somehow, perhaps in a way we never foresee, it always leaves its mark. It is like the blessing of peace which Jesus bade His disciples pronounce upon the homes they entered. If it is not received, it comes back, as a benediction, into the bosom of the giver.—"East and West."

ACKNOWLEDGMENT.

Armenian and Assyrian Relief.

Trinity Church, Barrie, Ont. \$32.03



Rev. Canon R. B. McElheran, Winnipeg, Man.

Synod of the Diocese of Rupert's Land
 BUSINESS SESSIONS

THE annual meeting of this Synod was held in the Assembly Hall of Rupert's Land College, Winnipeg, from the 19th to the 21st of June, his Grace the Archbishop, presiding. The Diocesan Sunday School Association also held annual meetings during this period. For various causes the number in attendance was smaller than usual. His Grace announced that the next Synod would not likely be held until 1919 or 1920.

Celebrations of the Holy Communion were held in Holy Trinity and other city churches. At the service in the former church, Rev. G. Horrobin gave a devotional address. The Synod sermon was preached in Holy Trinity Church on the evening of Tuesday, June 19th, the special preacher being Right Rev. Frank Arthur McElwain, D.D., Bishop of Minnesota. The Bishop was most felicitous in his reference to the part the United States was playing with the Allies in connection with the war. The Bishop attended several sessions of the Synod, as did also Bishop Grisdale. The report of the Committee on Canons aroused considerable debate, the new system of nominations and elections recommended by them being adopted only after a division. This committee will, in future, prepare the order of business for the Synod. Canon Heenev introduced a resolution recommending the granting of a war bonus of 10 per cent. to the married clergy receiving the minimum stipend. Debate arose over the best method of providing this, but it was finally decided that half should come from the H.M.F., and half be secured from the parishes concerned.

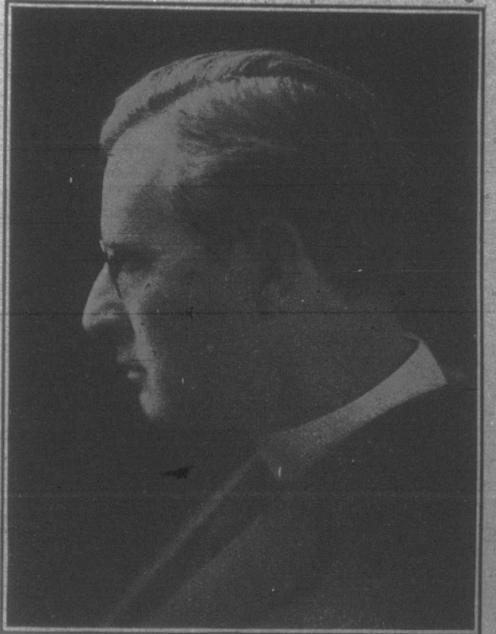
Conscription.

A vigorous resolution supporting selective conscription was unanimously adopted by a standing vote, the Synod immediately joining in the National Anthem. The resolution read: "That whereas it is imperative that the resources of Canada should be taxed to the utmost in men and money to render adequate support be it resolved: (a) That this Synod hereby approve of, and heartily endorse, the action of, the Dominion Government in introducing legislation by which compulsion will be put in force in the Dominion of Canada, thereby enabling them to utilize the man power of the Dominion more economically and more effectively than could possibly be done under the voluntary system, and we hereby pledge ourselves to render the Government every assistance in our power in the carrying out of such legislation. (b) And further, we urge that the Government should not hesitate to requisition or restrict, when necessary, public utilities, factories, industries or other businesses, in recognition of the principle that compulsory service in the army should carry with it such similar compulsory service of manhood and of wealth as may otherwise prove essential or adequate for the prosecution of the war to the utmost limit of our resources as a Dominion." In moving the resolution, Rev. Captain Goodeve declared that recruiting under the voluntary system had practically died out, and the majority of the men who were now coming forward were joining the non-combatant units. W. J. Tupper, K.C., who seconded the motion, declared that Canada's promise for 500,000 men had been given, and it would be an act of dishonour to fail now.

The report of Archdeacon W. H. H. Thomas, general missionary of the diocese, was of unusual interest and a special committee was appointed to bring in a report on it. The work of this department has been very heavy lately, owing to the absence of so many clergy on active service. In presenting his report Archdeacon Thomas pointed out that this diocese had fared well as compared with other dioceses as regards its activity during the war. He dealt with the missionary efforts and the excellent prospects of this year being as good as last as regards contributions. He urged that preparations should be made to face the after-war conditions which he predicted would bring grave problems to the Church. The past year had witnessed an improvement in contributions, he said, but many people were not giving proportionately to the extent to which they were blessed. He dealt with the need of the lesser-paid clergymen for remuneration in view of the high cost of living. He paid a tribute to the lay

readers who, he said, had done invaluable service to the Church. Resolutions looking to the more earnest observance of the Rogation season, and asking for the inclusion at the Synod meetings of more devotional addresses were adopted.

The result of the elections were as follows: Executive Committee, clergy, Rev. Canon Heenev, Rev. W. M. Loucks, Rev. Canon Gill, Rev. G. W. Findlay, Rev. F. W. Goodeve, Rev. J. A. Shirley; lay, J. G. Dagg, Judge Curran, Sheriff Inkster, W. J. Tupper, H. M. Belcher, E. L. Drewry, Judge



Rev. Canon W. B. Heenev, Winnipeg, Man.

Locke, G. Carruthers, G. W. Baker, E. D. Martin. General Synod, clergy, Dean Coombes, Archdeacon Thomas, Canon Matheson, Canon Heenev, Canon McElheran, Canon Jeffrey, Rev. F. W. Goodeve, Rev. W. M. Loucks; substitutes, Rev. D. T. Parker, Rev. Canon Gill, Ven. Archdeacon Fortin, Rev. W. A. Fyles, Rev. G. W. Findlay, Rev. G. Horrobin, Rev. E. C. R. Pritchard, Rev. J. A. Shirley; lay, G. W. Baker, H. M. Belcher, Judge Curran, J. G. Dagg, Colin Inkster, Chancellor Machray, W. J. Tupper, W. Pearson. Provincial Synod, clergy, Canon McElheran, Canon Heenev, Rev. W. M. Loucks, Canon Jeffrey, Canon Matheson, Very Rev. Dean Coombes, Rural Dean Parker; substitutes, Ven. Archdeacon Fortin, Rev. F. W. Goodeve, Ven. Archdeacon Thomas, Rev. Canon Gill, Rev. W. A. Fyles, Rev. G. Horrobin, Rev. E. C. R. Pritchard; laity, J. G. Dagg, Judge Curran, Chancellor Machray, Sheriff Inkster, W. J. Tupper, H. M. Belcher, E. L. Drewry. St. John's College.—Canon McElheran, Canon Heenev, Judge Curran, W. J. Tupper. Diocesan Nominators.—Canon McElheran, Canon Heenev, Judge Curran. M.S.C.C.—Canon McElheran, Canon Heenev, Chancellor Machray, J. G. Dagg. Sunday School Commission.—Canon McElheran, Rev. W. M. Loucks, Judge Curran, J. G. Dagg. The Synod completed its labours on the afternoon of the third day, and its close was followed by a meeting of the Executive Committee.

TWO NEW CANONS.

His Grace the Archbishop has recognized the outstanding work of two of the best known clergy of the West, by conferring upon them honorary canonries in St. John's Cathedral. This fact was announced to the congregations of St. Matthew's Church and St. Luke's Church, Winnipeg, on Sunday, June 17th, when the wardens informed them that their respective Rectors had been thus honoured. Canon McElheran and Canon Heenev are making history in Church work in Winnipeg, and are receiving universal congratulations on this well-deserved recognition.

Canon Heenev.

Canon Bertal Heenev was born at Sanford Lake, Que., in 1873, of Irish parentage. He was educated privately for the most part, one of his tutors being Rev. James Senior, the scholarly Incumbent of the parish. He it was who first discovered his pupil's desire to enter the ministry. Of the Rev. Canon Chambers, who prepared him for Confirmation, Mr. Heenev speaks with the utmost affection. His High School work was done in La Crosse

Academy, and he entered McGill University in 1894. Here he had a most distinguished career. He was class president, twice represented the McGill Literary and Debating Society in its annual contest against the student representatives of Toronto University, took second place in a class of forty on his graduation in 1899, and was valedictorian of his theological class at Montreal Diocesan College, where he also took a number of prizes. Having taken arts concurrently with theology, he graduated in the latter in 1900, and was ordained Deacon on Trinity Sunday of that year by the late Archbishop Bond. Other ordinands on this occasion were Rev. Canon Willis, of Montreal, and Rev. Dr. Boyle, of King's College, N.S. He was priested in St. George's Cathedral, Kingston, and was shortly after elected Rector of Christ Church, Belleville. It was during this rectorship that Mr. Heeney's outstanding talents became widely known throughout the Church by a six months' travel on behalf of the Brotherhood of St. Andrew. In 1905 he was called to St. George's Church, Newport, R.I., where he came into contact with many of the wealthy and fashionable Americans who resort thither in the summer season. It was at this time that Mr. Heeney, though suffering through eyestrain, turned his attention to the writing of a story, which was later published by John Lane, of London, and was highly praised for its literary style. The Canadian in Mr. Heeney was, however, predominant, and in 1907 he accepted the vicarage of Trinity Church, Barrie, from whence he was called to his present parish, St. Luke's, Winnipeg, in 1909. The story of the growth of this church under his ministry is one of continued expansion. Not only has the church been enlarged by the addition of the magnificent chancel, and enriched by magnificent gifts, but one of the finest parish houses in the Dominion has been added thereto, and a fine rectory also provided. St. Luke's has thus become one of the most beautiful church properties in Canada, and is a parish that also takes a leading part in missionary work. Canon Heeney has served for five years as a member of the Council of the University and on the Board of St. John's College. He has recently edited a series of sketches of ten Canadian Bishops, a work which was undertaken by the Oxford Press, but is being held up on account of war conditions. He has also taken an active part in the work of the Diocese of Rupert's Land, is a member of the Executive Committee and both General and Provincial Synods. He married, in 1901, Miss Eva M. Holland, of Montreal, daughter of the late R. Henry Holland, of that city, and has a son and a daughter. Canon Heeney and family have gone to the Pacific Coast, and will make a tour of the Columbia Coast Mission as the guests of the Rev. John Antle.

