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Personal & General

Bishop Courtney, of New York, and his daughter, Miss Courtney, spent last week-end at The Selby in Toronto. * * * *

The Rev. Prebendary Swayne (Oxon.), Vicar of St. Peter's, Cranley Gardens, London, Eng., has been appointed Dean of Manchester, in succession to Bishop Welldon. * * * *

The Rev. J. W. Hodgins, formerly Rector of St. James' Church, Stratford, Ont. (diocese of Huron), died on Monday last. Mr. Hodgins has been in ill health for some time and retired from active work last year. * * * *

The Rev. Dr. Seager, the Rector of St. Matthew's, Toronto, and Mrs. Seager, are leaving Toronto very shortly for their summer vacation, which they are proposing to spend at Goderich. * * * *

The Rev. C. E. Whittaker was inducted as Rector of Whitehorse, Y.T., by the Bishop of the Yukon, Right Rev. I. O. Stringer, on June 9th. Mr. Whittaker reports that he and Mrs. Whittaker and family were well at time of writing. * * * *

Major the Rev. T. G. Wallace, Chaplain of the Canadian Engineers and Rector of St. Stephen's Church, Toronto, reached that city on Sunday last from Calgary, where he has been for the past two months. Though he left in the evening for the East, he took the evening service at his own church. * * * *

It has just been announced that the Rev. F. J. Sawers, Rector of Cobourg, Ont., is to leave shortly for overseas as Chaplain. It is stated that the Rev. Canon Cornish, of the diocese of Qu'Appelle, who supplied for Canon Davidson, of Peterborough, during his absence overseas, will look after Mr. Sawers' parish work. * * * *

There are at the present time 1,374 missionaries on the list of the S.P.G. Of ordained men, there are 988, of whom 306 are non-European. Laymen number 30 and women workers 356. There are also in the various Missions 3,000 lay teachers, 3,200 students in the society's colleges and about 67,000 children in the Mission schools in Asia and Africa. * * * *

Lieut. Fred. G. Strawson, brother of Mrs. R. W. E. Greene; the wife of the Rev. Canon Greene, has been decorated with the Croix de Guerre and Gold Star for conspicuous bravery in the field, and in addition thereto he was personally thanked and congratulated by General Foch, the Commander-in-Chief of the allied armies. * * * *

It is both interesting and encouraging to know that the amount contributed last year by the men of the British army in support of foreign missions shows an increase on that of former years. From April, 1917, to April, 1918, the total contributed through the Army Missionary Association is no less than £4,000, of which over £1,300 was contributed to the S.P.G. * * * *

A 2,000-pound bell, manufactured by the Meneely Bell Co., Troy, N.Y., was recently installed in St. Paul's Chapel, Columbia University, New York City. It was formally presented by President Butler on June 5th, and bears the following inscription: "To ring out through the ages for Truth, Justice and Liberty. Presented to Columbia University by the Class of 1893, School of Arts, Columbia College, on its twenty-fifth anniversary, June 5th, 1918." * * * *

The trustees of Oxford University have decided to postpone all further election to scholarships. This will not, however, interfere with the holding of the qualifying examination in the United States or in colonies where qualification is not obtained through affiliation of local universities with the University of Oxford. For 1917-18, there are at present eight Rhodes scholars in residence—six Colonial and two Americans. Cancelled German Rhodes scholarships have been allotted, one to the Transvaal, one to the Orange Free State, one to Alberta and Saskatchewan, and one to Kimberley and Port Elizabeth alternately. * * * *

Dr. R. J. Crosthwaite, Bishop-Suffragan of Beverley, who has assisted four Archbishops of York—Thomson, Magee, MacLagan and Lang—entered the thirtieth year of his episcopate recently, having been consecrated in York Minister on St. Barnabas' Day, 1889, by Archbishop Thomson. He is the senior Suffragan-Bishop still "in harness," and recently received many congratulations on attaining his eightieth birthday. Three Bishops consecrated in 1889, and still at the same post, have recently entered their thirtieth year of service—Dr. Jayne, of Chester; Dr. Edwards, of St. Asaph, and now Dr. Crosthwaite, Suffragan of Beverley. * * * *

Upon recommendation from General Foch, Premier Clemenceau has decorated Miss Fraser, an English ambulance driver with the Cross of the Legion of Honour and the War Cross. The citation reads: "Charged with the transport of wounded men on a recent night under heavy bombardment, she received two serious wounds from a torpedo which destroyed her ambulance. She had the superb courage to reach the hospital, 200 feet away, on foot, to inform the doctor of the plight of the wounded men. She then fell unconscious. When transported to the hospital for an operation she insisted that her wounds should not be treated before the doctors had attended to the injured men for whom she was responsible." * * * *

A public announcement has just been made of the fact that the marriage is going to take place (D.V.) to-day (August 1st) at Estespark, Col., of Miss Mary Louise Danforth, the daughter of Mrs. J. Howard Danforth, of Cleveland, Ohio, to Major Peregrine Acland, M.C., of the 15th Battalion, 48th Highlanders, Toronto. Major Acland is the son of Mr. and Mrs. F. A. Acland, of Ottawa. Mr. F. A. Acland is the Deputy Minister of Labour. Major Acland went overseas with the first contingent, and has spent about eighteen months over in Europe, most of the time on the western front. We beg to extend our very hearty congratulations to Major Acland, and to express to him the wish that he may be spared to see very many happy returns of his wedding day. * * * *

The invaluable war-work of the Church Army's Recreation Centres has been officially recognized by the conferring of the Orders of Commander of the British Empire upon the Chief Commissioner for the Church Army Recreation Centres in France, Mr. Charles Irvine Johnson; of Officer of the British Empire upon the Assistant Commissioner of the Church Army Recreation Centres in France, Mr. F. Hird; and the returned Commissioner for these Centres in the Fourth Army area, Mr. F. M. Elgood, who is now employed in the home organization of this Recreation work, as a member of the Church Army Executive; and of Member of the British Empire upon Mr. T. Howlett, the Chief Organizer of the Huts Stores Department at the Church Army Headquarters. * * * *

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Canadian Churchman

Toronto, August 1st, 1918.

The Christian Year

The Eleventh Sunday After Trinity,
August 11th, 1918.

The power of God is one of His most obvious attributes. It is witnessed to by the power we observe in the "forces of nature." "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Romans 1:20. More wonderful still is the love of God. We hear so much of the "love of God" and "the Fatherhood of God" that we take for granted this is an obvious truth. Nature and human nature do not always appear to speak of God as love. Many cruel sights and happenings make some wonder what the heart of God is like. How do you know that God is love? Only insofar as you believe in Our Lord Jesus Christ? The New Testament writers do not say much of the Power of God. They take it for granted that men easily believe this, but they are at great pains to prove the love of God—that the heart of the Eternal is most wonderfully kind, e.g., "God so loved the world," etc.—St. Paul. "God commendeth His own love towards us, in that while we were yet sinners Christ died for us."—St. John. "In this was manifest the love of God towards us, because God sent His only Begotten Son into the world. . . . Herein is love, not that we loved God but that He loved us and gave His Son to be the propitiation for our sins." "We love Him because He first loved us." "God is power, God is love."

God's power is shown chiefly in His love. To make and uphold the universe is a great thing, but greater than this is ever to show "mercy and pity." Only one who is supreme can show mercy. A judge can only pronounce sentence in accordance with the law and the evidence presented. He cannot stay the operation of the law. God is the source of all just laws. His is above all laws, which are but the expression of His supreme will. He can stay the operation of His laws by the operation of His law of love and mercy. He does show mercy and pity. He exercises in love the prerogative of the Supreme One. The mercy and pity of God show His power and greatness. It is not an easy thing to forgive a real wrong done; if it were we would see silly quarrels in family, church and social life healed more quickly than we do. Only the great and strong characters can really forgive. God fully and freely forgives us, who wrong Him by our sins, and so "declares His power." God's ready forgiveness of the sinner is not His indifference to sin but the greatness of His power and love. "There is mercy with Thee: therefore shalt Thou be feared." God is merciful and pitiful—more than this, He has a future inheritance for His faithful sons and servants, "heavenly treasure," "good things." These are His gifts to the obedience of love. Because he believes in this love of God a Christian tries to answer it by a life of obedience to His commandments. To help him to this and to its reward the Christian needs the grace of God.

In the Epistle we see St. Paul's appreciation of God's mercy and pity ("Christ died for our sins") and his acknowledgment of the power of God's grace in his own life to make him an effective worker for God.

(Continued on page 491.)

Editorial

THE OFFICE OF PRIMATE.

The Church of England in Canada has at present four Ecclesiastical Provinces—Canada, Ontario, Rupertsland and British Columbia. Over each of these a Metropolitan presides, the four being Archbishops Worrell, Thorneloe, Matheson and DuVernet. Of these four, the Metropolitan of Rupertsland also holds the office of Primate of All Canada. This means that the Primate has the care of a diocese, the diocese of Rupertsland, which is almost coterminous with the old province of Manitoba. He has also oversight of an Ecclesiastical Province which includes ten dioceses extending from Labrador on the east to the Rocky Mountains and Alaska on the west, and from the International Boundary and the Height of Land on the south to the North Pole on the north. In addition to all this he has the oversight of "all the churches," i.e., he is the accredited representative of the whole Anglican Communion in Canada. One might add to this, if it is not already more than enough, that the present Primate is Warden of a College and has certain University duties.

The Bishop of Montreal drew attention to this almost intolerable situation a few years ago, but nothing apparently came of it. The rapid increase in the number of Dominion-wide organizations under the General Synod, the development of missionary work overseas, the great immigration and missionary problems within the Dominion, the steadily increasing need of keeping in close touch with the Anglican Communion throughout the world, all combine to lay a tremendous burden of responsibility and work upon the one who holds the office of Primate. And yet no provision is made, apart from that from the diocese of Rupertsland, for any assistance, episcopal, clerical or otherwise, by the whole Canadian Church is recognized by all and yet we are allowing him to shorten his term of usefulness and handicapping him in his efforts to perform all his duties faithfully, without lifting a finger to help out. Does anyone wonder why we term the situation an "intolerable" one?

What would we suggest should be done? We are not going to argue the pros and cons of a fixed Metropolitan See, for once such an argument begins, the tendency is to lose sight of the primary fact. Whatever the method employed may be, practically everyone will agree that the Primate should be relieved of Diocesan duties, and the whole Church should be responsible for supplying the necessary relief, whatever its character may be. He should, moreover, be provided with a proper headquarters, adequate office assistance and travelling allowance. Why should one diocese be asked to undertake this? or failing this, why should the Primate himself be expected to do it? Is the Church of England in Canada so poverty-stricken that it cannot afford to make adequate financial provision for its Chief Executive? What would you think of any secular corporation that did this sort of thing? The trouble too often in Ecclesiastical matters is that men are allowed to work themselves to death before the extent of their labours is recognized or before an effort is made to give them relief. Death is too often the only form of relief that comes.

However, we have never heard the present Primate utter a word of complaint. He is

cheerfully and uncomplainingly bearing the burden that has been placed upon him which makes it all the more necessary that someone else take up the question. Let us emphasize what we have stated several times already in these columns—there are big problems ahead of the Church and now is the time to prepare for them. It is most urgent, therefore, that the earthly head of the Canadian branch of the Anglican Communion should be placed in a position that will enable him to deal effectively with these problems.

* * * * *

The Second Committee of Inquiry of the Archbishops of Canterbury and York has issued its report. This one deals with the subject of public worship and is said to be somewhat radical in its suggestions. As we have not seen a copy of the original but only the references to it contained in the English Church papers we cannot speak with definiteness as to the exact nature of these. It is evident that it would be advisable for delegates to our Canadian General Synod to make themselves familiar with these reports and it is becoming more and more evident that to come to a final decision on Prayer Book Revision at the forthcoming meeting of that Synod would be premature.

* * * * *

The outstanding feature of the great counter-offensive on the Western Front is the magnificent work of the American troops. We believe that they would give a good account of themselves and they are certainly doing so. In days gone by the average American has been credited with more "blow" than actual accomplishment, but he has shown powers of organization, adaptability and resourcefulness in the present struggle that will make any nation hesitate to incur his displeasure in the future. A lover of freedom, he is willing to give his life in securing this same freedom for others.

* * * * *

Premier Hughes, of Australia, hit the nail on the head in a recent speech in England when he said that, "To win the war without being prepared to meet immediate post-war conditions would mean that we would clasp empty husks." To win the war is one thing. To make the victory permanent may be quite another thing, and of the two the latter is the more important. In considering the means to be employed in winning the war we should therefore always keep in mind the permanency of the victory.

* * * * *

The Synod of the Diocese of Calgary, at its recent session agreed to a somewhat radical departure from ordinary Church procedure. The Synod appoints an Executive and at the same time gives this Executive power to appoint a Finance and Property Board "who need not necessarily be members of the Synod" with the exception of the Bishop who is ex-officio Chairman of the Board. It is stipulated that they must be members of the Church of England residing in the city of Calgary. They are to hold office for six years, which means that once they are appointed the Synod has no power over them until their term of office expires and then only through the Executive Committee of the Synod. We believe that some system should be devised whereby certain men who are not members of the Synod can be utilized. We must confess, though, that the above strikes one as a very doubtful experiment.