Canon McElheran.

The story of St. Matthew's Church, Winnipeg, will be forever associated with its founder and great builder, Rev. R. B. McElheran. A native of London, Ontario, he early in life drifted west, and as an energetic member of the Brotherhood of St. Andrew in Holy Trinity Church (that great mother of churches) he began Sunday School work in what was then the very western outskirts of the city. His business acumen saw the possibilities of the situation, and a congregation was formed, to which he ministered for the years 1893 to 1900, when he left to enter Wycliffe College, Toronto. A small church was then being erected, and population was rapidly increasing. He graduated from Wycliffe in 1906, and was ordained in the chapel of the college

(Continued on page 446.)

The Message of the Summer School

By a Member of the Bishop Strachan School.

ACCORDING to custom, several of us went to see our invalid member, and to tell her something about the Summer School, which she can visit only in spirit and in sympathy.

"At first," said one of us, "I was afraid things weren't going to grip: it was so hard to get into touch with people. It was a very big school for one thing—big in membership. The place was so new to all of us, and with so much rain we could not be out of doors much. One missed the opportunities of sitting about on the grass, forming little groups, and strolling up and down in the sunshine or twilight, that make people feel at home with each other. But before the school ended one found that it was all right. There was a happy, yet a serious tone, and, though there was no special conference for missionary aspirants, a great many came to ask advice about preparing for missionary work or something kindred. The spirit was a deep one, I think."

"It was all so lovely up there, wasn't it? Such a beautiful place, with its splendid group of buildings, and the lovely little 'quad,' like a college at home in England—such perfect equipment, and then that fine, open view to the north, and it's impossible to say enough about the kindness of Miss Walsh and Mrs. Bowness and others in doing everything to make us comfortable and happy. Mr. and Mrs. Williams, too, always so kind, and so clever in making everyone feel thoroughly at home."

"The Sunday School teachers had splendid classes in teacher training. The leaders were Canon Gunne (senior), Mr. Pilcher and Mrs. Cuttle (teen age), Miss Dykes and Miss Babe (junior), and Mrs. Strathy (primary), while Mr. Mason conducted several general conferences, and as usual, the enthusiasm and devotion of the Sunday School teachers was a marked feature of the School. We found it pretty hard to cover the ground of our mission study book, 'Inasmuch.' It was so wonderfully comprehensive, and took in such a mass of material about the Indian and Eskimo work. The classes were led by Mr. Allin, Mr. Haire Forster, Mr. Light, Miss Metcalf, Miss Cartwright, Mrs. Wetherall and Miss Waugh. Everyone was tremendously interested in this study and felt the timeliness of it, and Miss Halson's talk to the whole School was a great help, too, because she was able to supply so many vivid little touches out of her own personal experiences in visiting the Indian schools and Missions. Little Miss Hitchcox from The Pas, with her bright, sweet face and earnest spirit, meant a great deal to the School, for talking with her helped us to realize something of the North-West missionaries, with their heavy work and lonely lives, and to understand something of their devotion."

"I was so glad to hear about the origin of the Prayer Book from Mr. Broughall. Do you know, I had never realized about its being an inheritance from the very beginning of Christianity, and how it grew out of the Apostolic services. It makes it so much more precious. Of course, it was a pity that the open-air talks had nearly all to be given indoors. Besides Miss Halson's, we had one from Miss Archer, who is just returning to Japan, and she showed us another night some beautiful slides made from her own photographs. Then there was Mr. Gale just back from Japan for his first furlough, and Mr. Haslam, whom we had missed so much, arrived from Lennoxville just in time for us all to see and

welcome him, and you may be sure we did do that!

"I liked Mr. Sherman's talk on 'whether the war had shown failure in organized Christianity.' He avoided the danger of being too general or too destructive. He said he thought it had showed that we were 'not real enough; not spiritual enough; not adventurous enough.' That the Church's business was 'to uphold the nation spiritually,' and could we feel we were being true to that? He gave a very practical talk on Sunday afternoon, too, on how we could make the Summer School experience a definite and permanent thing. Then we had a most stirring hour on Social Service with Mr. Skey, Archdeacon Ingles and Mr. Allin on the pressure of the big social problems."

"One of the best things we've ever had was Professor Cosgrave's lectures in St. Mark, in which he took us all like a big class. It was simply delightful. It was wonderful how much he taught us and how we enjoyed being taught. He set himself to answer with us the questions: By whom was the Gospel written? When? where? and from what materials? He drew a picture that you could almost see of the conditions of Palestine then, and then told the story of the Gospel of St. Mark, 'the Gospel of action,' with wonderful vividness."

"Yes, and didn't you notice how this series fitted in with the closing addresses that Dr. Craig gave us each evening? It's impossible to give the slightest idea of these devotional addresses—they were so broad and so deep. He took the portrait of the Lord as presented in the fourth Gospel, 'with the Divine halo of glory all round Him.' It was a fivefold portrait: Christ, the evangelist, dealing with Nicodemus and with the woman of Samaria; Christ, the trainer of men, sifting and preparing a band of men who were to see into His life, and to become able to receive and hand on His teaching; Christ in individual experience, with Martha and Mary and Lazarus—so perplexing, so full of mystery—revealing Himself to the soul, as the soul's attitude makes this possible; Christ revealing Himself in the hour of supreme anguish, on the eve of His Passion, unfolding Himself without reserve—the Lord of consolation; and lastly, Christ in the Transfiguration—a wonderful picture of the Lord praying, with arms outstretched, light from within shining outward, making a brilliant, glorious cross between the peaks of Mount Hermon."

"I liked so much, too, those intercessory prayers. We had never had them before, and they were very helpful. Dr. Craig conducted them. The first day he read the character of Mundanus from Law's 'Serious Call,' and the second day, Bishop Montgomery's 'Vision' about Aaron and Hur, who wanted to go into the battle, but who were called to stay behind and pray for the fighters. A great many requests for prayer were sent in, and the number of them bearing on the war showed where people's hearts were and their anxieties."

"How good of the Bishop to give us so much time! He gave the opening address and celebrated the Holy Communion twice, and his closing message, read the last evening, I am going to quote. Here it is:—

"At the close of what is on all hands admitted to be one of the best Summer Schools yet held under the joint auspices of the M.S.C.C. and S.S.C., let me write a few words at parting. I had hoped to say them in person, but the exactions of Sunday duty prevent my being with you. I was glad, indeed, to welcome you on Monday evening last, and to enjoy two celebrations of the Holy Communion with you during the week, and to listen to and learn from those who addressed us on the occasions when I was privileged to be present. I congratulate you all upon the high tone

and quality of the instruction given. I said to you on Monday evening that I was sure we had all come in the earnest spirit of those who said, 'Sir, we would see Jesus'—that we came seeking Him Whom our souls desired to find and to be found of Him. I now feel that with the spiritual fervour of the week's ideals and inspiration, you go away with the joy of the disciples in your hearts, of whom it is recorded, 'Then were the disciples glad when they saw the Lord;' and there remains but one word, and that is the word of exhortation, that as you go back to your several small corners in the world, let the men and women of the world take knowledge of you, that you have been with Jesus, so will not your attendance at this Summer School and your labour therein be in vain in the Lord. God bless you all."

"Yes, indeed, it was a beautiful message. One can't begin to mention all the helpful people, but I must tell you how much we owed to Dr. Cotton, and what a splendid Dean he made. He presided at all the general meetings and gave the little meditation at each morning's celebration. Then on Sunday evening, when by the Rector's kindness we had our closing service in Grace Church, it was combined so happily with the service for Dominion Day, and Dr. Cotton, who preached fitted our patriotic emotions into the lessons of the Summer School in a very inspiring way. He contrasted the spirit of the Good Shepherd with the spirit of the 'thief,' and showed how here lay the significance of the war, the spirit of giving at grips with the spirit of getting; the vitality of selfishness in its power entirely to possess nations, and the awful price that has to be paid for its overcoming. Vicarious sacrifice is written all over the pages of history, and it is this to which we owe everything, even as now when we are being saved by the wall of flesh and blood that stands between us and the enemy. And what did this mean for us? In answer, he dwelt upon the ideals of the Summer School; the ideal of the united Church, with its natural variety of thought and practice, possessing the 'unity in variety' of life itself; the ideal of continuity, built upon the past, yet facing the future; the ideal of charity, linked with and rooted in steadfastness; the ideal of teaching Church; the ideal of aggressive militancy at war with every power of evil; the ideal of Christian citizenship, inspiring men to grapple with the complex problems and to consecrate themselves to the task—to consecrate themselves to the dead, so that the kingdoms of the world may become the kingdoms of our Lord and of His Christ."

Silence fell, and then one of us said: "As I look back over those days, I feel that the Bishop's message touched the point of it all, 'We have seen the Lord.' You remember what Mr. Gay said at the little, almost impromptu, service on Sunday morning how the Holy Communion was not merely a picture of the Incarnation, but itself part of the Incarnation. As I think over it, it is the Person of the Blessed Lord that I see. We met Him in the Eucharist at the beginning of each day, and in all the teachings, especially in the evening's devotions, this was what was emphasized. And then in that last beautiful little service of prayer on Sunday night, how He Himself drew near as we commended to His grace the work of the School and all who had taken part in it: the missionaries in the field and those about to go out; candidates in training; all whose hearts had been stirred by His Holy Spirit, asking Him to take us and our aspirations and our prayers, and everything, and use and multiply them to the fulfilment of His holy will. This was the message of the Summer School for me."

Canadian Churchman

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Sixth Sunday after Trinity.

Holy Communion: 250, 252, 437, 438.
Processional: 414, 437, 448, 546.
Offertory: 106, 439, 477, 541.
Children: 698, 699, 700, 701.
General: 13, 404, 421, 632.

Seventh Sunday after Trinity.

Holy Communion: 256, 258, 396, 646.
Processional: 385, 448, 653, 664.
Offertory: 390, 393, 397, 426.
Children: 433, 703, 707, 710.
General: 5, 22, 392, 404.

Preferments, Appointments and Inductions.

Scudamore, Rev. Canon Cornelius, Rector of Fergus, to be Rector of Chippawa. (Diocese of Niagara.)

The Churchwoman

Galt Junior W.A.

The Junior W.A. of Galt, Ont. (diocese of Huron) held a most successful "birthday party" on June 22nd. It was their fourth anniversary and a hundred and ten children gathered, the total membership being a hundred and thirty-nine, a goodly number of whom are boys. Mrs. Call is the superintendent and Mrs. Snelgrove, wife of the Rector, has charge of the boys. The work of the year was displayed and, besides quilts and other useful articles, it included a splendid outfit for a boy in Omoksene (Blood Reserve, Alberta). The boys contributed some fine scrap-books and animals and flowers mounted on cardboard. Addresses were given by Mrs. Bowen, secretary-treasurer for Juniors, on the objects of the Junior W.A., and by Miss Archer, on her work among the children of Japan, the collection being given to Miss Archer. After the children had partaken of refreshments they insisted on putting the top story of the birthday cake into the bale for their Indian boy. The phenomenal success of this Branch is due, in large measure, to the hearty co-operation of the Senior and Girls' Branches, as advocated by Mrs. Bowen. Both were present in goodly numbers, and all work together. Mrs. Call was recently made a life member by the Seniors. The Juniors enter on their fifth year with enthusiasm.

W.A. Deanery Conference.

On Thursday, July 5th, a Woman's Auxiliary Conference for the Deanery of South Simcoe (diocese of Toronto) was held in Trinity Church, Bond Head. One hundred and twenty women

were present. Addresses were given by Miss Archer, Japan, and Miss Summerhayes, secretary Toronto Diocesan W.A. It is intended to make this an annual event.

Church News

A.Y.P.A. Convention.

A most interesting, helpful and inspiring convention of the Deanery of Grey (diocese of Huron) Anglican Young People's Association was held in St. James' Church, Dundalk, on Tuesday and Wednesday, July 3rd and 4th, 1917. On Tuesday evening at 8 o'clock there was a service in St. James' Church, at which addresses were given by Rev. Rural Dean Berry, M.A., B.D., of Meaford, Rev. Canon Jas. Ardill, of Owen Sound, Rev. John Morris, of Shelburne. On Wednesday at 8.45 a.m., there was a celebration of Holy Communion, the celebrant being Rev. Canon Ardill, who was assisted by Rev. W. G. Blackwell, Rector of Dundalk. The number communicating was 50. At 9.30 the convention was opened with devotional exercises by Rev. W. G. Blackwell. The minutes of the last convention were read and confirmed. The president, Mr. W. Hanbury, of Owen Sound, then gave his report, which was very full and showed the progress made by the A.Y.P.A. in Grey Deanery. A paper, "The Church of England," was read by Mr. Hanbury in the absence of Mr. R. McKnight, of Owen Sound. This paper was very fully discussed by Rev. W. Wallace, of Clarksburg, Rev. W. Jones, of Walter's Falls, Rev. Canon Ardill and Rev. Rural Dean Berry. A paper on "Thanksgiving" was read by Miss Pearce, of Chatsworth, the discussion being led by Rev. W. Jones, of Walter's Falls. "The A.Y.P.A. as a Social Factor in the Community" was read by Miss Veitch, of Clarksburg, the discussion being led by Miss McDowall, of Owen Sound. At 1.30 the afternoon session was opened with a paper by Miss Colgan, of Dundalk, the subject being "Temperance and the War." Discussion was led by Rev. J. A. McLeod, of Chatsworth. The last paper, "A.Y.P.A. and Missions," was read by Miss Mabel Heslop, of St. Thomas, Owen Sound, and discussed by Rev. W. G. Blackwell, of Dundalk. Miss Heslop's paper treated the subject very fully and showed such great care and thought in preparation that it was requested by the convention that the paper be typewritten and a copy sent to every branch in the Deanery to be read before the local branches. The subject of district and deanery conventions was brought up by Rev. C. L. Langford, of Owen Sound, who showed the great advantages of deanery conventions over district conventions. This subject was very fully discussed by the clergymen and other delegates. A resolution was moved by Rev. C. L. Langford seconded by Rev. W. Jones, and carried unanimously: "Resolved that Grey Deanery A.Y.P.A. recommend the more thorough organization of Deanery Associations, and further we can not, at the present time, give our support to a District Convention." Moved by Canon Ardill seconded by Rev. J. H. McLeod that we accept the invitation of Rev. J. Morris to hold our next convention at Shelburne, in July, 1918, carried. The officers for 1916-17 were re-elected for 1917-18. Hon presidents, Rev. Rural Dean Berry, M.A., Meaford; Rev. Canon Ardill, St. George's, Owen Sound; pres., Mr. Wm. Hanbury, Owen Sound; vice-pres., Rev. C. L. Langford, M.A., St. Thomas, Owen Sound; sec.-treas., Miss P. Thompson, Owen Sound. An advisory committee was appointed, consisting of one representative from each A.Y.P.A. branch in the Deanery: Miss

Laura Veitch, Clarksburg; Mr. J. P. Barlow, Meaford; Miss McKittrick, Shelburne; Miss M. Heslop, St. Thomas, Owen Sound; Miss McDowall, St. George's, Owen Sound; Miss V. Johnstone, Collingwood Township; Miss S. Merriam, Chatsworth; Miss M. Copeman, Dundalk; Miss A. Hughes, Durham; Miss E. Dixon, Walter's Falls. It was moved by Canon Ardill, seconded by Rural Dean Berry, that a hearty vote of thanks be tendered the Rector and congregation of Dundalk for their kind hospitality. Carried unanimously. Convention was closed by singing of National Anthem and pronouncing of Benediction by Rural Dean Berry. The number of delegates present was 55, representing, with one exception, every A.Y.P.A. branch in Grey Deanery.

Rupert's Land Notes.

In the presence of a congregation that taxed the accommodation of the Pro-Cathedral to the uttermost on Trinity Sunday, his Grace the Archbishop of Rupert's Land ordained four candidates to the priesthood and six to the diaconate. The candidates were presented by the Dean, and the sermon was preached by the Rev. Rural Dean, R. B. McElheran. The candidates and their appointments were: Priests, Rev. E. E. Robinson, to Waskada; Rev. N. C. Smith, to Glenboro; Rev. G. W. Dawson, to Binscarth; Rev. A. S. Partington, to Teulon. Deacons, Rev. F. Hughes, to St. Barnabas, Winnipeg; Rev. E. William, to Ashern, Rev. C. Bacon, to Manson; Rev. F. H. Warner, to Pierson; Rev. J. E. Doyle, to Gladstone; Rev. T. D. Painting, to St. Patrick's, Winnipeg.

On Wednesday evening, June 13, Rev. R. Martin, B.A., of Somerset, Rural Dean of the Deanery of Dufferin, was presented with a touring car with all accessories, even to a license. The Mission of Somerset comprises the four parishes of Pembina, Swan Lake, Norquay and Somerset, and the car was a gift from the parishioners of the four places. Mr. Martin is exceedingly popular in this Mission, and has earned the gratitude and affection of his parishioners by his earnest and helpful work amongst them.

The congregation of St. George's Church, Waskada, witnessed a very impressive and beautiful ceremony on the morning service on June 10th, when his Grace the Archbishop of Rupert's Land consecrated the church, and also inducted the Rev. Ernest E. Robinson as Incumbent of the parish. His Grace spoke so feelingly of those who had given their time and substance in their efforts to establish a church in this far corner of the diocese. At the evening service the Archbishop conferred the Apostolic rite of Confirmation upon five candidates. It was indeed a very happy day in the history of the parish.

A well-earned tribute to the splendid work of Rev. R. B. and Mrs. McElheran was given them on the occasion of the ninth anniversary of their marriage, and the 11th anniversary of his induction as Rector of St. Matthew's, Winnipeg, when the wardens informally waited upon them and presented them on behalf of a few friends with a large sum of money, at the same time insisting upon their taking a much-needed holiday. Mr. and Mrs. McElheran expect to spend the month of July in the Mountains. The Rev. Prof. H. W. K. Mowll, of Wycliffe College, will take the responsibilities of St. Matthew's for that period.

The Rev. H. T. Blake, of the parish of Rivers, has resigned, and will go overseas in khaki with a local unit.

The Rev. H. J. King, of Armstrong, B.C., is taking charge of Christ Church, Winnipeg, for two months, the Rector, Rev. W. Walser, having taken a vacation for his health.

Progress of the War

July 3rd.—Monday—Russians capture 10,000 Teutons.

July 4th.—Tuesday—Russians take 6,300 more prisoners. Last contingent of General Pershing's forces lands in France.

July 5th.—Wednesday—French repel strong attack in Aisne sector.

July 7th.—Friday—Conscription passed by Dominion Parliament by 63 majority.

On Sunday, June 17th, his Grace the Archbishop of Rupert's Land held a Confirmation in St. James' Parish Church, when 24 persons were presented for Confirmation. The church was crowded and the large congregation was deeply impressed by the service and the message given by his Grace. On the following Sunday a corporate Communion service was held for those newly confirmed and others who had been confirmed in recent years. The church was again crowded and 124 persons communicated. On the same day the offertory was for the purpose of clearing off a long-standing debt of \$780. A short campaign had been carried on for the purpose of creating interest, giving information and securing promises for the day's offertory. The offertory amounted to \$645; this, with sums previously paid in, more than met the need. The congregation rejoiced that the effort had been successful.

Evangelistic Services in Qu'Appelle Diocese.

The Rev. Dyson Hague, of Toronto, recently addressed a series of evangelistic services in the Mission of Caron, diocese of Qu'Appelle. The School House was well filled, despite the fact that men are busy with their summer fallows. The Rev. J. N. Blodgett took the services and was assisted by the Rev. A. Clark. The series of addresses was upon the word "Come," and much spiritual blessing has been reaped by those who attended. The Holy Spirit working through the speaker opened the understanding of many, while to many others a fresh vision of the Master was given. All were refreshed and go forward with new strength and courage to serve of God's precious gift to all who come and with a firm endeavour to win others to Him.