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Sermon to Commemorate Alliance of the United States of America and Great Britain

Preached in Christ Church Cathedral, Montreal, by Rev. H. Symonds, D.D., July 7th, 1918.

Ephraim shall not envy Judah: and Judah shall not vex Ephraim—ISAIAH, 11-13.

EPHRAIM and Judah were nations of a common stock, had the same Bible, worshipped the same God. Ephraim was the northern part of the land of Palestine, Judah was the southern. They had separated from each other and fought against each other. The peculiar jealousies that spring up between different countries of the same race, petty very often, but annoying and tending to foster bad feeling, existed between them, deplored by the greater and more generous souls such as Isaiah, but cultivated by the smaller souls among them.

It is to this condition of things that Isaiah refers in my text. I want you to note the context in which it stands. The passage has been read for our lesson this morning. The great prophet of Judah, a large-hearted, large-minded, large-souled man is portraying the glorious future that awaits the earth when men have a true knowledge and realization of what God and true religion are. Amongst many glorious consequences of such a knowledge is that the old enmities, and vexations and jealousies between Ephraim and Judah shall cease, and friendliness, concord and mutual aid shall take their place. The prophet does not say that they will become politically one, but that "Ephraim shall not envy Judah; and Judah shall not vex Ephraim."

The words seem to me appropriate for such an occasion as that which is in our minds to-day. Here in this English Cathedral, which dates from only a very few years after the American War of Independence, we are celebrating the alliance of the United States and Great Britain,—of Ephraim and Judah may I not say,—for the amelioration of the world by the crushing of an almost crazy pride, for the punishment of innumerable perfidies and wrongs, and for the establishment of public right, of equal justice, and of the freedom of the peoples for self-development. There are many souls to-day who find help to endure the frightful losses and sufferings of the time, by the thought that a definite issue has been made, our own aims and purposes are clearly understood, and that out of this apparent welter of destruction and bloodshed, a fairer world shall emerge. Whether this shall be so or not largely depends upon the future relations of the British and American Commonwealths. We celebrate to-day their cordial alliance, their union for common aims, and the spirit of light and liberty, and goodwill which binds them together for the blessing of the world.

I.

In the earlier stages of the war there were some who thought the United States was slow to support what was to us a sacred cause. I think they did not quite realize the extraordinary difficulties in the way of such a country coming in. Its population so diverse in its elements, many millions disposed to the side of our enemies, many millions more, far from the scenes of warfare, more or less indifferent. A powerful pacifist sentiment, too, existed. Such things rendered it a task of almost unexampled difficulty to unify the nation in favor of the cause sufficiently to en-

able it to enter the war with effect. For we must bear in mind that had a premature declaration of war been made, it might have proved disastrous instead of serviceable, to the cause. The issue had to be made clear, and an unquestionable *casus belli* found before the nation could be welded into the necessary unity of spirit and purpose. It was not, let us remember, a case of converting the Americans of British descent, but the millions of Americans of all sorts of descent, and the vast population of the Middle West, who could not realize the war, save as something in which they were not very greatly concerned. We may feel very sure the Germans realized these difficulties. The great and fatal mistake they made was that they believed those difficulties to be insuperable, and they acted on that faith. Of all the political blunders Germany has made, history will record this as perhaps the greatest of all. The act of the German government in declaring her intention to destroy American shipping in certain zones, so far from embarrassing or frightening America, as it was intended to do, cleared the atmosphere of doubt as to the real nature of Germany, and greatly eased the task of President Wilson.

The President to-day may be taken as the exponent of the mind of America. He stands revealed before the world as a strong man with a sound mind, speaking for all that is best in Democracy, without the slightest taint of that mawkish sentimentality which sometimes spoils the utterances of good people. Nevertheless, he is an idealist, by which I mean his words and acts are ultimately guided by a desire to promote the cause of right, and the welfare of the world, and not by any lesser motive of selfish aggrandizement. I could not of my own knowledge venture further than this in speaking of his policy, but you will permit me to present you with that view of the man and his mind which is set forth by one of England's foremost literary men, Mr. L. P. Jacks, the editor of the *Hilbert Journal*. He is reviewing in the English paper "Land and Water" Mr. Wilson's speeches on the war, and here is Mr. Jacks's understanding of the mind of the President as therein revealed:—

"The germinating idea of Mr. Wilson's policy is that America, because of her . . . vast potentialities, is a *servant* among the nations and not a *master*. There at once you have the fundamental antagonism between the American mind at its best, and the German. "It is a noble conception," continues Mr. Jacks, "and peculiarly fitted to inspire a young and mighty people with a vision of its destiny, and so to mark out for it in the centuries to come a line of development different from, and I think higher than any which the other States of the world have so far pursued."

President Wilson is the first statesman to make the conception of national service to the world operative, as "a guiding principle of international politics."

Mr. Jacks gathers from the President's speeches that "from the very first the question uppermost in the President's mind has been this: 'In what way, by what policy, by what action, can America best serve the nations involved in the struggle and through them mankind at large?' If the reader will take these

speeches as a connected whole, he will have before him the Odyssey of the President's mind. They indicate the successive stages through which he passed in his efforts to find an answer to the question: How can the United States in the world crisis that has now arisen, most effectively serve mankind? By remaining neutral the President believed that the United States could render most help not only in hastening the advent of peace, but in giving to peace, whenever it should come, the form most conducive to the just interests of all concerned. He believed—and rightly believed—that impartiality would confer upon America rights and powers as a peace maker both during the conflict and afterwards; and he saw, further, that a peace-making nation was the world's greatest need at the time. Then, through no will of his own, but by the direct action of Germany, the right to be neutral, the power to be impartial, was taken from him. The consequence was that the first form of his answer was necessarily abandoned as no longer applicable to the circumstances, and another had to be sought. Only one was possible. If America was to serve all nations she must make war on the Power which was striving to make all nations serve itself. Thus, by what I again venture to call dramatic necessity, we are carried stage by stage from the moment when the President declared 'there is such a thing as a man being too proud to fight,' to the last sentence of his speech the other day: 'There is, therefore, but one response possible from us; force, force to the utmost, force without stint or limit, the righteous and triumphant force which shall make right the law of the world and cast every selfish domination down into the dust.' Thus was Wilson the peace-maker turned into Wilson the War-maker. The 'divinity that shapes our ends,' is clearly accountable for the transition, and the world may rejoice that it found in the President an instrument amenable to its guidance. He stands out to-day as the foremost interpreter of the international mind."

II.

In all this expression of democratic conviction, I find nothing that is in conflict with the best sentiment of Great Britain and Canada. I do not think any utterance of President Wilson's more nobly expresses the aim of this war than Mr. Asquith's notable words at the very beginning of the war. But what is needed is a clear understanding of it such as Mr. Jacks gives in the passages I have quoted, and then its hearty endorsement. It is true, as it seems to me, that the United States is still in a position of great advantage as a leader, a position superior to that of all others. The interests of Great Britain in Europe, Africa and Asia are very numerous and complicated. The interests of the United States are comparatively simple. What, for example, is to be done with German colonies after the war, is a question which excites very varied feelings in the British mind. The American can approach it with a more detached mind. President Wilson said to members of the Associated Press in 1915: "We do not want anything that does not belong to us," and then significantly added: "Is not a nation in that position free to serve other nations?" It behoves us all to weigh carefully and impartially and without any petty jealousies, every word which falls from the lips of the responsible speakers of the United States.

For this great and glorious alliance will be of equal value to the world after the war as it is now. Our minds are set on winning the war. That is in the forefront of our thought and purpose. But behind that purpose, only waiting for the moment that shall liberate it, is the ardent desire of all good people that a

better world shall be begotten of all these terrible birth pangs we to-day endure. And anything more fatal to the happy birth of a new era than the breakdown after the war of this Alliance I cannot conceive.

Permit me then in conclusion to draw your attention to some of the things that have in them an element of danger. I am not now thinking of the difficulties that may surround the making of peace. These the wisest cannot forecast. I am not attempting to deal with any great things, but only some of the small, but, as I think, important matters. For in democracies the little things count. And it is often the seemingly little things that create a bad or a good atmosphere, as the case may be.

Let me give an example. A man who had recently come from the United States said to me with some bitterness the other day: "The Americans are saying that they are going to win the war for us." "They are bound to take all the credit for it." Now, the constant repetition of such things, on the one side, and the resentment they provoke on the other side, are a source of danger. They may be but mosquito stings, but the mosquito sting injects a tiny drop of poison into the human system. It is not merely a political alliance we want, but we want a union of heads and hearts that shall be enduring. For this there must be a generous spirit on both sides. There must be true magnanimity, a large mindedness that will destroy all petty vanities on the one hand, and all petty irritability on the other.

With reference to such sayings as that I have referred to as an illustration of a considerable number of possible contributing causes to the growth of an injurious public opinion, may I offer the following suggestions:—

(a) The longer I live and observe both the past in the form of history, and the present in the form of experience, the more convinced I feel of the tremendous danger of generalization. Observe the form in which my friend expressed his irritation, "The Americans are saying" this, that and the other. "The Americans," that is a generalization. It implies all Americans, and it produces that psychological effect in the mind of the hearers. An effect of irritation is produced on all those who hear the remark. The mosquito bite becomes contagious.

Suppose, now, my friend had said: "One American said this and that." What a different impression that would produce. In the world of religion this habit of generalization is rampant and does untold harm. We bring railing accusations against the Roman Catholic Church, or the Methodist Church, and the Roman Catholic Church brings railing accusations against Protestantism and so on. The great Edmund Burke once said, and I think it was in reference to the United States, when feeling between that little colony, as it then was, and the Motherland was acute: "You cannot draw an indictment against a whole nation." These are ten words of solid wisdom. Beware of making easy generalizations. You may make them in reference to material things. But you cannot make them at all. I venture to say, in reference to human character, disposition, sentiment, judgment or desire.

(b) In the next place I would offer this: Pay as little attention as you can to what the little people say, and as much attention as possible, to what the big people say. Form no general judgment of a people, but let the weightier part of your judgment be formed from the weightier part of any nation, that is that part which is creating the best public opinion. Look for the good in a nation as you should in an individual. Do not form your opinions from the casual chat of the hotel lobby, or the sensations of the yellow press. Of course they are to be noted. But of vastly more importance are the considered utterances of the great statesmen, the wisest university men, the best press, the noblest preachers. Think of the many splendid utterances from American citizens we have had since the war began, at our Canadian Club lunches, both of men and women, and in many patriotic and charitable gatherings.

Ephraim shall not envy Judah; and Judah shall not vex Ephraim.

So spoke a great prophet. He was talking of the relations between related peoples. That is what we have been speaking of this morning. You say it is all very good, but is it the Gospel? Why my dear friends, of course it is the Gospel? What did the angels sing?

"Glory to God in the Highest, and on earth peace, goodwill toward men."

Goodwill amongst men was at any rate one-half of the Gospel. Goodwill amongst nations was

(Continued on page 495.)

Some Thoughts on Christian Reunion

Rev. W. G. BOYD, Victoria, B.C.

THERE have been times when the organic unity of Christendom has been lightly esteemed and recklessly broken. Those days are surely passing. If a united Christendom is yet but a vision, it is, at any rate, a vision fraught with power and prompting to action. If there are still some to whom it seems but a pious aspiration, yet in the hearts of many it quickens prayer and thought and provokes a mighty hope. And amid all the busy life of the world and above all the strife of tongues, they hear the never-ceasing throb of a prayer that will not be denied, "that they all may be one . . . that the world may believe that Thou didst send me," "that they all may be one . . . that the world may know that Thou didst send me and lovedst them, even as Thou lovedst me."

With many it may be the practical arguments for reunion which weigh most. In Canada, the sparseness of the population and the vastness of the area over which it is scattered, together emphasize the waste of religious effort involved in our divisions. Several religious bodies are each trying to cover the whole ground, and oftentimes two or three missionaries are travelling over the same district to minister to a mere handful of people, while other districts are unevangelized and unshepherded. Something has been done in recent years to moderate the evil of competition in some parts of the Foreign Mission Field, but the disunion of Christians still remains one of the chief hindrances to the work of the evangelization of the world. Our soldiers at the front have known what it is to be units in one vast effort for the welfare of mankind, and they return to find the army of Christ, with its still nobler and vaster work to do, divided into a number of separate groups like so many rival commercial enterprises. Again, it is our divided state that is responsible for the fact that we have a system of education that fails terribly in character-producing quality, and is leaving a large proportion of the rising generation absolutely ignorant of the Christian faith. For in excluding from the curriculum of our public schools all religious instruction (this is written in British Columbia), we have taken away the true basis of ethical theory and the most effective motive for right conduct.

Side by side with these practical arguments there are heart-searching questions which go yet deeper. Are we not all beginning to recognize that our past history and present position demand from us humility and penitence, as well as pride and satisfaction? What Anglican is there who does not think with shame of the lack of sympathy, patience and statesmanship which caused so much of the fruit of Wesley's inspired preaching to separate from the Church to which he belonged? And will not a Methodist to-day acknowledge that the vagaries of some of Wesley's followers made for the authorities of the Church of England a situation extraordinarily difficult to handle? It may be admitted that there was much to justify the original schism by which this or that Communion came into being long years ago, but there remains the question whether such division can rightly be perpetuated to-day. It may be admitted that this or that denomination separated from its parent body in defence of some vital aspect of truth, but there emerges a question whether the antagonism thus brought about did not involve the loss of some complementary truth also vitally important. Truth is many-sided. The wise man will be fearful of so emphasizing one aspect of it, as to close his mind to others. Reunion with Rome is at present admittedly impracticable, but it is by no means certain that the Catholic presentation of Christianity and the Evangelical are as incompatible with one another, as we have been accustomed to think. Many members of the Anglican Church are fundamentally Catholic, in their reverence for authority, whether it be the authority of antiquity or of office; in their attitude towards ceremonial; and in their conception of sacramental grace. On the other hand, many are fundamentally Protestant and Evangelical in the emphasis they place on individual responsibility and personal faith. But are there not also many—and among them some of our most revered teachers—who hold and reconcile in themselves both tendencies? The One Holy Catholic Church of the future will welcome many truths which have at one time or another been watchwords of division.

"Little Mother"

NURSING SISTER MARGARET J. FORTESQUE
Murdered by the Huns on the "Llandovery Castle."

A tribute from one who has been benefited
by her kindness.

ON a beautiful night in April, 1916, I was carried into "D" Ward No. 3 Canadian General Hospital in France. There I met "Little Mother" for the first time. The title "Little Mother" (bestowed upon her by the patients whom she nursed) tells the story of the character and work of this noble woman better than any lengthy detailed description ever could. Sister Fortesque not only nursed, but mothered us. At night as she went about smoothing every cot she passed and thus soothing every inmate therein, each man thought of his own mother and childhood days and to many a father there came visions of "kiddies" at home. We were all heroes to her. "Look what you have done and what you have been through," she would reply, if we said the Sisters were doing more than their share. It would take columns to relate all that she did for the boys; how she gave of her means as well as her strength; even doing her own laundry that she might have more money to buy tobacco and other comforts for her soldier laddies, and how her great heart reached out to her boys' home folk! "Tommie, have you written home? If you can't I'll do it for you; your people must know." She gave me a handkerchief embroidered with blue birds and said: "Send this to your wife and say the blue birds are looking after you." "Little Mother" refused promotion because she thought she could do more for the boys as a regular nursing sister, and seemed the happiest when getting the boys ready for "Blighty," giving the last touches to their toilets, adjusting a Balacava cap here, a bed-sock or muffler there and seeing that each one had a handkerchief. Then the fond hand-shake and kindly wishes for a safe trip and quick recovery.

"Little Mother" earned the Victoria Cross as much as any man in the army. Think of it: Four years of untiring labour and fearless devotion; often caring for the wounded and dying in sound of guns and while bombs crashed through the hospital roof; through cold and heat; long days and dreary nights of ceaseless care. Then murdered by the ruthless Hun.

Miss Fortesque was typical of that noble order of women, Angels of Mercy; splendid as their founder, Florence Nightingale, who, when men are wounded, nurse them back to life and inspire them with a desire to return to the front to help make the world a fit place for women to live in.

I know that "Little Mother's" last thought would be one of thankfulness that there were no wounded on board.

The following is a copy of a part of a letter she wrote some months ago:—

"What a good time we shall have when all this is ended. Our boys will need as much courage after the war as now, only of a different order. Many people won't understand them, and it is going to be most trying to find other men in their places and no room for them. You will be there to cheer them up and live over the trench days, and sympathize with and help the lad who takes a drop too much. There will be lots of work to do at home, so don't fret if the other boys are sending off your fire crackers. There is another work for you to do before the shadows fall into the sunrise; some other work before our day's work here is ended; to give us an idea of what that wonderful to-morrow's work will be, after a short night of rest much needed. We are all going there. I don't dread it. No. I want to prove my soul; it is all too interesting to dread, and there is so much love about and somehow where Tommie goes with a smile, I must go. I want to see more of my boys who have passed out of my hands like ships in the night; so patiently, knowing all is right. Though I know I have no right to expect to go as they do, for I have made no sacrifice. Yet there is some place this clumsy, though wonderful body can't go, and until it is worn out, I must be content, but after—a beautiful new gown in which I can go anywhere."

Nursing Sister Fortesque has now passed "from the shadows into the sunrise," ever brave and unafraid, knowing nothing else save the doing of her duty, no matter what the cost. We, who received her tender ministrations have the proud and reverent memory of a good woman; and bear silent tribute to a devoted loving "Little Mother."

From Pte. 453717, 58th Battalion, C.E.F.
Brantford, Ont., July 19th, 1918.

The Bible Lesson

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

Eleventh Sunday after Trinity, August 11th, 1918

Subject: Crucified, Dead and Buried

THE last lesson showed us how Jesus suffered under Pontius Pilate. This one carries on the story of the Passion, giving us the events of the crucifixion. These lessons take their titles from the Apostles' Creed.

1. Crucified. At the third hour, that is 9 o'clock in the morning, Jesus was nailed upon the cross. It was an exceedingly cruel as well as a shameful method of punishment and death. When we think of the reverence with which we regard the cross to-day it is difficult to realize that, in that time, it was regarded as we regard a gallows now. The change of attitude towards the cross is symbolic of the power and greatness of our Lord. His death upon a cross has made that which was abhorred to become a sacred symbol for all Christian people.

The inscription, written in Hebrew, Greek and Latin, which was put at the top of the cross, was probably intended by Pilate, not only to state the accusation on which He had been condemned, but also to wound the feelings of the Jews. Pilate disliked them and refused to change the words although they urged him to do so. (See St. John 19). These words were too definite to suit the Jews, but not wide enough to express the universal kingship which Jesus claimed, and which we are to help Him to fulfil.

The two thieves or malefactors who were crucified with Jesus were perhaps companions of Barabbas. The contempt of the authorities was shown by crucifying our Lord in such company. It also fulfilled an ancient prophesy, "He was numbered with the transgressors." St. Luke in the 23rd chapter tells of the repentance of one of these malefactors which called forth the beautiful promise of our Lord, "This day shalt thou be with Me in paradise." They were both equally near to Christ, but only one repented and turned to Him for pardon. Here is warning and encouragement for us whose opportunities of repentance and faith are equal.

He saved others. The chief priests and scribes said that He could not save Himself. It was by the sacrifice of Himself that He was able to save others. The work of our soldiers has been compared to the sacrifice of Christ. It is only like His sacrifice in this, that they give themselves. To the uttermost of their power they make sacrifice for the sake of a great cause. "Greater love hath no man than this, that a man lay down his life for his friends." In this respect their sacrifice may be said to be like that of Christ but the perfection, power and completeness of Christ's sacrifice stands alone. Men may imitate but never equal that which Jesus did.

My God, my God, why hast thou forsaken me. At this stage in the Crucifixion the full bitterness of what Jesus suffered was realized by Him. The Father's presence seemed to be withdrawn from Him. We cannot understand it, but it indicates the lowest depth of isolation and grief which Jesus experienced. He trod the wine-press alone.

2. Dead. The Creed, like the New Testament, states that Jesus was dead. Some unbelievers regarding the resurrection have assumed that Jesus did not die. There can be no mistake regarding the fact if we take the testimony of the four evangelists.

The veil of the temple was rent in twain. This signified the greatness of the event and that a new era had come. The way into the holiest place was made open in the death of Christ. By Him we may enter into the Holiest of all, even into Heaven itself.

The Centurion who had charge of the Crucifixion was impressed by what he had seen and heard. The darkness, the loud voice with which Jesus cried, as well as other events of that day had their cumulative effect upon him so that he confessed, "Truly this man was the Son of God."

3. Buried. Look up the references regarding Joseph of Arimathea, and Nicodemus, who were secret disciples of Jesus. They honoured Him in His death, although they were afraid to follow Him openly during His life.

It is necessary to believe as part of the Creed that Jesus was both dead and buried in order to appreciate the power of His resurrection. It also is an assurance to us that our Lord has gone before through all the experiences of death. He is able to keep us and to bring us likewise into the glory of a like resurrection from the dead.

A Few Thoughts on Sunday School Teaching

BY AN UNTRAINED TEACHER

IN all lines of work, whether secular or religious, there seems to be more training than for that of the Sunday School teacher. Our missionaries in home and foreign fields, our clerks and typewriters in offices, our kindergarten teachers, are they not all required to show they are fitted for their position before entering upon it, and is the work of the Sunday School teacher less important than these? And yet who asks: "Are you qualified to teach?" True, it is only for one short hour a week, but does that not make it all the more necessary that the teaching should be of the best, and how thoughtlessly even the teachers themselves often enter upon their work?

It may be we are one of the largest pupils in the school, or not having attended for some time, some one kindly mentions our name to the superintendent to fill a vacancy. So he calls on us seemingly fully prepared to hear that we are quite incapable of teaching a class, but when he finally departs we find ourselves with the next Sunday's lesson in our hand, having yielded so far as to say we will try it until someone more capable is found. The first few weeks pass. We have done better than we expected—we have managed to fill in the time until the bell rings. The children appear to be as attentive as those in the classes around us, but in a few more weeks the novelty of the new teacher has gone; the children grow restless; lessons have not been prepared; we are impatient; it seems useless for us to try and interest them. Then we think of the mothers of these children. Why should we deny ourselves our Sunday afternoon's rest or walk, when they appear to take so little interest in their children's lessons? We decide to ask them to see that the lessons are learned. We call and introduce ourselves as the teacher of their child, and are made welcome. We see something of the home life and find we have not known the real child at all. We leave unsaid the things we came to say. We now see the child in a new light.

On the following Sunday we meet the children again, but how different they appear to us. They are not now all alike, but each has his own individuality, each one a special need which we must try to fill. We find ourselves applying the lessons to their daily lives. There is no need now to try and fill in time; we are surprised when the bell rings; we have become interested in the children. Then begins our real work. For the first time we feel our own helplessness and begin to realize that to feed others we must ourselves first be fed. We turn to our Bible and read again the life of the greatest Teacher the world has ever known. We see Him as He walks with His disciples, teaching them the love of God by the familiar things around them; the shepherd and his sheep; the lost coin; the flowers, fruits and birds. We see His love and patience with the multitudes who follow Him. We feel that we, too, must learn of Him, that we must have His love in our own hearts before we may hope to draw others to Him. Our prayers become more earnest, because we feel more need. Unconsciously our voices lose the impatient tone; the children notice this, though they do not know the cause. They no longer fear to talk to us of the things which interest them, not knowing that we are also learning from them.

When compared with other Christian workers, the influence of the Sunday School teacher may seem very limited, and we may often feel discouraged, but if only one or two can look back in after years and say: "I am a better man or woman because of my Sunday School teacher," will not this be worth while?

A few days ago a lady told me she had one time taught a class of girls, and had felt her work had been in vain, until fourteen years afterwards, when one of the girls had come to her and said: "What you said to me one day in Sunday School has influenced me all my life." Was this not reward enough for any self-denial on the part of that teacher? But is it all self-denial? Is there no joy in the work? Ask any teacher who is interested in her class, and also in other branches of Church work, and in most cases the answer will be: "If I were unable to continue to take an active part in the various organizations, I would give up the others and keep my Sunday School class." Why is this? Is it because less effort is required on our part for this work? No. If this were so,

(Continued on page 492.)

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

ONE feels that at long last a definite and decisive turn of the war in favour of the Allies has come. Every conceivable disappointment has been endured. The full gamut of bitter failure has been run, and now it looks as though a final triumph, far off, perhaps, but certain and final, looms before us. With an army corps from America landing in France every week, with undreamed of resources behind those men, with Paris and the Channel Ports safe from the hands of the enemy, how can we doubt the end? Can the submarine be so revived as to cut off America? Can the vast population of ruined Russia be clothed in German uniforms and brought into action against her true friends? Unless these things can happen, and they ought to be impossible, the last, final, end of the war ought to be looming fairly clearly in the near distance. It is a situation that calls for intensive activity and relentless pursuit of our one great object. There is nothing this weary old world needs so much as peace just now. Every day peace is delayed by any slackening of our hand because of the certainty of the issue, adds to the tortures of a sorely harassed planet. God bless the Americans must be the cry of every true heart at this juncture when for four months we have been holding our breath and wondering what to-morrow would bring forth. Perhaps our greatest trials have yet to come. With the clearing of the air regarding our fighting strength, and with that human tendency to reaction into the attitude that "all is well, let us think of something more pleasant," the battle of intrigue, the battle of playing upon the pusillanimous, the pacifist, the profiteer in peace, may wax fiercer than ever. It is a time when clear brains and stout hearts must lead the world, lest the awful price that has been paid may have no adequate results. The world's business needs unbending leadership, and above all it needs haste.

* * * *

He that has imagination must see many things arising out of the marvellous part that America is taking in this wonderful struggle. The voice of the United States, with two, possibly three million troops of superior quality in Europe is destined to be a mighty voice in the final deliberations. It will be the voice of the plain, straight citizen. It will be the voice of the business man, the voice of candour and of plain speech. It will be a voice that will not refer in whispers to the miserable heritage of European intrigue of the past, the shuffling of states and peoples into this or that bondage because of family ties among rulers, or the sparing of the feelings of this or that powerful group, that has made a mess of things in its efforts to gratify self. It will, if we are not greatly mistaken, free Europe from fetters that Europe itself was not able to break, be its leaders ever so willing. We are entering upon a most interesting period of world politics, the issue of which will be fascinating in the extreme. We shall watch with engrossing eagerness the part which this young giant of the western world, untrained in the conventions of diplomacy, shall play among the masters of finesse. America speaks in the tongue of Britain out of whose loins she has sprung, and more than that, she will speak the true sentiments of the heart of the British people, for a common love of justice and manliness is theirs. Let us keep our eye on America as she speaks to the world—with millions of troops to emphasize her words.