"I cannot work my soul to save
For this my Lord hath done,
But I would work like any slave
For love of God's dear Son."

Memorial Tablet Unveiled.

An impressive service was held on July 8th, in Christ Church, Chatham, Ont., in the course of which a memorial tablet to Major William Stewart McKeough, son of Mr. and Mrs. W. E. McKeough, was unveiled by Lieut.-Col. H. D. Smith, of the London Divisional Headquarters staff. The deceased officer was killed at the Battle of the Somme, on September 15th, 1916. A fitting tribute was also paid at this service to the memory of Pte. Fred. Connell, reported missing at the Battle of the Somme in September last and now believed to be dead.

Orangemen at Church.

Four thousand Orangemen attended Divine service at St. Paul's, Bloor Street, Toronto, on Sunday, July 8th, where, after special prayers had been

offered, the Rector, Archdeacon Cody, gave an address in which he welcomed the Orangemen to the church, and in the course of which he made also a strong plea for national unity. Canon Dixon, the Rector of Trinity East, Toronto, preached the sermon. About 60,000 Orangemen have gone overseas from Canada to serve at the front, which is an enviable record.

Centenary Celebration.

The congregation of Christ Church, Dartmouth, N.S., began the celebration of its one hundredth anniversary on Sunday last. The corner stone was laid on July 9th, 1817, by the Earl of Dalhousie, and the oldest surviving Rector of the parish is the Ven. Archdeacon Richardson, now of London, Ont. The Archdeacon took part in the services on Sunday last preaching at the morning service. In the evening the preacher was the Rev. F. Wilkinson, Rector of St. Peter's Church, Toronto, also a former Rector. At half-past 10 o'clock on Monday there was a celebration of the Holy Communion, and at 3 o'clock in the afternoon there took place in the church grounds the unveiling of a monument which has therein been erected as a memorial to the men of the parish who have, in the present stupendous struggle, given their lives for the flag. In the evening the centenary programme was brought to a close with a social gathering in the Parish Hall. In describing the change that has come over the church during this century, the Rev. Canon Vernon, in "The Story of Christ Church," which he has recently written, says: "The quaint, almost square pews, cushioned and curtained in by their owners, sold by auction to the highest bidder or bought and drawn for, and rent paid thereafter for them, have given place to seats free and unappropriated, even though one of our Bishops gave it as his opinion, that it was most unseemly to seat people of no standing beside respectable citizens, and that free seats were contrary to the principles of the Church of England. The old "three-decker," with the place for the clerk below, the reading desk above and the pulpit above all, has given place to separate prayer desk, eagle lectern and pulpit. Congregational responding of the heartiest character has rendered the services of Edward Warren, parish clerk on Sunday, and publican for the rest of the week, a thing of the past. A splendid pipe organ has replaced the old melodeon and the one-armed flute player, who held his instrument with his steel hook, and played with his one hand. Tate and Brady's metrical version of the Psalms has through a process of evolution onwards and upwards through an early hymn book, the S.P.C.K. hymn book and Hymns Ancient and Modern, given place to the Book of Common Praise now used throughout the whole Church of England in Canada. A quarterly Communion has been replaced by at least a weekly celebration of the Divine Mysteries. Candles at 1s. 3d. the pound have been replaced first by 'burning fluid,' then by kerosene oil, and latterly by the electric light. Even the dress of the officiants has undergone a change. The Rector no longer wears a black gown for preaching, and the linen bands at the parson's neck are a thing of the past. A surpliced choir, both of men and women, occupies the modern 'singing pews.' A host of parochial activities, for men and women, for old and young, unheard of and undreamed of, have come into being; Sunday Schools with voluntary teachers, giving instructions only in religion and not in the three R's as well, as at first; the Woman's Auxiliary, the Brotherhood of St. Andrew, the Church Lads' Brigade."

A Unique Service.

A service of great interest was held in St. Paul's Church, Bloor St., Toronto, on Sunday morning, July 1st, which was attended by the Lieut.-Governor of the Province, Hon. Dr. Pyne, the acting Premier, the Mayor and Sir H. Pellatt. A detachment of the crew of H.M.C.S. "Niobe" was present, as also a unit of the 109th Regiment, and a detachment from the American Officers' Training Corps at Fort Niagara, N.Y. The service was an abbreviated form of the usual matins of the Anglican Church, with special music and prayers, concluding with the singing of the "Doxology," "The Maple Leaf," the playing of "The Star Spangled Banner," and the singing of the National Anthem. It was probably the first time that "The Star Spangled Banner" was heard in an Anglican church in the Dominion, and it was observed that the American soldiers stood at the salute while it was being played, and they did likewise during the singing of the National Anthem. The Ven. Archdeacon Cody, the Rector, gave a short address. Instead of the customary sermon an interesting address on the subject of "The Christian Responsibility of Our Commonwealth," was given by Dr. G. R. Parkin, C.M.G., a former Headmaster of Upper Canada College, Toronto. The Rev. Alfred Hall, R.N., Naval Chaplain in Canada, read the Lesson, which was part of Deuteronomy 8. This chapter was the same lesson read at the Jubilee Commemoration of the British settlers in South Africa in 1870. Dr. Hall was present at the South African service.

Special Confederation Services.

Special services to mark the day were held in all the different churches in Toronto on July 1st. At St. James' Cathedral the music was of a specially patriotic character. The sermon was preached by the Rev. C. V. Pilcher, M.A., from the words of the Psalmist: "The lines are fallen unto me in pleasant places: yea I have a goodly heritage." At the conclusion of the sermon, "O Canada" was sung by all present and during the collecting of the offertory the choir sang very beautifully Rudyard Kipling's "Recessional."

Honour Roll Unveiled.

On July 1st, in St. Alban's Cathedral, the Bishop of Toronto unveiled a handsome honour roll, on which the names of 110 men were inscribed.

A Generous Contribution.

At the services in St. Thomas' Church, Toronto, on Dominion Day, the Rector, the Rev. C. Ensor Sharp, announced that the \$7,000 asked from the congregation a couple of weeks ago had all been given and that the necessary work in connection with the repairs on the fabric of the church, etc., would be commenced at once.

Edmonton Notes.

The marriage of Miss Ruby Gandier, daughter of the late Rev. G. Gandier, of Cobocok, Ont., to the Rev. H. Alderwood, Incumbent of St. Mark's Church, Edmonton, was solemnized in Christ Church at 11 o'clock on Tuesday, June 26th, by the Rector, Rev. C. W. McKim. Miss Wibby, deaconess of All Saints' parish, acted as bridesmaid, and the Rev. T. W. Scott attended the bridegroom. After the wedding breakfast at the home of Rev. and Mrs. Scott, the newly wedded couple motored to Cooking Lake,

where they will spend their honeymoon.

The Rev. Albert Jones, who has so acceptably acted as Curate at All Saints' Pro-Cathedral during the past two years, has resigned to take up work in British Columbia.

The annual meeting of the Edmonton Sunday School Teachers' Association was held on June 12th in All Saints' Schoolroom, when Rev. J. A. Partridge and Miss Clark were elected president and secretary for the coming year.

The monthly meeting of the Clericus Club took place on Tuesday, June 26th, the chief feature being a paper on "The Authority of St. Paul," prepared by Rev. C. W. Saunders.

The final meeting for the season of the Diocesan W.A. was held on Friday, June 29th, in All Saints' Schoolroom, Rev. W. Everard Edmonds being the special preacher for the day.

A successful lawn tea-party was given at the home of Mr. and Mrs. E. K. Cox by the W.A. of Holy Trinity Church, on Saturday, June 30th.

Nephews of Canon and Mrs. Fitzgerald Distinguish Themselves.

Maurice Hewson Fitzgerald, son of M. V. Fitzgerald, agent Bank of Ireland, Waterford, and nephew of Rev. Canon Fitzgerald, Kingston, Ont., obtained a high place at entrance examination to Sandhurst Military College, England. His brother, Captain G. V. Fitzgerald, who lost an eye at the front in 1914, has returned to action in charge of a machine gun corps.

Robert H. Reid, aged 18, a nephew of Mrs. W. F. Fitzgerald, Kingston, Ont., is Junior Master at Collegiate School, Douglas, Isle of Man, of which his father, Mr. R. I. Reid, is Principal. At the age of 12 Master Reid won first place in England at Oxford and Cambridge Local. At the age of 15 he obtained fourth place in England Senior Grade, and in the same year he won first scholarship at Bradford. Last October he obtained first of first at Little Go, T.C.D., and the Jellet Prize. He is also a Volunteer in the Isle of Man Battalion, King's Liverpool Regiment.

Appreciation of Rector's Services.

The Rev. A. J. Vibert and Mrs. Vibert were recently given substantial evidence of appreciation of their services for nearly five years in the Mission of Shigawake and Hopetown (diocese of Quebec). The members of the Chancel Guild, of St. Paul's Church, Shigawake, presented them with an address, accompanied by a substantial cheque, while at St. James' Church, Hopetown, the members of the congregation assembled for a social evening, during which, Mr. Henry Manger, one of the wardens, on behalf of the congregation, presented Mr. and Mrs. Vibert with a well-filled purse. Mr. Vibert, in accepting the gift, thanked them for their many kindnesses to Mrs. Vibert and himself and wished them continued success under their new leader, the Rev. A. H. Plummer. Mr. and Mrs. Vibert are leaving Shigawake to take charge of the Mission of Sawyerville.

Reported Dead, Now Alive.

Word has been received that Lieut. Harold E. Bridge, formerly a divinity student at Trinity College, Toronto, is a prisoner of war in Germany. Lieut. Bridge went overseas in February, 1915, and on May 2nd last was reported missing. Three weeks later he was reported to have been killed. He was, for a time, a master at "The Grove," a preparatory school for boys at Lakefield, Ont.

Kootenay Notes.

The 25th anniversary of the founding of church work at Nelson will be observed on July 15th, when the special preachers at the services will be the Bishop and the Dean of Columbia.