* * * *

With the new position assumed by the United States in the affairs of the world, and with the re-discovery of Britain by our neighbours, and the re-establishment of a household that never should have had even the shadow of division; there seems to "Spectator" to open a new opportunity for Canada. Canada is peculiarly loyal to Britain and the Empire, and at the same time she participates largely in the spirit of America. Her political position and her national sentiment fit her peculiarly as a great bond of union between these remarkable nations. The world's safety and peace depends upon the unity and fellowship of these peoples and Canada can do much to perpetuate what is now so well begun. We have the attentive ear of the rulers of Britain, and we have the fullest fellowship with our neighbours. If we can effectively help Britain to win her wars we

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ought to be equally helpful in promoting her friendships on this continent. Just how this could best be done might be a subject of debate, but "Spectator" would suggest that Canada should have one of its most gifted representatives in official touch with the British Government in London and another in a similar position in Washington. Some time ago he pleaded that Canada should be effectively represented by her best in the imperial capital. The position and functions of our High Commissioner is a business position chiefly, and men are chosen for their capacity in that direction, but Canada to-day needs more than that at the seat of government of the Empire. She needs a scholar, a statesman, a man of learning and sound judgment, a man who can talk on even terms with the scholars and diplomats of England and Europe. He must be a man who is imbued with the Canadian spirit and can translate it into terms of world thought and progress. His voice should be a potent voice in the councils of the nations. Such a man would be most useful in reconciling differences that will surely arise between England and the United States in solving the many problems of international interest. The same would apply in our relations at Washington. Is there any good reason why the Imperial point of view should be expressed at the American capital by men from England alone? Have not we the right as well as the capacity to bear some share in such discussions. If the Imperial Government would include a representative named by the Canadian Government as an accredited member of the diplomatic staff at Washington, is it not altogether likely that it would help to a better international understanding and co-operation? These are days when the unusual is expected and readily accepted, and it is the time above all others when Canada should assume full responsibility for her nationhood.

"Spectator."

PEACE OR WAR?

The American nation stood, a year and more ago, on a high eminence and beheld all the kingdoms of the world and the glory of them. It was an exceedingly intoxicating vision. The gold of the world was pouring into its coffers. Factories were working to their utmost capacity and wages were very high. The national supply of millionaires was being greatly multiplied. Shortly ahead loomed the vision of America dominating the world's markets; of Wall Street controlling the destinies of all nations; of the American dollar the world standard, and the wealth of the world centered within our borders. It was a most alluring picture. "All these things will I give thee," was being whispered in the American ear, "if thou wilt fall down and worship me." The principle of Pacifism said, Yes. Profiteer and Socialist and pro-Enemy interests all said, Yes. The Society of Friends is saying, Yes. It was the Christian conscience of the nation, despising the comforts of peace, throwing away the results of profiteering, repudiating a false conception of Christianity, defying the combination of Socialism and Kaiserism moving hand in hand, that said, Get thee behind me, Satan! It was the Christian conscience of the nation that preferred abstinence and perhaps poverty, that sent the nation's sons to war and pledged the heart of the nation at home to sustain them. And in these awful days when the power of evil is slowly pressing back the armies of God and of righteousness on the western front, because Russians have surrendered to the principle of Quakerism plus Socialism plus Kaiserism, and there is little left that we in America can do except pray and redouble our efforts to get men and supplies across the water, it is the knowledge that we are fighting for God that sustains us; that the fight that our own men are making beside the men of France and of England and of Belgium is offered, in a mighty groan of suffering, as the world's prayer to Almighty God: Thy kingdom come; Thy will be done on earth as it is in heaven! Use us, we pray Thee, as the foundation upon which to build Thy kingdom; accomplish, through us, Thy will on earth! Thus shall we be content.—"The Living Church."

The law which since the Fall has regulated the union of God with our nature is a law of suffering. It involved throughout all His earthly course the mortification of the flesh. It is a necessity of our probation, which even our Lord willed to bear that He might in all things be "made like unto His brethren." He learned obedience by the things which He suffered, and the same law regulates the purification and perfecting of His elect.—Rev. T. T. Carter.

The Late Mrs. Dechambeault

THE passing of Mrs. Eliza Dechambeault brings to our memories the names and labours of the first missionaries of the Anglican Church in Western Canada. In 1820 the Rev. John West came from England to Lord Selkirk's Colony, situated on the banks of the Red and Assiniboine Rivers. Mr. West was followed by the Rev. T. D. Jones, in 1825 by Archdeacon Cochrane, in 1832 by Rev. J. McCallum, in 1839 by Rev. John Smithmot, and in 1841 by Rev. Abraham Cowley.

When the Rev. John West landed at York Factory in 1820, and brought with him to the Red River Colony two Indian boys, he dedicated, as it were, the first efforts of the Anglican Church to the service of those who knew not the Gospel. These boys were James Settee and Henry Budd. Both were educated in the McCallum Academy, founded by the Rev. John McCallum, and now known as St. John's College. After completing their education, they were sent out in the capacity of catechists to preach the Gospel to the heathen. Henry Budd was appointed to Devon Mission, The Pas, about the year 1841. The diocese of Rupert's Land had not yet been formed; there was no Synod; and no Bishop in the country. The work of the Church was directed by the C.M.S. from England. Mr. Budd laboured as a Catechist for a few years and was ordained to the ministry about the year 1846. He was a faithful and godly man and is gratefully remembered by those who knew him. In 1868, Mr. Budd had charge of Devon Mission, The Pas, Cumberland, Grand Rapids, Nepowewin, Fort la Corne, and Fort Carlton. Prince Albert had not yet been brought into existence.

Mr. Budd had, as far as the writer knew, four daughters and one son. Three of the daughters were educated at the Ladies' College, St. Andrew's parish, Red River, the late Mrs. Dechambeault being one of them. One of the sisters married the Rev. Henry Cochrane, both have long since gone to their rest.

Mrs. Dechambeault's brother, Rev. Henry Budd, Junior, was educated at St. John's College. He died about the year 1864. He was a young man of much promise. This interesting family is nearly extinct. What a lesson this gives on the ever-proceeding changes of life!

As to Eliza Budd (Mrs. Dechambeault), it can be truly said of her that she walked with God. She lived a gentle, pious and devoted life, and will have a place in the affectionate remembrance of those who knew her well.

E. L. NEWNHAM.

THE CHRISTIAN YEAR.

(Continued from page 487.)

The Gospel shows us how one man missed and another man availed himself of the "mercy and pity" of God. The pharisee's sins are obvious—pride, conceit and self-righteousness. However respectable a person, he will be very unattractive, and would certainly not commend religion to thoughtful people. The publican had his sins, they may have been more "shocking" than the pharisee's. The former held away the "mercy and pity" of God by holding on to his sins, which were obscured from his eyes by his own idea of his virtues; the latter found mercy by letting his sins go in the heartfelt and humble confession, "God be merciful to me a sinner." By the sincere acknowledgment of our faults to God let us seek His mercy and pity and ask His grace to live a life of loving obedience.

Oh, God of Nations, who through Thy prophets of old hast foretold a day when the armaments of war shall be beaten into the implements of peace, hasten, we beseech Thee, the fulfilment of this Thy sure promise; quell the haughty cries of the nations; scatter the peoples that delight in war; and speedily bring us out of our present confusion into the order and righteousness of Thy kingdom; through Jesus Christ, the Prince of Peace, our Saviour. Amen.—Bishop Brent.

War Delusions

BY A SENIOR CHAPLAIN AT THE FRONT (The Guardian.)

TO many of us who have been serving as Chaplains in France for a year or more the Church newspapers reflect an attitude of mind upon the spiritual state of the army which appears to us to be more and more removed from fact as week succeeds week. Opinions are expressed and phrases used which not only seem to us to be quite untrue, but very mischievous, since such opinions seem to be crystallizing, and will probably represent a "settled conviction" when we get home.

First, it must be borne in mind that generalization is impossible. The army now represents the manhood of the nation; the 1,300 Church of England Chaplains in the army are of all schools of thought and all ages, experienced and inexperienced. "Chaplain to the Forces" is a title which may cover Bishops, Archdeacons, clergy of wide experience, curates a year in Orders, diocesan missionaries, country clergy, Cowley and Mirfield "Fathers," and every variety of parson. Yet their anonymous views are given, apparently, equal weight, whether they are ripe men who have been out here over two years, or recently appointed men who have never left England. It is most necessary to "try the spirits"—some of the very youthful are the most vociferous. Then, again, care must be taken to discriminate as to the troops to which the "Padre" who is giving his views has ministered. Troops in England I know nothing about, but I may fairly assume that they are scarcely influenced by any new emotions. Troops at the bases, on the lines of communication, headquarters of armies, corps, or divisions have not come under the curious spell of "The Front." What experience, then, has the "Padre," and were his men real soldiers in actual front-line work? I propose to deal solely with these men—the infantry, gunners, sappers and other units actually within the shelled area. In the first place, it is perfectly preposterous to say that they have no religion, or only a very vague one. Broadly speaking, their attitude is somewhat this—the men believe emphatically in God; there is practically no agnosticism; they believe that death is not the end of all. "What is to be will be," sounds fatalistic and pagan, but in most cases is the Englishman's shy way of saying: "Into Thy hands I commend my spirit." Prayer is very common. I have met few men who do not pray—often just the Lord's Prayer; more usually this and a prayer of their own composition. The habit probably drops to a large extent when the men are at rest or sent back. The terms "God" and "Christ" are regarded as synonymous; Christ's authority is never disputed; His ideals are regarded as ideals which one ought to live up to, but, of course, cannot, and since His ideal is so obviously unattainable, only the "very religious" have any chance. As for the rest, they will be as decent as they can without making too great demands upon themselves.

The Holy Communion is regarded more as the test of a man than in its true light. Very much indeed is expected of a man who goes to that Sacrament. He must not swear, ought not to drink, must not tell dirty stories or laugh at them, and is expected to be a paragon—it is the duty of his comrades pointedly to remind him of these things should he fail. Few come to the Communion. The percentage varies enormously. In one regiment I knew 75 per cent. had been at Communion; in others not 3 per cent.—no generalization is possible. Absence does not always mean indifference; it must be remembered that the men are not free agents, and are usually free only from 6.30 p.m. to 8 p.m. Of course, a man can ask for special leave in the morning to attend the Sacrament; but, as a devout gunner-sergeant said to me, the more refined a man is the less he will risk being "chipped" by any low blackguard in the billet. On the whole, out here the bulk of men are not chaffed much about their religion; but it is an extraordinary delusion to imagine that what the men crave for is the Holy Communion as their principal service. It simply does not enter into the lives of the vast majority, and it is wholly untrue to say that "what is nerving our men is the full Catholic Faith and Holy Mass," as one of our home Church of England clergy is recently reported to have triumphantly announced. However much one may think it desirable to re-establish the Holy Communion as the principal Sunday service, experience in the army does not support the plea.

Another delusion is that contact with the Roman Catholic Church will influence our men. It is a lovely theory and might be true—if there

were any contact! For what are the facts? The Roman Church simply does not touch the men in any way. They like the crucifixes, they comment upon the fact that many remain untouched by shells in a shelled area, they buy rosaries and religious "souvenirs" merely as souvenirs; but they very rarely enter a Roman church. The Roman authorities had their chance and lost it. They could, without any compromise of principle, have screened off their chancels and let our men, the defenders of France, worship in the naves; but Ultramontane bigotry overrode Gallic courtesy. Men who have worshipped in barns and lofts, in smelly farmyards, in schools and in the open air, rain or shine, are not exactly going to rush into the arms of a Church which has never done a hand's turn for them when they and their comrades were fighting for France's very life. "The men," we are told, "will never return to Matins and Evensong." Why not? Matins can be made incredibly dull, and many will probably not frequent it in any case. But what do the critics propose to substitute for Evensong? What service is more popular here? How splendid to hear a hundred men, unaccompanied, chant the *Nunc Dimittis* to the *Tonus Peregrinus*, or some other simple tune! I grant you that our Evensong only lasts forty-five minutes. We have one Lesson and no Psalm, or only one; we omit the State prayers and use prayers expressive of our present needs. We are elastic; but we know better than to jettison Evening Prayer. The men know it and love it; to imagine that we have to fashion out a new Gospel service is a delusion.

There is a great deal of deep thinking going on out here. There will be no revival, nothing dramatic or spectacular; yet the Kingdom of God is among us. Men are often inarticulate even when their ordinary language is sanguinary in the extreme; they are like sheep; but the more one sees of them the surer one becomes that at heart they are sound. They are uninstructed and ignorant of Christian doctrine, in the technical sense; but let us be on our guard against confusing religious knowledge with religion. Theology destroys such a lot of simple Christians.