The Annual Retreat of the clergy of the Nelson Rural Deanery will be held at Kaslo from the 17-20th inst., and will be conducted by the Dean of Columbia.

Dr. Tucker on Confederation.

The Rev. Dr. Tucker, Rector of St. Paul's Cathedral, London, Ont., gave an inspiring address to the immense gathering in Victoria Park in the above city on Dominion Day. He said that he remembered the first confederation day, being a small boy at the time. Montreal was a city of 90,000, and Toronto ("I wish I had a Toronto audience here that I might remind that proud city of its small beginnings," said the Canon), was a small city of 30,000. As the Hebrews talked of "From Dan to Beersheba" so folks talked of "From Sarnia to Gaspe" in that day. The great Northwest was unknown; and British Columbia was just being talked of. The only Canadians at that day were the French, the rest were English, Scotch, Welsh and Irish. "Who is not proud to be called a Canadian to-day?" he cried—and his hearers applauded heartily. Pointing out that the fathers of confederation were to be thanked for the present Canadian spirit, he asserted that we do not think of Macdonald, Mackenzie or Cartier as Liberal or Conservative now, but as Canadians. Likewise would Laurier and Borden be known as Canadians and not as Liberals or Conservatives 50 years hence, when our descendants would assemble to do honour to the men who in hundreds of thousands had come forward and given their lives for Canada's freedom in her hour of need.

SYNOD OF THE DIOCESE OF RUPERT'S LAND.

(Continued from page 444.)

by Bishop Stringer, acting on behalf of the Archbishop, for work in his old diocese. Appointed to his former parish, he developed a congregation and work whose amazing story is without parallel in the history of the Church in Canada. By 1908 the congregation were compelled to pull down the original church, and on the site erect a building with treble its capacity and a Sunday School beneath, and immediately this was filled to the limit. The growth of all departments continued, and in 1913 another enlargement was absolutely necessary. A new site was purchased and the present church, with its seating capacity of 1,500 and magnificent Sunday School equipment, was erected. Even this is at times almost inadequate for the great crowds that attend both services and Sunday School. Some comparisons will illustrate the growth of this congregation. At the first celebration of Holy Communion ever held in the parish, and arranged by Mr. McElheran as a layman, about a dozen were present; on Easter of this year the number was about 1,000. At the first service the collection was about \$2; the congregation's receipts last year were about \$25,000. The first Sunday School organized by Mr. McElheran, and of which he was the superintendent, had 100 pupils; the average attendance at St. Matthew's in 1917 is over 1,100. No small part of the credit for the development of this work must be given to Mrs. McElheran, whose exceptional organizing ability has been of the greatest value to the parish and diocese. Mrs. McElheran, who was the

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**THE DIOCESE OF
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eldest daughter of the late J. H. Brock, founder and general manager of the Great-West Life, is endowed with a double share of her father's genius, and the Church has benefited thereby. For four years Canon McElheran has been Rural Dean of Winnipeg, and is a member of every important committee of the Synod and of the General and Provincial Synods. His leadership in all movements for social betterment in the city is eagerly sought, and when possible is willingly given. Over 600 men from his congregation have enlisted, and many chaplaincies have been offered him.

**FROM THE PRIMATE'S
 CHARGE.**

Reference was made to the return of the Very Rev. F. G. Coombes in restored health.

The General Synod is to meet in Winnipeg in September next year. A special meeting of the Provincial Synod of Rupert's Land will be called to consider the question of the Revised Prayer Book and to prepare a report on this subject for the General Synod.

The Primate will (D.V.) attend the Lambeth Conference in England in the spring of 1919.

The Conference for the formation of the General Synod and for the consolidation of the Church in Canada met in Winnipeg in 1890, and the second General Synod was held in that city in 1896.

An unusual number of adults have been confirmed during the past year, indicating "a deepening seriousness coming over our people."

St. John's College and School have contributed a large proportion of students and graduates to the service of the Empire. "According to information at present in our hands, 24 of our past and present students have given up their lives on the battlefield, and no fewer than 18 of them have added lustre to their alma mater by winning military decorations and distinctions."

Rupert's Land Ladies' College has been handed over to St. John's College and will henceforth be under its management and control.

The various English societies, S.P.G., C. & C.C.S., S.P.C.K. and C.M.S. have all continued their generous support despite the struggle in which the Motherland is engaged.

A SOCIAL SERVICE PAPER.

Presented to the Synod of Rupert's Land, June, 1917.

Your Grace, Clergy, and My Brethren of the Laity,—I shall endeavour in the following lines to convey to you a few thoughts which have come to me as regards our position in social service. I am not going to take up any of your time in explaining what social service means, as everybody knows that service means action—to do something, and in this case it is for society. Now, what can we do for society? Judging from what I see and what I read, I am quite sure that there is a great deal that can be done, and we as a body of men, working together and in unison with other bodies, and all working faithfully for the brotherhood of mankind, if this could be done, and, as I said before, done faithfully and not striving one with the other, I firmly believe that with prayer and perseverance there is nothing which we could not accomplish. You will ask what I mean when I say other bodies. I refer to other denominations, for, gentlemen, I am sorry to have to admit it, but as Churchmen (and I make the statement here that there is no

more staunch Anglican in Canada than myself) we have in the past been very slow to see the terrible evils which have been creeping in and undermining society until it has got to such a low ebb that really decent men shrink from it.

What was the first step taken which has been and is proved to be the greatest blessing that has happened to society since I can remember? The abolition of the bar, and, consequently, the doing away with the treating system. Was our beloved Church the first to move in this great reform? I think not, and I am very sorry to say that she is only lukewarm over it yet; but still we have to admit that it is going to be and is already proving itself one of the greatest blessings. I could cite a large number of instances to prove this, but will only mention two cases. The first one happened last winter, when I went to the Regina bonspiel, accompanied by three other men, who had always been accustomed to having a drink, especially when out on a trip of that kind. I can positively say that none of them tasted liquor, and when we returned home each one of them made the remark that it was the most enjoyable outing they had ever had.

Another man, a mechanic in our town, who was in the habit of going over to the hotel half a dozen times a day for a drink, now admits that he is much better without it, and declares that it is a great blessing to him. We have to thank other denominations for this great social reform, for if it had been left to us I am quite sure that we should still be living under that great curse. I always voted against the measure myself until the last time it came up. What caused me to change? The same thing that is changing everyone—the war, of course. God is speaking to us each day through the mouths of those awful cannons, the sinking of those great vessels and the shedding of the blood of our dearest and best, the starving millions of those conquered countries, humiliated to the last degree by being made to fight against their own loved ones. He has spoken to us before, quite recently, in earthquakes, volcanic eruptions, floods, tornadoes, destroyed fields of grain, but we were all too busy and too preoccupied to hear Him—too busy getting rich, too much absorbed in our own pleasures. There is no doubt that God has given to our generation the means whereby we can take the utmost pleasure out of life—and we are abusing those pleasures. I shall take but one instance, the motor cars, which, instead of taking their owners to God's House to worship Him for all His wonderful blessings, are much more often used in driving their souls to perdition. In our own town there are frequently as many as thirty or thirty-five cars to be seen on Saturday night, and most of their owners at the picture theatre, while at the several Church services on the following morning there are never more than three or four. These are strong statements, but nevertheless true.

Then this beautiful Canada of ours—truly, it is a veritable Canaan, flowing with milk and honey, but instead of being used as God intended it should be used, to make men's lives happy and to turn their hearts towards their Creator in thankfulness and praise, it has been the exploiting ground of unprincipled party politicians, and used principally for the purpose of building up huge combines, causing strife and dissatisfaction in every province of this fair Dominion. The Church has been too careless about these things.

We have stood by, allowing the small amount of religious training we had in our schools to be taken away from us, and, consequently, there are children growing up who never hear God's name mentioned except in a blasphemous manner. To

my mind, this is a most deplorable state of affairs.

Our theatres and picture shows are not censored half as closely as they ought to be, consequently they are most degrading to our young people; and, while our clergymen are working to educate our people along spiritual lines in their churches one day out of seven, the before-mentioned elements are working against them six days out of the seven to send their souls to hell.

Now, there must be some way out of this dilemma. If there isn't, let us make one. In speaking to one of our eminent clergy on this matter, he suggested a way which seems to me would work admirably. It is this: Let each denomination work along in their own separate way, spiritually, but have a federal council for Social Reform, where each denomination can be represented by our very ablest men, both clergy and laymen, and I think that a wonderful change could be made.

Scripture Gift Mission

"A Sailors' 'Trades Union' Secretary and the Word of God."

In these days of labour troubles and seething unrest in so many quarters, the following letter, written on board H.M.S. ".....," one of His Majesty's battleships, to the Secretary of the Scripture Gift Mission, will be read with interest. Names mentioned in the letter cannot, of course, be repeated:—

"I beg to inform you that I am in receipt of your kind letter and parcel of Testaments and Gospels, dated the 27th inst. I received them yesterday on the ship. It is most kind of you sending those Testaments, for which I strongly thank you. Some few months ago I received a parcel of woollen comforts, which contained a few Testaments. I beg to say that several men of this ship's company, on seeing those Testaments, asked for one. I could not issue one to all those who asked, but issued them with the comforts, so far as it would allow me. I then decided to write, asking if it was possible to obtain a few more of those little Testaments, so that I may be able to distribute them amongst my shipmates, who were in need of a Testament. I know you will be pleased to hear that I have distributed those Testaments and Gospels you sent me, to men who were in need of such. Perhaps it is best for me before I go any further, to introduce myself to you by letter. Before this great European War I occupied the office as a Trade Union official, and on the war being declared, it was my duty to prepare and to partake in the Great Fight, for the protection, and to maintain the Rights of Christianity, Civilization and Freedom, and I beg to tell you that I do not wish for this great struggle to cease until we have secured those ends. I have for over twenty years been ploughing the wild and treacherous oceans, and a few years before war I was elected as the Secretary to the men of my calling, Sailors and Firemen. I was their representative at the branch of the National Sailors' and Firemen's Union at I know our seafarers well, truer and better men you never wish to meet, especially when facing death on the high seas, peace time as in war time, they are splendid, and see no fear. I go amongst them in the forecastle, that being their living quarters in the British Merchant Tramp, and I go amongst them now, on the upper decks and mess decks of our British Fighting Machines, speaking to them on the Works of our Lord Jesus Christ, and the Labour Movement."