The resignation and subsequent death of the late revered Bishop of Newfoundland has left the Bermuda Islands without a chief shepherd, since they were collative with that diocese only during his episcopacy. After discussion of several plans, the Synod decided by an almost unanimous vote to place the islands under the direct charge of the Archbishop of Canterbury, praying him to supply them with such episcopal supervision as he should think best. In the meantime the Archbishop of Nova Scotia, by invitation of the Synod, has visited the Bermudas and administered the rite of Confirmation to a large number of waiting candidates.

At the annual general business meeting of the directorate of the well-known Dr. Barnardo's Homes it was mentioned in the report which was presented thereat that up to December 31st, 1917, 85,286 children had entered the Homes since their inception. In connection with the war it is an interesting fact to note that no less than 10,356 Barnardo boys are fighting on land and on sea, and over 6,000 of these are in the various Canadian overseas contingents. Several of these lads have distinguished themselves. Twenty-one have obtained the Military Medal, one the D.S.M., one has been granted the V.C. posthumously, 13 have gained commissions, three are captains and one is a major. There were 902 casualties, in all, up to the end of last year.

Caron Deanery Convention

—
DIOCESE OF QU'APPELLE

THE third annual convention of the above Deanery was held at Mortlach, Sask., on June 26th-30th. At the opening session on the first evening, Rev. Professor Hallam, D.D., of Wycliffe College, Toronto, who was the chief speaker, sounded the keynote of the convention, when he said that the purpose of the gathering was that we might "see Jesus." Throughout all the sessions this purpose was kept uppermost in the minds of the delegates, and every one present felt that he had indeed received a new and closer view of the Master. Dr. Hallam gave a series of excellent addresses on "the Kingdom," pointing out that Christ came to found a kingdom, the condition of entrance into which was not nationality, or position, but repentance and faith. Christ's teaching about Himself as Redeemer, and about man as somewhat valuable, though fallen, yet not wholly depraved, formed the theme of two very illuminating addresses.

Rev. N. L. Ward, superintendent of Anglican Missions to the Chinese in Vancouver, gave a series of addresses on his former work as a missionary in China, his present work and the Chinese problem in western Canada. Mr. Ward's presentation of the subject gave his hearers a new conception of our responsibility to these Orientals in our midst, which must result in a deeper interest being taken in this new, but growing department of the Church's work. It is worthy of note that a plan is being formulated by which Christian Chinese literature may be circulated amongst the Chinamen in the prairie towns, and later on a Chinese Catechist may be employed to visit and instruct the isolated members of the race.

Two excellent addresses on "The Influence of the Home," and "The Layman's Responsibility" were given by Rev. Canon Simpson, B.A., of Regina. The speaker felt that in the reconstruction after the war, the home must be considered. In these days, the home has charge of the child for only about 14 years, and during that time it must provide the instruction, the discipline and the environment that will produce a spirit-controlled life. The layman's responsibility towards the Christian Church is no more a matter of choice than is the responsibility of citizenship to a native born citizen of the country. The automobile is God's good gift, and it should not be employed to carry people away from God's House on the Sabbath. The speaker commended the example of one Christian family, who, on acquiring a car, made the resolution that during the hour of Divine worship, not a wheel of that car should turn.

The Ven. Archdeacon Burgett, M.A., Regina, General Missionary of the diocese, gave an inspiring address on the work of the Sunday School. He stated that the Sunday School is a substitute to do work which ought to be done in the home in the training of Christian citizenship.

The commonplace subject of "Drudgery" was the theme of an address by Ven. Archdeacon Johnson, B.D., of Moose Jaw, but the treatment was by no means commonplace. In a very interesting manner the Archdeacon explained that by the grinding processes of nature, the beauty spots have been produced, and he used this as an illustration of how beauty of character is developed—viz., by the unpleasant grind of the drudgery of life.

The convention was attended by the six clergy and three students of the Deanery and some dozen delegates, besides a full representation of the Mortlach congregation and townspeople, and a large number who came by motor for part of the sessions. At

the men's service on Sunday afternoon, Emmanuel Church was packed full. The concluding service on Sunday evening had to be held in the local theatre to accommodate the numbers who sought admission. This building was filled to overflowing. The Methodist congregation cancelled their service in order to be present. This body further won the regard of the visitors by kindly giving hospitality in their homes. At all the services of Sunday, Dr. Hallam was the preacher, and he delivered most inspiring messages. His visit to Mortlach will long be remembered by all who had the privilege of hearing him, because of the inspiration which he brought to their lives.

The convention, which was instituted two years ago by Rev. J. N. Blodgett, B.A., of Chapleau, Ont., then Rural Dean of Caron, has become an established and a great event in the Caron Deanery—an event to which we look forward as a time of rich blessings and spiritual upbuilding.

The Street of Adventure

The front line trench is the Street of Adventure. No matter how quiet the day or night, there is always an air of imminency and expectancy. On this front line Street of Adventure one meets the truest men of his time. There there is a real democracy and a real brotherhood. The mere fact that each is there demands respect from the other.—"Harper's Magazine" for December.

Heroes of the Sea

Consider how the great war has transformed England's sailors into heroes of war. Not the sailing of Jason's ship in search of the Golden Fleece—not Columbus' voyage of the "Santa Maria"—nor the sailing of the "Mayflower"—involved adventures more thrilling than these perils that daily confront the two thousand five hundred English ships that each week meet with converging lines at some one of the English docks.—"The Canadian Magazine" for December.

Our Invincible Defence

A man at the front who starts out to take it seriously will be in the madhouse in less than a month. But the light-hearted ones, escaping Minnies and Lizzies, may go on indefinitely. The successful soldier of the trenches never loses an opportunity for happiness. He often develops into a more care-free, merry lad than he was at school ten years before. This light heart in the midst of danger and tribulation is our last invincible defence.—"Harper's Magazine" for December.

War, The Revealer

Nations at war, like men in their cups, are apt to reveal the whole truth. Shams, make-believes, sterile hypocrisies fall to earth, the traditional self fades into a dim background, and a nation stands forth naked, its true self.

Latent passions fanned to flame by war sear the soul and fuse inherited characteristics into new elements, so that the real temper of a people stands revealed, illumined by the fires that burn along its battle line.—"Scribner's Magazine" for December.

Dr. Jayne, who was consecrated Bishop of Chester in 1889, has decided, owing to prolonged ill-health, to resign the See at the end of this, the thirtieth year of his episcopate.

What Think You of This?

This extract is from a letter received in the office of the "Canadian Churchman" from a former Canadian Parson:—

"I sold our furniture and a quantity of books, settled my debts in Canada, save the sum of eight dollars, three of which were owing you, and came along here, where my people pay me a decent living stipend, and pay that twice a month without asking.

"However, I hope you will acquit me in your mind, and I am sure that your first-hand experience of the country clergy, as well as those in the small towns of Ontario in particular, will assure you of the fact that they are mostly 'up against it,' and in a state mostly of chronic 'impecuniosity.' In this country the average minimum is \$1,200 and an entirely free house, with every clergyman on the pension fund, with a family protected in the event of bereavement, for which each parish pays a premium monthly—my parish pays \$100 per annum, and this was so stipulated on the contract when I accepted this parish. I get here just double what I had in Canada; the cost of living is no more; my parish pays water, light, telephone, etc., and I am wondering how, in the name of all that is just, our parishes can have the cheek to offer a man \$750, on an average, when people here, in a new country like Texas, apologize for paying a man \$1,600, pay a premium and give him a free house."

A FEW THOUGHTS ON SUNDAY SCHOOL TEACHING.

(Continued from page 490.)

would our clergy be asking in vain for more teachers, or would we have gone so unwillingly ourselves? Is it not rather that we feel our own lives are being sweetened and broadened by contact with the children's, that while we teach we are often getting far more than we give? By trying to bring others to Christ we are ourselves brought nearer to Him, and to those that love Him there is joy in the service of God, even though that service may require some sacrifice.

Nor does the influence of the teacher end when the school is over. More than once, when walking thoughtlessly along the street, I have heard a child whisper to a companion, "There is my Sunday School teacher." Do we, as teachers, realize enough that we are being watched, that when we least expect it the eyes of the children are upon us? Are we careful to follow in our daily lives the teachings of Christ, Whom, on Sunday, we profess to serve? If not, then our teaching will be in vain.

"Breathe Thou upon us, Lord,
Thy Spirit's living flame,
That so with one accord
Our lips may tell Thy name;
Give Thou the hearing ear,
Fix Thou the wandering thought,
That those we teach may hear
The great things Thou hast wrought.

"Speak, Thou, for us, O Lord,
In all we say of Thee,
According to Thy Word
Let all our teaching be,
That so Thy lambs may know
Their own true Shepherd's voice
Where'er He leads them go
And in His love rejoice."

—Annie A. Chisholm.

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Correspondence

"CANADIAN CHURCHMAN" ADVERTISING PAYS.

Sir,—I thought it would be of interest to you to know that as a result of my advertisement, recently appearing in your paper, for holiday supply, I had innumerable replies by letter, telephone and telegram within twenty-four hours of your paper's issue. The matter is satisfactorily settled.

Rector.

PERPETUAL DIACONATE.

Sir,—Some ancient canons of the Church may be of interest to those who are suggesting in your columns permanent Deacons engaged in secular business during the week as a solution of certain difficulties in Church organization.

There is a canon of early date (19th of Elvira) which enacts that no Bishop be a commercial traveller. This was passed, not because it was thought undignified for a Bishop to be a commercial traveller, but because, if he were so occupied, he might wander out of his diocese. Another early canon is, "The clergy shall gain their food and clothing by a trade and agriculture without prejudice to their office" (No. 52 of those called 4th Carthage). This system was probably due to economic causes. The clergy could not live otherwise, yet it prevailed in the best period of the Church, the period of persecution.

A. H. F.

Sir,—I read with much interest the letter signed "C." in last week's issue re the establishment of the Perpetual Diaconate here in Canada. This scheme has been tried in various places in the States, but it has not been generally successful, according to a statement made by the late Bishop of Maryland a few years ago. I have known of several Perpetual Deacons, but their work generally has not been much of a success. They were generally men without much education, and for Ordination were granted all of the dispensations allowed by the Canons.

While the plan has not been a success in the American Church, I believe that it could be of great value here, and here also, if well-educated men, whose secular work commanded respect, would enter the Perpetual Diaconate. They could assist at the services on Sunday or preach, and

their position and education would in most cases win for them the respect of the people. Then such men could take charge of the services in vacant parishes, and thus prevent the interest in the parish slackening.

I have only known of one successful Perpetual Deacon, and that man was certainly a success. He ministered most acceptably in a large city parish or twenty years. He was an able preacher, a good reader, and the most successful Bible Class teacher that the parish ever had. After twenty years of service there he was advanced to the priesthood, and is the Rector of one of the best city parishes, beloved by all who know him for his efficient ministry. What was done by this man can be done by others, and I trust that efforts will be made here to induce educated men who are engaged in secular work to enter this form of ministry, or I believe that much good could be done.

(Rev.) P. H. Streeter.
 The Rectory, Florence, Ont.,
 July 20th, 1918.

PRAYERS FOR THE DEAD.

Sir,—In a very recently published book by Bishop Diggle, of Carlisle (England), entitled, "Death and the After Life," occurs the following passage: "And the important question arises: May we not by our prayers for the dead minister to the progress of their probation? Why not? Is death so wide a gulf that prayer cannot cross it." This quotation, which might be infinitely extended, is sufficient to show the position of this great Evangelical Bishop on this subject which is being so widely debated at present. The Bishop in another chapter strongly condemns the doctrine of eternal punishment as taught very generally a few years ago, in these words, "God is surely too good to punish eternally sins committed within the bounds of a few years of time." Who can say that theology is not a progressive science?

Blue Nose.

Sir,—Dr. Luckock's great book, "After Death," while advocating prayers for the dead ("Prayers for the Dead" is his regular expression), nevertheless admits (as I pointed out) the following propositions:—

1. The doctrine of the Communion of Saints was for wise purposes left vague and indefinite.
2. There is no Old Testament authority for such prayers.
3. The one instance of prayer for the dead in the Apocrypha is a prayer for deliverance from sin, which Luckock disapproves. There is no apocryphal authority, then, for the prayer he advocates.
4. Our Lord is silent on the subject.
5. There is no authentic evidence of the original text of primitive liturgies. "They abound in interpolated matter" ("Intermediate State," p. 212).

6. There is more reason to adopt "baptism for the dead" from 1 Cor. 15: 29 than "prayers for the dead" from 2 Matt. 12: 39-end.