Any gifts for the furtherance of this work may be sent to the editor, or to Rev. W. H. Griffith Thomas, D.D., or Miss Dickson, 850 College Street, Toronto.

Downeaster
 Thoughts of an Eastern Churchman

HOW strange and humiliating this almost universal aversion to personal or domestic service, and the general contempt in which it is held. Instead of being, as it should be in the public estimation, the highest and most honourable form of work, it is generally regarded as the very lowest. People speak of it with scorn. But in a Christian age and country why should this be? Why should ministering to the physical needs of our fellow creatures be looked down upon as something derogatory to our manhood or womanhood? How contrary all this is to the spirit of Christ. "Behold," says the Master, "I am among you as He that serveth." But is it not only too true that the vast majority of people would sooner get their living by attending to the needs of the lower animals, than by ministering to those of their fellow men? They would sooner feed and wait upon cows and horses and pigs and sheep, than wait upon men and women. Whatever may be the cause of this and how much the "upper classes" are responsible for it, the unhappy fact remains that the service of man by man is, with very few exceptions, regarded as degrading, or at all events humiliating, or incompatible with dignity or independence of character. And yet, when rightly understood, it is one of the noblest of all occupations. In bygone days young noblemen and gentlemen's sons of the highest quality often entered the houses of great men as pages, in which capacity they performed all kinds of "menial" work. Noblemen themselves, great warriors and statesmen, often waited upon the King, and thought none the worse of themselves, or were thought any the worse of by others, for so doing. But we have changed all this now.

How dearly, fondly and faithfully a man loves himself, how tender and compassionate he is, how ready to make excuses, how forbearing and patient with his own shortcomings, how invincibly loyal, how ready to do battle for his own good name, how ingenious and fertile in excuses for his own shortcomings, how convinced that if he only had a fair chance he could make good, how clever in explaining away his failures, how ready to forgive himself and to start afresh, how convinced that he is all right at bottom, and at bottom just as good, nay, just a little better than the other fellow. Now this is the way your mother loves you. She loves you just as you love yourself, and she can no more help loving you in that way than you can help loving yourself, and no human being can argue her out of it.

The present war has dominated everyone who has taken part in it, however eminent. There is no outstanding figure to-day. For a while, at first, some great figure emerged, and seemed to become the central personality, but the situation was too stupendously overpoweringly big for any one man, however big himself, to control. No Julius Caesar, Alexander, or Napoleon could have dominated it. Everyone of the foremost actors therein, have found themselves, after a short time, reduced to the common level—Joffre, Lloyd George, the Grand Duke Nicholas, the Kaiser, and Kitchener was getting there. This war is the biggest thing ever undertaken by the human race, and to God Himself alone belongs its final settlement.

The Rev. John Orr, B.D., until lately the Rector of St. John's, Sligo, and more recently Incumbent of Tuam, Ireland, has been appointed Dean of Tuam.

Correspondence

ACKNOWLEDGMENT.

Scripture Gift Mission.

A Widow, Napinka, Man. \$1.00

MISSIONARY WANTED.

Sir,—May I ask the clergy to recommend a good layman, with missionary spirit, as assistant in an Indian school? He must understand gardening, care of stock, and gasoline engine, and be able to oversee Indian lads, who would work under him. A returned veteran unable for hard farm work might suit us if capable of taking charge of all outside work. My only male help is leaving me July 28th.

J. W. Tims,
Archdeacon.

Calgary, Alta.

A CORRECTION.

Sir,—The statement that the Primate made arrangements for a lady "to speak at his church," has been credited to me in one of the daily papers. May I ask you to give me space to correct this report, which was founded on a conversation over the telephone and is not quite accurate?

I did not state that the Primate had made the arrangement referred to, or was in any way responsible for it. I believe he was out of the city at the time. I regret very much if I have inadvertently given rise to a report which is not true.

May I ask you to be so kind as to give this correction publicity in your paper?

Adelaide M. Plumptre.

DISCUSSION OF PRESENT-DAY QUESTIONS.

Sir,—In reply to "Central Canadian's" request that I would tell your readers whether I had in mind such topics as he treats of in your issue of June 28th, when I wrote you some time ago, I may say that "Central Canadian" touches upon one group of several questions which, in my judgment, should be far more fully discussed than they are, and in the freest and fullest possible fashion. No doubt, social questions are, from the practical point of view, of the utmost importance, and "Central Canadian" does well to call attention to some of the exceedingly difficult problems in the world of business and the world of capital and labour. But it was my hope that a discussion might be started in your columns upon a wider range of topics. Any of the English Church papers give examples of interesting and valuable correspondence on a multitude of pressing problems. I confess that the prominence of the subject of "Reservation" in some of those papers is depressing. The war has sufficiently shown how little importance it possesses for the soldier, and the soldier of to-day is the "man on the street" of yesterday.

There are at least four classes of subjects which are being largely discussed apparently everywhere except where we should naturally expect to find them, viz., the Church press. These may be classified as (1) Theological, and especially the subject of the relation of Modern Thought to ancient statements of Doctrine, or, in one word, if you will, Modernism. Of the four, this is, perhaps, the least

suitable to the pages of a weekly Church paper for the home. Unfortunately, we have in Canada no monthly or quarterly magazine, the fitting place for theological expositions.

Then (2) there are questions connected with the services of the Church. Very many of our most thoughtful Chaplains at the front emphasize the need for greater elasticity and freedom in our services. At present there is much in them which is quite unintelligible to a very large proportion of men who should be in our churches. Yet we go on, year in and year out, with our Morning Service and its almost duplicate, Evening Service. "The Sabbath was made for man, and not man for the Sabbath," said our Lord. We appear to reverse the splendid principle involved in these words, and to say, in effect, "Man was made for the Morning and Evening Service, and not the Morning and Evening Service for man." My suggestion, simply offered as a basis of discussion, is that whilst the Morning Service should remain as it is, a large measure of liberty should be given in the matter of the Evening Service.

(3) The third class of subjects that might be discussed with advantage is that of ecclesiastical subjects, such as Church Unity. There is something ominous in the apparent fear of touching upon this subject. It is one of pressing importance and of deepest interest. The secular press in Montreal, even in these war times, recently gave columns to its discussion in the recent Presbyterian Assembly, and the Press knows very well "what the people want." Why this fear? Is it because our differences are so great that we cannot venture even to speak of them? Is the fear that a great division of opinion should be revealed between the majority of the laity and the majority of the clergy? If such a difference exists, is there really any good reason for suppressing it? Is it really wisdom or is it fear that dictates a policy of silence in respect of these great matters?

(4) The fourth class of questions may be grouped under the general heading of Social Problems. These, one is glad to observe, are not "taboo," and call for no especial comment at present.

Many years ago, when that faithful missionary, Rev. C. H. Shortt, and I were younger men, the subject of Church journalism was sometimes a subject of discussion between us, and exercised, I know, much of his thought. I remember his suggesting (it was a time when party feeling ran higher than at present) a paper without editorials, but with signed ar-

cles, and where the subject was more or less controversial, that two writers of differing views should be invited to contribute an article. In the present juncture is there not much to be said for a series of signed articles upon these four classes of Church problems? They would, no doubt, arouse a considerable correspondence, but with your admirable rule, Mr. Editor, of rigorously excluding personalities and angry attacks, it ought to be possible to induce our leading Churchmen to write both articles and letters, as is the case in England. Readers of any of the Church papers published there must observe that leading students, preachers and practical men frequently contribute letters, so that the most interesting and perhaps important reading in these journals is to be found in the correspondence columns.

H. Symonds.

Christ Church Cathedral,
Montreal.

THE DOMINION.

Sir,—This morning, in a village down by the sea, the superintendent of our Sunday School told the children the following story, first having asked those present to tell her what special occasion we were commemorating to-day. When one of the older boys replied, "The Confederation of Canada," she asked, "Can any of you tell me how we came to get the name or title of 'The Dominion of Canada'?" This question was received in silence, and then she told the beautiful story referred to above, which deserves to be widely known.

A number of leading statesmen who had been instrumental in bringing about the union of the provinces from east to west, so long contemplated met one day to discuss the important question of the name by which the young nation should be known, when one of those present, well known at the time for his earnest piety and consistency, remarked: "I was reading this morning of One Who is to have 'dominion from sea to sea, and from the river unto the ends of the earth,' and I should like to suggest the name of the Dominion of Canada." The suggestion was adopted, and this is said to be the origin of the name so dear to all Canadians. Our superintendent then went on to impress the lesson that "Righteousness exalteth a nation," telling them that every one of them present this morning had promised three things at their baptism, asking them to tell her what those promises were. To the

writer's surprise, the young grandson of that wise and loyal statesman already alluded to, together with several other boys and girls, but he, the youngest among them, was heard distinctly responding, "That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; secondly, that I should believe all the Articles of the Christian Faith; and thirdly, that I should keep God's holy will and commandments and walk in the same all the days of my life." The superintendent then told them if they would only remember and keep these promises all their lives, they would be sure to receive God's blessing. They would grow up as useful and honourable citizens in this great Dominion, men and women, and be, indeed, "members of Christ, children of God, and inheritors of the Kingdom of Heaven." The school session was then opened by singing the National Anthem, not omitting the last verse, as is too frequently the case.

Our loved Dominion bless with peace and happiness

From shore to shore,
And let our Empire be, united, loyal, free,

True to herself and Thee,
Forevermore.

A. D.

TORONTO HOSPITAL FOR CONSUMPTIVES, MOUNT DENNIS.

Sir,—May I have the privilege of bringing before the readers of your paper a few items concerning the work at the present time and in the future at the Weston Sanatorium?