Eleven years later Dr. Luckock wrote his "Intermediate State," which again inculcates caution respecting the future life. "No one can possibly picture it as it actually is, because all the conditions differ essentially from anything with which we have been hitherto familiar" (p. 2). St. Paul's disembodied spirit was translated, yet he was unable to recall what happened (p. 4). It is not possible to utter what he heard (2 Cor. 12: 4). What Lazarus saw is unintelligible to mortal sight (p. 5). Very little was said in the primitive Church on the consciousness of disembodied souls (p. 46). The primi-

tive fathers kept their eyes on the Judgment as the time of purification, which may have extended through the intermediate state (p. 69). The Roman Church taught that the agonies of purgatory were intolerable, differing only from the pains of the damned by a fixed limit (p. 71). This gave rise to a mercenary traffic calling for reformation (p. 85). The Prayer Book says the souls of the faithful are in "joy and felicity." Probation and trial for them are safely over at death (p. 90). The souls of the righteous dead are not idle (p. 103). We are ignorant of the way in which our faculties will be exercised (p. 119). The early fathers generally believed there was no salvation out of the Church (p. 177). The great divines of the seventeenth century shook off this incubus for juster views respecting the heathen (p. 179). At the final revision of the Prayer Book the supposed connection between praying for the dead and purgatory led the revisers not to restore prayers for the dead on the grounds of expediency (p. 215). In private this practice was never sacrificed (p. 216).

I have now fairly reviewed these two great books of Dr. Luckock's on the future life, and I merely add that Bishop Heber's example of praying occasionally for the dead and then asking God's forgiveness if he prayed amiss goes as far as Luckock's evidence goes.

Verus.

"THE COMMON CUP."

Sir,—A great deal has been written about "The Common Cup." I do not have strong views one way or the other, and only write to suggest a method which I know has been adopted in more than one place—namely, the use of small spoons. It seems to me that this method preserves the idea of the one cup of which all partake, and at the same time does away with the objections which come from a medical standpoint. For example, in the East, where lepers are to be found in Christian congregations, what are you going to do? If you single out the leper and make him partake in a distinct way, you make him feel more than ever that he is an outcast. If you allow him to touch his lips to the cup, you are certain to offend someone, or to cause someone to stay away from the Communion. By furnishing each communicant with a small spoon, you do away with the dilemma.

This method affords another advantage of minor importance. Each communicant takes only the proper amount of wine. In the ordinary way of administering, some people take too large a sip (unintentionally, of course). That more wine is consumed than ought to be, is proven by the fact that in cases where both methods have been used, it has been found that only one-half or two-thirds as much wine is required when the communicants are furnished with spoons.

Compromise.

OPEN-AIR SERVICES.

Sir,—Although a strong advocate of open-air meetings for "the strangers within our gates," I am not now advising the holding of such gatherings, but am pleading for the attempt to meet the needs of our regular churchgoers during the season of the extremely warm weather of the months of July and August. Recently I officiated on a Sunday evening in a church, the "sextoness" of which informed me a few minutes before the beginning of the service that the temperature within the building was at 90 degrees. Under the circumstances, the small congregation (only a fourth of that usually

Progress of the War

July 22nd.—Monday—The German retreat between Rheims and Soissons continues.

July 23rd.—Tuesday—The German retreat continues in spite of fierce counter-attacks. The French attack on the Somme and take some 1,500 prisoners.

July 25th.—Thursday—The struggle continues with little change, the Germans gradually retiring but fighting as they go, to avoid being surrounded.

July 26th.—Friday—The French capture Oulchy-le-Chateau.

July 27th.—Saturday—Allies take Fere-en-Tardenois, the chief German depot between Rheims and Soissons.

present) suffered not a little for commendable devotion. The atmosphere outside the church was probably ten degrees at least lower in temperature, while the air was pure, and the natural environment, comprising a grove of majestic trees and the softest and greenest sward, constituted ideal conditions for a service under the vault of the visible heaven. Many of our churches, both in the cities and in the rural parishes, are almost equally favourably surrounded. Would not the comfort and devotion of clergyman, choir and congregation be better promoted during the long, naturally-lighted evenings of midsummer by worship in the open than by the present ultra-conservative custom? Perhaps an improvised orchestra would be needed. Certainly some preparation for seating the attendants and encouraging them to kneel would fall to the lot of the lay officials of the parish. In the absence of an orchestra an ordinary reed organ would amply suffice for sustaining the voices of those who praise as well as pray. I venture to think that the method recommended would considerably improve the evening attendance at many churches during the "warm spell." The very novelty of the situation would with some of the merely nominal parishioners be a pardonable motive for their coming. Should, unfortunately, a heavy shower of rain fall during the service, the church would prove a safe refuge. A canvass canopy for permanent use would be an admirable equipment.

P. L. Spencer.

PROPHECY.

Sir,—Having been away for a few days, I am rather late in making reply to the letter of "Deacon" on "Prophecy."

My object in writing what I have has not been so much to take up the subject of premillennialism as to awaken an interest in the subject, and to point to some of the literature upon it which it is worth while to read.

Premillennialism will not again, I believe, in this age have the universal acceptance that it had in the early Christian Church, but it is coming to occupy a position and a proportionate acceptance, which, I think, is scarcely realized by the Church.

I prophesy this: That you may as well try to blot out Canada from amongst the nations, or Orangeism from amongst the societies as henceforth to hinder premillennialism occupying a noticeable and enlarging place in the study and beliefs of the Protestant Church. "By their fruits ye shall know them," and the tribute

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Annie A. Chisholm.

The John Wanless Co.
JEWELLERS SINCE 1840
British Goods—British Policy
243 Yonge Street Toronto

which the writer, quoted at such length by "Deacon," gives to the devotion and zeal of premillennialists in the Church is worth noticing again and adding to. The writer says: "They are amongst the most devout and earnest people. By their devotional and missionary literature they exert a wide influence. They share with splendid vigour in evangelistic work . . . and in foreign missionary work." To this may be added that they are not destructive critics of the Word of God. The rank and file of premillennialists believe in furthering social and moral reform, but believe more in the duty of the Church to propagate the Gospel, and to seek the spiritual regeneration of the individual, that souls may be saved for eternity, and that, as speedily as possible, "the number of God's elect may be made up and His Kingdom hastened."

Their pessimism is the pessimism of the Lord Jesus Christ, Who said, "When the Son of Man cometh, shall He find faith on the earth?" and "As it was in the days of Noah, so shall it be in the days of the Son of Man," and many like teachings. It is clear from the parables of the sower and of the tares that the spiritual and permanent results of the preaching of the Gospel in this age will be but fractional; and it requires little more than infinitesimal spiritual discernment—a mere glance at that which is called Christendom—to see that it has been woefully so up to the present. We believe that the Scriptures clearly and fully teach that it will never be otherwise in this present dispensation. We believe that God is now visiting the Gentiles "to take out of them a people for His name" (Acts 15: 14), and that when "the fullness of the Gentiles be come in" (Rom. 11: 25), "After this I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called" (Acts 15: 16, 17). The calling out of the Church, composed of an election from both Jew and Gentile, does not invalidate God's promises of a future marvellous prosperity to the national Israel, and through her also of the nations. Isaiah, chaps. 60-66, will yet be marvellously fulfilled, and Is. 2: 1-5 and a multitude of such passages.

A blunt but intellectual skeptic said to me, "As God did not keep His promises to Israel, how do we know that He will keep His promises to the Church?" I was able to lend him a book which made clear that God will yet fulfil His promises to Israel as a nation, quite apart from an election now being absorbed into the Church.

A higher critic admitted that what I teach is what the Bible teaches, and, having no idea that the many yet unfulfilled prophecies will be fulfilled, he put down the prophets of the Old Testament as men of exalted ideas, but mistaken.

When, I would ask of those who claim that these prophecies have been fulfilled, when was anything told in Zech. 14, for instance, fulfilled?

I must stop here or my letter will be too long.

May the Premillennialists in the Church wake up to the strength of their Biblical position and make known their teachings without stint, with prayer, and without fear!

A. H. Rhodes.

Point Edward, Ont.,
July 15th, 1918.

Church News

Preferments, Appointments and Inductions.

Snartt, Rev. Harold, Curate-in-Charge of St. Chad's Mission, Earls-court, Toronto, to be Rector of Trinity Church, Colborne. (Diocese of Toronto.)

Marsh, Rev. T. J., Rector of Terrace, B.C., to be Rural Dean of Hazelton, B.C. (Diocese of Caledonia.)

Death of Mrs. Grantham in Toronto.

The death occurred on July 26th, at her residence, Alexandra Apartments, University Ave., Toronto, of Melinda, wife of the late Capt. Arthur Grantham, R.N. The late Mrs. Grantham was a Canadian by birth, and was well known in Toronto for her activities in all charitable affairs; it was owing to her executive ability that the Infants' Home was founded, and for over 25 years she was its treasurer. She also took an active part in the affairs of St. James' Cathedral. Mrs. Grantham was the daughter of the late Samuel and Mary Ansley. She was in her eighty-first year.

Halifax Notes.

On Sunday evening, July 21st, at All Saints' Cathedral, Rev. Canon Harris preached a striking sermon on "The One Talented Man," based on the parable of The Talents, and a prayer of thanksgiving for the success of the allied armies, which was conveyed in the day's cables, was said immediately after the singing of the National Anthem, Dean Llwyd referring to the news as a thing which gave profound cause for thankfulness.

A memorial service was held on a recent date at St. Paul's Mission Hall, for the late Rev. E. Rennie, former evangelist of St. Paul's parish. There was a large attendance, and among those present were many who remembered the splendid work of the late evangelist. The address was given by Mr. W. J. Patton, evangelist of the Mission, and included a touching reference to the deceased, and to his ministry of help to the sick and needy.

The annual welcome day of the Cradle Roll of Trinity Church, Halifax, took place Thursday afternoon, July 18th, on the church grounds. Unfortunately, rain came on early in the afternoon, but the two hundred mothers and babies then retired to the hall. The sacrament of baptism was administered to 20 babies. The races for the little children had to be postponed on account of the wet weather, but there was a very interesting competition in the way of weighing the babies. The prizes were for the heaviest under six months, and for those between six months and one year. A very pleasant afternoon was spent. The Rector and Mrs. Donaldson were on hand to receive the mothers and their babies; also Mr. J. M. Donovan, superintendent of the Sunday School; Mrs. Hutchings, primary superintendent; Miss Geddes, parish visitor; Mrs. Townsend, and others of the Cradle Roll visitors.

Confirmation at Owen Sound.

A very interesting and impressive service was held in St. George's Church, Owen Sound, Monday evening, July 15th, when 19 candidates received the apostolic rite of the "Laying on of Hands," by the Bishop of Huron. Rev. Canon Ardill conducted the service and presented the candidates, several of whom were adults. Dr. Williams took for his text the words: "Fight the good fight of faith," 1 Tim. 6: 12; admonishing those just assuming the responsibili-

ties of a Christian's life, as to the temptations that ever await those striving to do the right in Christ Jesus. Life is a constant warfare in which each soldier of the cross is engaged against the evil forces that would overpower him, unless he stands firm in the faith of his Lord and Master by whom he can withstand all the assaults of the evil one. The Christian in all things must be directed by the Holy Spirit which is within him. After being confirmed the candidates are admitted to Holy Communion which the Bishop exhorted them to attend regularly. There was a large congregation present. On Tuesday evening, July 16th, Confirmation was held in St. Thomas' Church, Owen Sound North, when seven candidates were presented by the Rev. C. L. Langford. Rev. Canon Ardill assisted with the service.

St. Philip's, Hamilton.

What working men will do for their church, even in these days of stress and overtime, has been evidenced in Hamilton, Ont. The members of the finance committee of St. Philip's have taken down the entire west wall of the vestry, which for some time has been showing signs of collapse. They have put in a new foundation, and are rebuilding the wall. They work well on into the night, using electric light. All the material used has been given by friends of the church.

Rupert's Land Notes.

Rev. C. H. Bristoll, formerly of Glenboro, has been appointed to the staff of the Columbia Coast Mission. Mr. Bristoll will have charge of one of the Mission steamers and will itinerate from place to place.

A. S. Russell, who, for the last year, has had charge of the Anglican Mission at Fork River and Winnipegosis, has been called to the colours, and is now in the Minto St. barracks. Rev. O. H. May, of Reston, is spending a vacation at Sturgeon Creek.

The Rev. Canon Osborne Troop, formerly Rector of St. Martin's, Montreal, was a visitor in Winnipeg, and preached at both services at St. Luke's Church on July 14th. He also addressed the clergy to the Rural Deanery at a celebration of the Holy Communion on Monday morning.

The Rev. A. S. Partington, Incumbent of Teulon, has had his Mission increased by the addition of Erinview and Loch Monar. His Sunday duty of 50 miles travel, is rendered possible by the use of an automobile.

The Rev. Jacob Anderson, Rector of Stonewall, has been ordered by his physician to take a month's holiday in order to overcome throat trouble.

The Rev. H. Barrett, Curate of St. John's Cathedral, will spend his well-earned holiday in taking services in five vacant Missions of the diocese.

The services at Winnipeg Beach for the summer are being taken by Rev. W. A. Wallace, Rev. W. Cowans, Rev. A. S. Wiley, Rev. Canon Jeffery, M.A., and Rev. Thos. Marshall.

Rev. Canon McElheran and Rev. H. Hoodspith, of St. Andrew's, exchanged duties on July 14th.

St. Chad's, Earls-court, Toronto.

All necessary conditions relative to the advancement from a Mission station to an independent parish, having been fulfilled by the congregation of St. Chad's, Earls-court, Toronto, the Bishop of Toronto has decreed the separation of St. Chad's from St. Mark's, West Toronto, and appointed the Rev. A. J. Reid, for the last seven years Rector of the united parish, to be the first Rector of the new parish

of Earls-court. Mr. Reid has therefore resigned the rectorship of St. Mark's, and after September 1 will confine his services altogether to his new parish.