First, we would mention that one-third of the patients belong to the Anglican Church, and are looked after and cared for by the Chaplain, the Rev. C. Spencer, who, we very much regret to say, is leaving shortly to take up duties elsewhere. He has done splendid and valuable work during his short time with us, and we wish him every blessing and success in his new sphere of labour. The Rev. Canon Daniel will be his successor, and we offer him a very hearty welcome.

Secondly, we wish to express our most grateful thanks to the Rev. P. J. Dykes for the presentation of a Communion set for use in the wards. It was greatly needed, as, at the celebration on Sundays, we have the pleasure of the nurses attending, and two sets of Communion vessels are necessary.

The chief object of our letter is to bring before the public a few of the needs of the Sanatorium, and also to suggest some comforts that would be highly appreciated. For instance, many of the children have no opportunity of getting any pleasures outside the institution, and for that reason an occasional outing, such as an hour or two's automobile ride, would give them great enjoyment. Then, gifts of fruit or boxes of confectionery, books or games can be used, and would always be acceptable. Amongst the adult patients there are many who come from city parishes, and these, not having any or many visitors, would be cheered and comforted by seeing a visitor from their own parish or community.

It may not be known by many of our Church people that we have a hall suitable for concerts and entertainments, and few things would relieve the monotony of life or give the patients more pleasure than something in the way of an hour or two of such evening amusement. Occasions also arise when a gift of some kind for the better equipment of our services would be both useful and welcome, and in regard to such dona-

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Thus the Word is being spread, and we ask the earnest prayers of the Lord's people that Isaiah iv. II. may be fulfilled.

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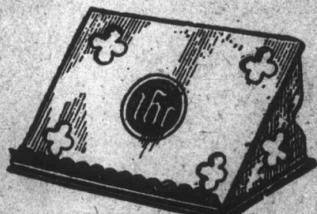
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tions information would be given at any time by Archdeacon Ingles or the Chaplain in charge, the Rev. Canon Daniel. Mention should also be made of the fact that there is here now a company of Boy Scouts (patients), which has been organized by and is under the training of a member of St. Thomas' Church, who is one of the patients, and which reflects much credit upon his self-denying efforts.

Please excuse my using such a large space in your paper, but one cannot help feeling that with a little help great and earnest work can be done, both spiritually and physically.
 Sister.

A Kashmiri Dinner Party (ISLAMABAD.)

Rev. D. M. ROSE.

A NEAR neighbour, head chup-rassi to the Wazir, had two weddings in his family, and asked two missionaries (ladies) to attend the function. As it was found that the bride and groom were in different rooms, and that matters were complicated, also that the daughter's ceremony was on Sunday night, it was not possible to attend the weddings, but they agreed to go as honoured guests to the feast. The elder sister of the bride went on the Friday morning to beg the presence of the two ladies that evening and of five of their hospital women servants. Her costume was very gorgeous. She wore bright pink silk, with the yellow selvages left on and showing down the seams, also a great amount of jewellery. As a compliment, the ladies wore their brightest blouses, with brooches, bangles, buckles and lockets. The compliment was appreciated, as they were praised and told they were well dressed!

Shortly before seven, the appointed hour, a servant called over the wall to borrow spoons, but spoons, forks and plates were already going over in charge of the manservant who waited on the ladies. On arrival, the guests were taken up a broad ladder into what was usually the unmarried men's quarters, where they were received by the daughter who had invited them. Here a white cloth was spread on the floor and another was spread on a small square table, on which were placed the guests' table furniture! There were also two chairs, on which they were asked to sit. Another sister brought in the sister-in-law, the bride of the night before, who had been carried over to her husband's house that morning. They were also dressed in brilliant garments, with much jewellery, the bride wearing a yellow silk veil. While talking, the ladies' man arrived with a tray laden with plates of food for them, and a male relation came to ask if the ladies of the house should retire, but being asked to remain by the visitors, they hid their faces whilst the dishes were brought in and placed on the table. Then a large tray was placed on the floor. The two other sisters joined the party, and all, having had water poured over their hands, sat around the tray and made a hearty meal. It may be interesting to learn the menu! First, there was a large plate of boiled rice, three plates of mutton, cooked in different ways, to be eaten with the rice. There were mince and a kind of thin sausage made from minced meat. All was very nice. The last dish was much-sweetened rice, to which raisins and slices of coconut were added. When the dinner was finished and all the food removed, other women and girls came in, together with the servants from the hospital. They had been eating in another room. All sat and talked

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KEEPING LIFE SPIRITUAL.

"Prone to wander, Lord I feel it,
 Prone to leave the God I love."

Who is there but has sung the lines of this well-known hymn, deeply conscious of the tragic truth it presents? A "proneness to wander" is sadly evident in human life. The spiritual content is too often lost and material interests encompass the thought, the will and the affection of the soul. Men do lose their vision of God and their grip upon the higher realities of life.

They lose it not because they must, for many have lived for years in the sweetest communion and fellowship with their Lord. But they have permitted the cares and the temptations of life to obscure their vision of God and draw their thoughts away from the higher realities. They have allowed their efforts to be too much or alto-

gether for some time till the lengthy adieux had to be made. The hospital servants sat down in front of the bride, carefully examining the clothing and jewellery, which made the ladies fear that they had been remiss in their attentions. As it was their first dinner party of the kind, they had protected themselves from criticism at the beginning by explaining their want of knowledge of etiquette. It was discovered later that they should have pressed a money gift into the bride's hand, which omission was gracefully made up. Two of the sisters had been nursed in the hospital last summer through trying attacks of enteric. The bride-sister never appeared, and though the ladies asked more than once for her, they were told she was too dirty to be seen—she would be ashamed. According to custom, a servant fetched the guests to the feast, whilst the bridegroom escorted them home.

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gether centered upon the pleasures and treasures of the material world, only to find that their souls have not found the satisfaction they craved. How true are the words of Charles M. Schwab recently spoken: "Oh, the weariness of wealth! One soon tires of private cars and private yachts, and of having everything that heart might wish!"

But he whose chief pursuit is the serving of God, the cultivation of His fellowship, the striving after the highest ideals of life, never utters such a sentiment as to his possessions. He finds life growing sweeter and hope shines with brighter glow. "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day."

Our lives should be kept spiritual at all hazards and at any cost. No compensation is great enough to repay one who fails so to do. We say that not merely with reference to the future life, but as well to this. Oh, the joy and happiness and gladness and sweet satisfaction that comes to the person who abides in the secret of His presence and under the shelter of His wing!

Does it cost? Indeed it does. All good things do. But they are worth it. And of nothing is it more true than this. It will require a sharp and complete break with all sin and the diligent employment of every means of grace. But out of it comes soul rest and unbroken peace.—The "Evangelical Messenger."

Could Not Lift Stick of Wood

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

Benton, N.B., July 12th.—A great many people suffer the results of deranged kidneys and do not understand the cause of trouble or the way to obtain cure. The writer of this letter suffered excruciating pains in the back and in vain his physician tried to cure him. For some reason or other his medicines did not have the desired effect.

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

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

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c a box, 5 for \$1.00, at all dealers, or Edmanson, Bates & Co., Limited, Toronto.

ROSE ISLAND

By Lilian Leveridge

CHAPTER IV. (Continued.)

"Oh, Brownie! It wasn't King Solomon," June corrected. It was—how do you say that name, Aunt Hilda?"

"It doesn't matter," Hilda answered. "You hurry and get your own wet clothes off, Miss —"

"Oh, did you forget my name, Aunt Hilda? How funny! It's June. Mother called me that because—"

"Never mind why just now. I'll have you sick on my hands if you don't get into something dry. Where's your things?"

"They're the other side of the lake."

"Well, you'll just have to go to bed, too, then."

"Oh, dear! Couldn't you lend me a dress?"

A ghost of a smile flickered for an instant over Hilda's sober features as she took from its peg a full black skirt and a basque made in a style of two decades ago. "You can put this on if you like," she said. "Then you must take a good drink of ginger tea."

"Thank you, Aunt Hilda. You're a dear!" cried June, hastily unbuttoning her dress; and her aunt's expression of amused surprise was quite lost on her.

Hilda was stirring a second cup of ginger tea, when, shame-faced and apologetic, Robin entered the kitchen.

"Well, here you are at last," she said, frigidly. "It's about time you gave an account of yourself. Where's that telegram? And what do you mean—"

The torrent was cut short as a grotesque little figure in a voluminous black dress, looped up with safety pins, glided with noiseless feet across the floor. She went straight up to the boy, and, regardless of his soiled and drenched clothing, wound her arms tightly around his neck. Her fair, cool cheek touched his own, to which a sudden flame had leaped; her floating golden hair, caught by a passing breeze, blew across his eyes.

"O Robin!" she cried, her voice vibrating with sweet music, "You saved my dear Brownie, my darling little son, from being drowned to death in that awful cold water, and I never thanked you. You were a really, truly prince, and your princess is going to love you for ever and ever."

Then, flashing one look of proud defiance to Aunt Hilda, Robin clasped his grimy hands behind the golden head and returned the first kiss that the years had brought him since his baby days.

The sublime moment was quickly past. June turned toward the grim spinster with her own little, merry laugh. "Your dress fits me just lovely, Aunt Hilda," she said.

For a second time that day Hilda smiled. Then in a moment, as if ashamed of her unbecoming levity, she said sharply to Robin, "You'd better find that telegram."

When Robin produced it she took it and read it without comment; and that was the sum total of Aunt Hilda's much-dreaded wrath. With silent wonder and infinite relief, Robin realized that the very simplicity and lovingness of the little strangers was proving their own strong shield of defence. There was as yet no occasion for the newly-titled prince to fight. With a lighter heart than he had carried up from the landing he went down again to row the boat over the lake and bring the children's things across. This done, Hilda, without a word of protest, helped him to carry the trunk up to the house.

Very soon June and Brownie were once more arrayed in their own

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clothes. During the process June's high spirits seemed to be ebbing, and she lay down, limp and pale and quiet, upon the sofa in the big room. Brownie sat on a chair by the window, also very quiet. Hilda went on with her embroidery.

At last Brownie asked very gravely, "Aunt Hilda, was Rose Island ever a cannibal island?"

"Why, no, of course not," she replied.

"I b'lieve it soon will be," he predicted.