Bishop of Ontario Visits Parish of Aultsville.

The Bishop of Ottawa visited this parish on Sunday, July 14th. At the morning service in Aultsville, the Bishop administered Confirmation to nine persons, four of whom were adults. In the afternoon he preached at St. George's Church, Gallinger-town, newly opened after extensive improvements to the interior. At the evening service at Osnabrock Centre, the Bishop confirmed nine candidates, including four adults. His Lordship's splendid addresses were listened to with rapt attention by large congregations. The receipts at the annual garden party held on the rectory grounds, Aultsville, on July 6th, amounted to over \$100.

Moosonee Notes.

Rev. A. N. Dixon, lately Lieutenant in the Canadian army on active service in France, was ordained to the priesthood by the Bishop of Moosonee in the Pro-Cathedral, Cochrane, on Wednesday, July 3rd. Archdeacon Woodall preached and Rev. R. C. Pitts assisted. Although the service was at a disadvantageous time and arranged hurriedly in anticipation of the Bishop's early departure for the far north, there was a good congregation present and an excellent choir.

The Bishop and Rev. A. N. Dixon left for the far north on July 18th. The former goes via Montreal and by the Hudson's Bay Company's steamer past the Labrador Coast and through Hudson's Straits to Eskimo Missions, and the latter by canoe and river to Rupert's House, where he will relieve Rev. H. J. Cartlidge. Rev. H. J. Cartlidge will return to his former Mission of Waswanopie for the summer months, having spent the winter and spring usefully at Rupert's House.

Mr. J. M. McCormick, superintendent of the Church Camp Mission, spent a few days of last week in the vicinity of Cochrane in the interests of Camp Mission work.

Rev. J. G. Prewer, of the Indian School, Chapleau, made his annual visit on "Treaty-duty" work to various Indian settlements, from July 2nd to July 20th.

Rev. J. D. Paterson, of St. Mary the Virgin, Toronto, is spending his vacation doing Bible Society deputa-tion work in Northern Ontario.

A special celebration of the Holy Communion was held in the Pro-Cathedral on July 14th for the benefit of visiting Indians of whom about 12 were present.

Little Trinity Church, Toronto, Outing.

Trinity Church, Toronto, has held many picnics, but the one on July 25th, seemed to outdo all that this old historic church has ever attempted. About 900 were present, and instead of going a distance, the picnic was held in Kew Beach Gardens, and was voted at the close of the day to be the best yet. Canon Dixon, Rector and Superintendent of the Sunday School, was in charge, and by the assistance of the staff of workers the programme was carried out to the satisfaction of everybody.

Edmonton Notes.

The installation of Rev. Canon Howcroft, as Archdeacon of Edmonton, took place in All Saints' Proton Cathedral on Sunday morning, July 21st, the service being conducted by

LOCH SLOY REST-HOME
Ideal Home in the Garden of Canada

Combination of country and city, just the environment in which to relax from business, social, or household duties; also for those desiring to visit this interesting fruit district. Electrical car to Hamilton. Pamphlet on application. **DRAWER 126 WINONA, ONT.**

His Lordship, Bishop Gray. Archdeacon Howcroft was born in Preston, Lancashire, and came out to Canada as a young lay-reader of the Church Army, to take up work at St. George's Church, Halifax. He afterwards entered King's College, Windsor, and was graduated therefrom in 1893, taking his deacon's orders in the same year, and his priest's orders in the year following. After serving as deacon-in-charge of St. George's Church, Falmouth, the future Archdeacon was appointed Rector of Port Mulgrave, where he married Miss McCullough in 1898. After 12 years of faithful service in the east, Archdeacon Howcroft decided to take up work in Western Canada, and in 1905 he was appointed Rector of St. Benedict's, High River. His ability was soon recognized, and in 1907 he was elected Rural Dean of Calgary. In 1911 the Archdeacon was offered and accepted the incumbency of St. Paul's Church, Edmonton. In the following year he was appointed honorary Canon of St. Augustine's, and when Edmonton became a separate diocese he was appointed senior Canon. Since Archdeacon Howcroft came to St. Paul's, the parish has made steady progress. It was soon raised to the status of a rectory, and in 1914 the new church was built to provide for the rapidly growing congregation. But Archdeacon Howcroft's activities have not been restricted to parochial organization alone. As a member of the Executive Committee of the Synod, as a keen worker in boys' work organizations, and as an officer of the Social Service League, the Rector of St. Paul's has exerted a deep spiritual influence which serves to make his appointment as Archdeacon a popular one throughout the diocese.

New Principal of St. Mark's Divinity Hall, Vancouver.

The news comes from British Columbia that the post of Principal of St. Mark's Hall, of the Anglican Theological College, Vancouver, made vacant by the resignation of the Rev. Dr. Seager, the founder of the Hall, who accepted the rectory of St. Matthew's, Toronto, last autumn, has been filled. The Rev. Charles H. Shortt, M.A., missionary of M.S.C.C. in Japan for many years, has accepted the position, and will arrive in Vancouver in September to take over his new duties. The Hall will be opened for the session of 1918-19, October 1st. Mr. Shortt is, of course, well known throughout Canada. He brings to his new post qualifications of a high order, and a ministerial life, first in the diocese of Toronto and later in Japan, rich in varied experience. The Council of St. Mark's is to be congratulated upon its choice.

A Holiday in the Country for Tired Mothers and Children.

"Oh Mother, hav'nt you got enough babies, why did you get another?" The new little baby's eldest sister, a little girl of ten years old, burst into floods of tears. No wonder the little maiden wept, as she foresaw her new responsibilities. Her daily task of keeping the younger children good and happy, is an irksome one for her. The playground is hot and dusty, the home barren and poor, father has been sick and out of work, and now mother

is in bed with the baby taking all her time. Besides, it is R—'s birthday, and no little surprise is in sight, instead a "spanking" has been promised if she fails to satisfy the little ones. The sadness of the child's expression touches one and one pictures her free from her unnatural responsibilities picking daisies in the field or laughing merrily as she joins other little girls of her own age in the blue waters of the lake. Who will give one such a holiday? There are many like her whom one would like to help and to whom one could give pleasure if the funds were forthcoming. The cost is very moderate, and is as follows for two weeks' holiday: Mother and baby, \$8.25; small child, \$4.15; child over 7 years, \$7.15. Will you help some of these? Your offering will be gratefully accepted and acknowledge by Miss T. A. Connell, Church of England Deaconess' House, 179 Gerrard St., Toronto.

DEPARTMENT OF THE INTERIOR—FORESTRY BRANCH.
News Letter 185 A.

Making Forests Fireproof.

People are becoming aware of the tremendous loss to Canada through forest fires. Fire is not the necessary accompaniment of settlement and can be stopped. The cost of equipment and patrol necessary to stop fires amounts to only a small fire insurance premium on the value of the forest. How fires are caused, the influence of the weather, and what amount of damage they do, are told in Bulletin No. 64, "Forest Fires in Canada, 1914-16," just issued by the Director of Forestry, Ottawa. This is the first attempt on systematic lines to give the statistics of fires for the whole of Canada and to classify their causes. By this means the most prolific sources of fires are shown, so that means may be applied for their prevention. Those interested in this subject will receive a copy of this bulletin free upon application to the Director of Forestry, Ottawa.

SERMON TO COMMEMORATE ALLIANCE OF THE UNITED STATES OF AMERICA AND GREAT BRITAIN.

(Continued from page 489.)

Isaiah's vision of the future. True it is, and I do not forget it, that Isaiah saw that goodwill springing out of a true knowledge of God. True it is, that the first half of the angel's song is "Glory to God in the Highest." True that Jesus, who came preaching the Kingdom of Heaven on earth, saw that Kingdom as the result of obedience to the Divine will. We will not forget that, but some people need to enlarge their idea of God. The love of God consists not in words, or pious phrases, or conventional utterances, as though God were a conceited man hungry for flattery, but it consists in the advancement of His purposes revealed to us in Christ Jesus.

Let us sincerely glorify His name of Love in that He has guided the destinies of two great peoples of kindred race and mind into an alliance, not only of arms and wealth, but of hearts, and let us pray that He will give us all such a spirit of love, consideration and large mind, that we may in every way that lies within us, promote the continuance of that alliance, not making invidious comparisons, not dwelling on petty wrongs or envys or vexations, not dwelling upon our merits or our own achievements, but steadfastly keeping our eyes on the goal that lies before us, a Kingdom of God upon earth, a commonwealth of free nations.

Diocese of British Honduras

NOTES FROM THE BISHOP

EXTENT.—Colony of British Honduras and Republics of Guatemala, Spanish Honduras, Nicaragua, San Salvador, Costa Rica and Panama (except Canal Zone). Area, 200,000 square miles. Coast line, 1,200 to 1,500 miles; population 5,000,000 approximately, consisting of native Indians, Caribs, West Indians, Spanish, American, British and others. Old statistics give 150,000 Anglicans. It is also estimated that from 1,000,000 to 1,500,000 heathen are untouched by any Christian Mission. The diocese forms part of the West Indian province of the Church, the present Archbishop of the province being the Bishop of Guiana.

Communication.—Facilities for travelling between different parts of the diocese are at present not good. It is proposed to solve this difficulty by having a diocesan mission boat of the auxiliary schooner type. Where there is inland travelling to be done, it is sometimes by boat up rivers, sometimes on mule or horseback or on a railway trolley car. There are very few roads.

Climate.—There are many varieties of climatic conditions. Our clergy do not appear to be working anywhere under dangerous conditions. Careful regard of all ordinary precautions will ensure good health. Most of our present clergy have spent many years in succession in Central America. The best time to make the change from the north and come to the diocese is in September and October, or even any time later till April. Even in the warmest weather the nights are cool.

Our Present Work.—In British Honduras: Two large parishes in Belize, seven Mission districts (of which three are vacant). Outside British Honduras: Eight parishes and Mission districts. (At least three others to be opened as soon as possible.) The large majority of the people to be ministered to are British subjects of the West Indian origin; there are besides many British and Americans. Most of our work is on or near the coast line. Some of the districts are very extensive, while in other cases large numbers are concentrated in small areas.

Church Day Schools.—In the colony of British Honduras there are Day Schools everywhere under the control of the Church, assisted by Government grants. The clergyman is school manager; in a few cases he is schoolmaster, a B.A. always receives from the Government an honorary first-class certificate entitling him to the highest rate of grant. In most of the Mission districts outside British Honduras there are schools for our children under the management of the Church and supported by companies operating in the districts.

Cost of Living.—This varies in different localities. War conditions are making imported goods rather costly at the present time—e.g., Flour \$17 per bl., butter 80 cents per lb., but fruit, fish, cocoanuts and local vegetables are plentiful and cheap. Good meat 18 cents to 25 cents, sugar (brown 9 cents, white 12 cents), milk is difficult to obtain in some parts, but milk and butter can be made cheaply from cocoanuts, and condensed milk is imported. Turkeys, poultry and eggs are plentiful and more reasonable than in Canada. Clothes cheap. (Note: Clergy often wear white suits and cassocks of duck or drill, best obtained here.) Washing cheap. Servants' wages quite low, \$5 to \$8. Fuel only needed for cooking purposes. Warm carpets and curtains unnecessary. Only one blanket, rug or comforter needed for occasional

cold nights. Our experience is that living in Belize costs about the same, taking all things together, as in Quebec city one year ago. The very fact that the range of stipends prevailing in this diocese in the past has been lower than in many Canadian dioceses, and yet has been considered sufficient, is evidence that in normal times the cost of living has not been as great as in Canada.

Stipends.—Stipends of clergy in Mission districts are under the control of the standing committee of the diocese, and an effort is being made gradually to adopt the Quebec system of paying the whole stipend from the centre monthly, the local contributions from the Mission being sent up to the central authority. While taking into account different local circumstances, the standing committee is endeavouring to equalize the financial position of the clergy. Wherever new work is opened or a new priest appointed, the minimum stipend is \$1,000, derived partly from missionary grant and partly from local sources paid through the central authority. In some cases stipends are partly derived from large companies operating in the particular district. It is hoped it may not be long before financial conditions will allow of a regular system of furlough with some equitable arrangement about travelling expenses, but this cannot be guaranteed at present. Small grants towards moving expenses can be made from funds of the Honduras Church Association, and in some cases also an advance of stipend to be paid gradually by instalments.

Pensions.—There are at present no pension funds.

Educational Facilities.—There is a good diocesan high school for girls in Belize, at which daughters of the clergy receive scholarships, covering tuition fees, books, etc. This school prepares for the Cambridge Local Examinations, and has recently passed four juniors and four preliminaries. It is hoped there may soon be a hostel in connection with the school for boarders; and the newly organized diocesan branch of the W.A., is hoping to become responsible for boarding expenses in special cases. There is a private boys high school in Belize.

General Remarks.—For the past ten years the Church in this diocese has been under the grave disadvantage of having no Bishop in residence except for short periods at a time, and its unwieldiness has made any proper supervision a great difficulty. Vacancies have been unfilled and local difficulties have remained unsettled and our people have drifted to other Christians communions. Nor has the diocese had the support from the Church at large that it deserves, because there has been no opportunity of its need being known. But given a larger measure of support and a sufficiency of good priests and better means of communication, the Church has excellent prospects. Central America is rich in natural resources waiting to be developed, and is bound to have a future. Thousands of souls belonging to our own and other Christian communions are hungering for the means of grace, not to speak of the hundreds of thousands of heathen, whom as yet we cannot dream of reaching. For such a work as this our Church needs the prayers of the faithful everywhere, the most missionary hearted clergy and largely increased means of support.