"What a queer idea! What makes you think so?"

"Cause I'll be a cannibal in six more minutes. I b'lieve I could eat you, Aunt Hilda, if you was boiled nice and tender. But you aren't very fat, are you?"

"Brownie, you terrible child!" cried June. "Don't mind him, Aunt Hilda."

Hilda sat up straight with a startled look on her lean face. "Are you hungry?" she asked.

"You might use me for a drum, Aunt Hilda; I'm so hollow," he rejoined. And June hastened to explain that they had eaten their lunch as soon as they got on the train early

that morning, and hadn't swallowed a bite since.

Before the sentence was finished, Hilda was making a bee-line for the pantry, whence she speedily returned with two huge slices of cake. "There," she said, "maybe that'll help to fill in the hollers till I cook up somethin' more substantial."

With long sighs of satisfaction the children applied themselves to the congenial task of "filling in the hollers."

CHAPTER V.

The Princess Tells a Story.

"Dreams, books, are each a world; and books, we know, are a substantial world both pure and good; Round these, with tendrils strong as flesh and blood, Our pastime and our happiness will grow. There I find personal themes, a plenteous store, Matter wherein right valuable I am; To which I listen with a ready ear."

"BROWNIE, Brownie! Do come and look out of the window. Did you ever see anything so lovely?"

Brownie responded promptly to the summons and joined his sister by the

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open window. "It's just like we was real fairies in a fairy tale," was his comment. "I wonder if there's any mermaids here, June."

"It seems as if there might be, doesn't it?" June responded.

Hand in hand they stood for several minutes, the light of the sunset and the light of their own innocent happiness mingling in their faces. To June, whose spirit responded to the lightest touch of beauty in any form, and who, with open-hearted welcome, met happiness half-way, this seemed like a beautiful dream, or a chapter from some delightful new story book, or a poem visualized. The last beam of sunshine had faded from the hills, and now the mellow afterglow flooded earth and sky and water with rosy radiance. Instead of the restless roar of city traffic, to which the children's ears had been so long accustomed, here came only the warbled evensong of the birds. As June listened and looked, a sweet seriousness stole into her eyes. "Aunt Hilda," she said to Miss Sutherland, who had just entered the room with a worried look on her face, "Doesn't this seem to you like going to church in Heaven?"

"No, I can't say as it does," her aunt replied shortly, while her features stiffened forbiddingly. "I never went to church in Heaven, so I don't know what it's like."

"I think it's something like this," June went on. "The light comes in so soft and pretty through the big church windows, but God's roof is all windows, and it's ever so much prettier. I wonder what hymn the birds are singing if we could understand the words. Maybe it's 'Now the day is over.' Don't you like that hymn, Aunt Hilda? I believe I like it best."

"I never heard it as I know of." "Haven't you? Oh! Brownie wants me to sing him that nearly every night before he goes to sleep. Aren't you getting sleepy, Brownie?"

"Not yet. I'd like you to tell me a story, June."

"All right, only you must get into your nightie first."

A few minutes later the brown head and the golden nestled side by side in the big arm chair. June's arm was thrown caressingly around her little brother. "What story would you like, little son?" she asked.

"Tell me about the mermaid. I believe there's mermaids in this lake. Do you know if there is, Robin?"

"What's a mermaid?" Robin asked from his seat in the doorway. "Is it a kind of fish? There's perch and sunfish and minnows and a few mud-cats in our lake, but I never heard of them kind."

"O Robin! Don't you really know what mermaids are?" Brownie asked. He had not seen the twinkle of fun in Robin's eyes. "Why, they're only half fish, and the other half—the top half—is just like people. The girls have got awful nice hair. I guess it's something like June's, only longer; and they don't tie it with a blue ribbon like she does. Do they, June?"

"No," June answered. "They leave it loose all the time, and often they come up out of the sea and sit on a rock and comb it. They're awful proud of their hair."

"What nonsense!" interrupted Hilda. "Is that the kind of stuff they teach you in the city?"

June laughed merrily. "Of course we know there aren't really any mermaids, nor fairies either; but it's nice to imagine there are. There's such lovely stories about them."

"I know there's mermaids in this lake, June," declared Brownie. "I'm goin' to watch for 'em every day. But hurry up and begin the story."

"All right, little son. When you see a mermaid, you come right straight and tell me."

(To be Continued.)

Government Food Control

You Can Co-operate with the Food Controller by Demanding the Whole Wheat in All Breadstuffs

In the present crisis of course some kind of government regulation of food supply and food distribution is necessary if we are to get the full benefit of all our resources and be protected from abnormal prices that will be forced upon us by speculators.

Our government will no doubt follow the action of England and France in standardizing wheat flour. In the meantime, however, every housekeeper should demand whole wheat flour for all breadstuffs.

It is claimed that "the present milling percentage reached in producing patent flour does not exceed 75 per cent. of the grain." In other words, millions of bushels of wheat will be wasted in the milling of white flour unless the government intervenes. This means that one-quarter of the crop containing the richest nutritive elements in the whole wheat grain will be sold as "feed" for cattle, hogs and poultry.

Our forefathers ate whole wheat bread for two centuries and a half, and they waxed hale, strong and hearty. While there is some question as to the ability of the housekeeper to get any real whole wheat flour in this country, there is no question about shredded wheat biscuit, which may be obtained at any grocery store and which is 100 per cent. whole wheat grain. It not only contains the entire wheat grain, but it is prepared in a digestible form, being thoroughly steam-cooked, drawn out into filmy, porous shreds and then twice baked in coal ovens. In this process the outer bran coat, which is so useful in keeping the bowels healthy and active, is retained—in fact, shredded wheat biscuit contains every particle of the whole wheat grain. It contains more real, body-building nutriment, pound for pound, than meat, eggs, or potatoes, and costs much less. Two or three of these crisp little loaves of baked whole wheat with milk, sliced bananas, or other fruit make a nourishing, strengthening meal at a cost of six or seven cents.

The whole wheat grain is the one perfect food for human beings. No other cereal compares to it in nutritive value or adaptability to the human stomach. It is man's staff of life. If you eat breakfast cereals or breadstuffs of any kind you should insist upon having the whole wheat grain prepared in a digestible form.

Boys and Girls

IN THE MORNING.

Estelle T. Oltrogge.

Little lamb at nightfall sate within the fold,
Snuggle close to mother from the rain and cold,
She will keep you resting in your lowly home,
In the morning on the hillside you with her may roam.

Little tired birdie, fly home to your nest,
'Neath your mother's feathers you may safely rest,
Never foe can touch you while beneath her wing,
Early in the morning you'll begin to sing.

Little tiny baby, close your eyes in sleep,
See the sun is setting, stars begin to peep,
"Through the long night watches" angels guard your sleep
Till sunshine in the morning through the trees shall creep.

Earth's sad, weary pilgrim, let your wand'rings cease,
Rest shall come at nightfall: fold your hands in peace,
Though you've fought life's battles, passed beneath the rod,
The sunlight in the morning shall flood the "hills of God."

—"The Southern Churchman."

Dear Cousins,—I have just a few more days now by my lake—the day you read this letter I shall be in the city again, but only for a day or two while I look over your answers to competitions and do one or two more things like that. Then I really am off to the farm, and I shall not be able to fix up any more competitions till September, though, as I told you before, I shall write to you every week, and I hope you'll write to me.

I don't like hot weather, do you? And it is hot here; so still that for two days there hasn't been enough wind to ruffle the lake except in patches: it looks perfectly lovely, and there is a white line round all the islands in the distance where the water is just like glass. I think the evenings are the best though, because it's cooler, and one never gets tired of watching the sunsets. They are all beautiful, and all different, and the colours stay so long in the sky after the sun has actually disappeared that it is 9 o'clock and later before we need go in. And then there has been a full moon this week, and some people have been going out in canoes and just drifting about in the path of the moonlight, content to stay and take in all the beauty they can.

That is why I like being here. I feel as if I am taking in a whole great store of beautiful sights and sounds that are going to last me all through next year in the city, so that when I feel tired of smoke and street-cars and chimneys and bricks and things, I can shut my eyes and pretend I see the lake shore again, fringed with birches and little low bushes where the chipmunks and squirrels dart in and out, and all kinds of birds are singing. I hope that's what you're going to do, too, this summer. Lay up the biggest stock you can of fun and sunshine and—well, I'll have to call it "open-airiness," I can't find another word—so that through the coming year it will be a help and a rest on your tired days. Besides, the more sunshine there is in you, the more it will come out, and its splendid to think we can



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really live the beauty of the woods and the water so that other people can get a reflection of it from our bright faces and our actions, don't you think so?

Well, again I have to hurry because of this dreadfully early post here. It's awful, isn't it?

Your affectionate Cousin,
Mike.

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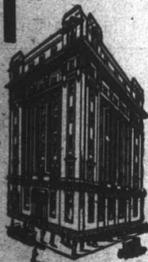
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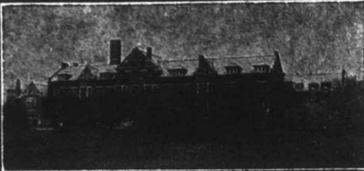


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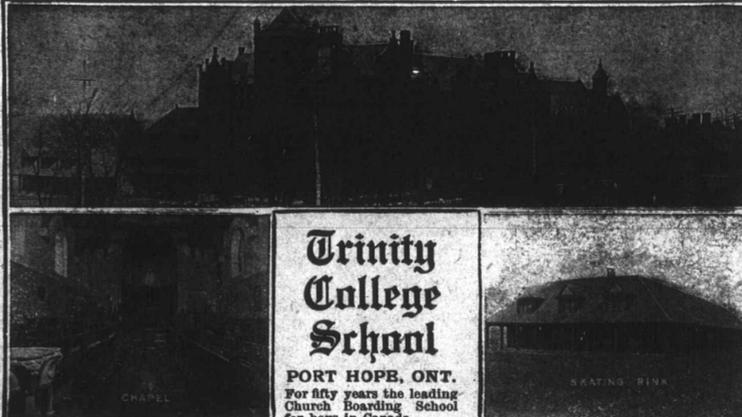
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