No action, whether foul or fair,
Is ever done but leaves somewhere
A record written with fingers ghostly,
As a blessing or curse, and mostly
In the greater weakness or greater
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Putting War Cripples Back on the Payroll

Fifty Maimed Soldiers Will Demonstrate Vocational Training at the Canadian National.

Much has been heard regarding the plans of the Dominion Government to help war cripples to secure remunerative employment in spite of even the most serious wounds or other injuries. But, though Canada is conceded to be far in advance of all other Allied countries in the work of reinstating her maimed heroes, comparatively few people have seen actual evidence of the miracles being wrought for the men by specialized vocational training and physical reconstruction. This will be remedied at the Canadian National Exhibition, where at least fifty men who have been restored to full usefulness will demonstrate how the soldier beneficiaries of the Government's rehabilitation programme have been made economically self-supporting. Included will be a number of blind men, who have been re-educated and are back on the civic payroll. The men will demonstrate at least 15 industrial processes, including type-setting, oxy-acetylene welding, jewelry manufacture, lens grinding, assaying, etc.

Strong Words from a Chaplain

WHAT one Chaplain in a private letter has to say regarding the power of the Anglican Church among the soldiers at the front:—

"The only reason why she"—i.e., the Church of England—"is not progressing in certain quarters is because people do not know any better than to be — etc. In the face of this it is very laughable to notice the lament on the part of some that the soldiers are passing through the hands of Chaplains of all sorts of Churches. The war has, thank God for that, given the old Church the chance her Bishops denied her, and which some would still deny—the chance to stand side by side with others and let the people choose this day! God was never afraid to leave it to the choice of the one concerned. He gave man his free will to start with. He knew what was in man and trusted him and with all man's faults He trusts him still. The Church has taken the very opposite position. She tries to keep her own children in a cage and, what is worse, she deliberately keeps millions of other Christians ignorant of her ways. It is true that over here the boys have a chance to see the efforts of all. And with what result? Do you hear of Anglicans joining the — and — and —, as in those places where Bishops try to keep the cage locked? On the contrary, you hear of people of other Churches being confirmed by our Bishops—when we can get in touch with one. In France I know three men who were captains in the Salvation Army at home—one is a Captain, another a Lieutenant, and the other a private—all three anticipate being ordained Anglican clergymen as soon after the war as possible. With a restricted ministry and an isolated Church, as at home, it would be the old song, but here we sing a new song, one of cheer and progress. No Chaplains have a greater welcome at the various services than the Anglicans, and I know of units that wish no others attached."

Yes, there is a difference between

"SALADA"

TEA

and ordinary tea. Just as there is a difference between fresh strawberries and the canned variety!

Major Rowland Defends the Y.M.C.A.

We are pleased to comply with a request to reprint the following, which appeared in the Toronto "Globe" of July 11th:—

Lieut.-Col. T. P. T. Rowland, O.C. of the 119th Battalion, from Sault Ste. Marie, has written to Mr. C. W. Bishop, General Secretary of the National Council, Y.M.C.A., with reference to the recent attack on that association:—

During this spring Lieut.-Col. Rowland was appointed by General R. E. W. Turner as chairman of a Military Board to investigate all the social work among the Canadian troops in England, covering the Y.M.C.A., Chaplains' Service, Salvation Army and Church Army. He has since gone to France as Major in the 58th Battalion. Immediately he read the G.W.V.A. resolution, Colonel Rowland wrote as follows to Mr. Bishop:—

"Dear Mr. Bishop,—I have just seen in the "Daily Record" of June 1st the attack made on the Y.M.C.A. and the resolution of the G.W.V.A., and I felt that I must write you, expressing my sympathy in the matter. You know in the recent investigation I gained some insight into the 'Y' work in England. The report bears witness to the good opinion of the 'Y' work in England which the Board formed. The investigation confirmed the judgment in the matter I had previously formed. Remarks I have heard made since still further confirm this opinion.

"I venture the opinion that ninety-nine per cent. of the O.M.F.C. would unite in the expression of the view that the Y.M.C.A. has been the greatest instrument for the good and the welfare of Canadian troops that has been made available to them. This is my own view. I have heard

it so expressed by any number of officers, N.C.O.'s and men. I wish you every success in bringing this fact home to the people of Canada, and I express to you and to all who are associated with you in this work my regret that any attack should have been levelled at the 'Y,' or anything said or done to shake the confidence of Canadians in its work for the O.M.F.C.

"(Signed) T. P. T. Rowland,
"Major 58th.
"France, 13th June, 1918."

Message from Gen. Pershing to the Grand Fleet.

The Right Rev. Charles Henry Brent, Bishop of Western New York and former Bishop of the Philippines, during a recent visit to the Grand Fleet, delivered the following message from General Pershing to the men of the British and American ships:—

"The bond which joins together all the men of our blood has been mightily strengthened and deepened by the rough hand of war. Those of us who are privileged to serve in the Army and Navy are to one another as brothers.

"The spaces of land and sea are nothing where common purposes bind. We are so dependent on one another that the honour, fame and exploits of the one are the honour, fame and exploits of the other.

"Should the enemy dare leave his safe harbour and set his ships in battle array, no cheers would be more ringing as you and the allied fleets move to his defeat than those of the American forces in France. We have unshaken confidence in you, and are assured that when we stand on the threshold of peace your record will be one worthy of your traditions."

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Shut out from God!
The prayerless moments lost!
All work is vain,
At such tremendous cost,
Work without God!

Shut in with God!
Just for one quiet hour,
To hear Him speak,
To know His touch of power,
Keep close with God!

Shut in with God!
Then, forth to work for Him,
In strength He gave,
When faith was growing dim;
Work on with God!

Shut in with God!
Within His Will—you rest;
In tune with Him,
Life's harmony is blest,
Keep tune with God!

W. A. D.

False Ideas Springing Out of the War

Preaching recently in St. Martin's Church, Montreal, of which he was Rector for many years, the Rev. Canon Osborne Troop uttered a warning against those who are offering Communion with the dead through spiritualistic seances, as comfort to those mourning relatives killed in battle. Sir Oliver Lodge and Sir Arthur Conan Doyle, said Canon Troop, had brought a new gospel as to the relation of men and women bereaved of their loved ones with them beyond the grave, but such teaching was utterly opposed to anything found in the Scriptures, which showed that there was no possibility of communication with the spirit world except by, and with the permission of Him Who "shuts and none can open." Not by any back-door should people strive to communicate with those beyond the veil.

Another false idea being put forward was that the mere fact of falling on the battlefield meant the saving of the soul. The sacrifice of the whole British Empire could not open heaven, nor could all the blood poured out in this war save a sinner; the only one who had that power was the Redeemer.

Canon Troop was preaching on the words, "I have the keys of death and of hades," which, he said, gave the absolute assurance that in that mysterious beyond the risen Christ was absolutely supreme. Never was the faith of men and women being more tested than to-day, when thousands and thousands were being killed in war, and it was at least a comfort to feel absolutely certain that the keys of death and of hades were in the hands of our Lord. It would be a widely different thing if they were entrusted to any nation or to any individual; but they were not in the hands of the Kaiser or of Germany; they were not in the possession of the Vatican nor of the Anglo-Saxon peoples.

The present war, continued Canon Troop, was only the outward and visible expression of that real war which was going on in the unseen region between the forces of darkness and of light. It was inconceivable that any nation or league of nations could restore righteousness and peace to distracted humanity while the King of Righteousness remained rejected, and until the nations repented of the rejection of the Son of God there could never be any righteousness or peace that would be lasting.

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READ DIRECTIONS
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A Double Needed

"She does her work so well and she is so obliging about everything she does, our only regret is that we can't get her two days a week instead of one. But she has all her other days taken. We wish sometimes there were two of her."

It was a coloured charwoman to whom the speaker referred. And it set us thinking seriously. Are we doing our own work so well and in such a gracious spirit that those for whom we labour, and with whom we labour, wish there were two of us? Does the world need two of our kind? If not, let us set about making ourselves more worthy of being doubly needed.

The coloured workwoman had had little of what the world calls opportunity in life. The daughter of a freed slave, widowed in early life, she was rearing her little son by hard daily labour. She lived in a poor neighbourhood, but both she and her child showed ever a spirit of courtesy and kindness.

There are such souls in every walk of life. Let them come into our homes and offices in what capacity they may, their coming brings an atmosphere of peace and benediction. But we shall not become like them by mere resolution. They have a secret. They are walking daily in the King's presence. Our own manners will be kinder, our answers gentler, our work better done if we but remember we are always guests in the King's presence. Let us practise living in His Presence, all the hours, not merely during the few minutes of hurried prayer, then surely there will be felt the need of two of our kind as was felt of the humble charwoman.—East and West.

**More Insurance
Needed**

CANADIANS purchased \$50,000,000 more Life Insurance during 1917 than they did in 1916.

This increase is significant. It shows the people realize

- (1) the lessons of the war emphasizing the uncertainties of the future.
- (2) the wisdom of investing increased earnings for future protection.
- (3) the need for more insurance to make up for decreased protection caused by the higher cost of living.

These lessons of the times point to the wisdom of providing adequate life insurance protection.

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"Christian Knighthood"

He kneels before the King, his young head bent
His flashing eyes, lid veiled
His heart intent.
He vows to spend his life
In true endeavour.
And he will serve the Christ, his King, forever.

A touch is on his head
And on his heart.
"Arise, my knight," Christ says,
"And do thy part."
Who kneels before the King, in true surrender,
May lift his loyal head
A brave defender.

Ah! loyal heart, be glad
Christ calls to thee.
Kneel thou before the King,
Young, strong and free.
Go forth, and do not quail
Where battle rages,
Christ will knight nobleness,
Through all the ages.
Marianne Faringham.

A Good Word from Canon Shatford

"Our men can be depended upon to do their utmost to justify the high confidence and support of our loved ones at home. I want to record my grateful appreciation of the magnificent way in which Canada has responded to our needs. Whilst I cannot speak officially of our fighting forces, I am confident that both officers and men will cordially endorse my expression of thankful acknowledgment to you all. The Government of Canada has taken a most heroic stand on the matter of reinforcements. We feel doubly assured that the whole nation is behind us. It has strengthened us immensely, though I want to say that our men were already standing firm and resolute, determined to acquit themselves honourably and to fight on until the issue is placed beyond doubt. Never was the spirit of our comrades so bright. It is a fine page of history that Canada is writing, one that future generations will read with pride. However great our sacrifices, whatever pains we may be called upon to bear, the day is surely coming when these will be swallowed up in victory, a victory that will carry no tinge of regret because we have withheld nothing essential to the full discharge of our duty."—Major the Rev. Canon Shatford.

Good at the Saw

"You're a good man with the saw, John. You're piling up the wood today."
And John would go on sawing with new zest. He was not so young as he was once. The bucksaw was his weapon against cold and hunger, and sometimes courage would sag and the saw would go slower.
But the word from the boss, "You're good with the saw, John," would make the saw ring a little faster and the day's work go easier.
A good many people who are really and truly sawing wood, and piling up definite results, would find their days easier if folk would say something about how well they make the saw go.
It is really astonishing how much wood some do saw, considering strength, and tough sticks, and poor saws, etc. So why not express surprise, so the sawyers will know people notice how they saw?
Some men at the saw end get tired, and fancy for the time no one sees them and no one cares. "You're good on the saw, John," is easy to say. If it were said oftener to all the Johns who saw, there would be more wood sawed and it would come easier.—"East and West."

World Conference on Faith and Order

July 10, 1918.

Christians are beginning to realize that only a Christianity visibly united can convert the world to Christ, and that such a visible unity can be attained only through prayer which shall put the wills of the members of the Church Militant in harmony with the Will of Christ its Head.

The Octave January 18-25 (January 5-12 in the Eastern calendar) of prayer for the visible reunion of the Church which is the Body of Christ, was observed in 1918 in every part of the world and by Christians of every Communion; but a still more general observance is needed, and a more complete surrender of our hearts and minds and wills to the Will of God.

The Commission of the American Episcopal Church on the World Conference on Faith and Order therefore again requests Christendom to observe the same Octave in the year 1919 for the same purpose. This notice is sent out early to reach the distant parts of the world. But many of us who will receive this request at once may well spend six months in prayer that through united intercession Christians may have no will except the Will of the One Lord.

By order of the Commission,
Robert H. Gardiner, Secretary.

With a Chaplain in France

(From a letter from the Rev. J. E. Gibson to the Rev. J. B. Anderson.)

You will have heard that I have had a change in my work. After 15 months up at the front I was offered a change, and as I felt myself getting quite stale, I decided to take the chance of a few months at more regular and settled work, such as one gets in a hospital.

The hospital to which I was appointed is in the very interesting old seaport town of Calais, and there are many places of past and present interest. The patients have been coming down to us quite regularly, most of the cases being landed from barges which come down the canal. The boys enjoy the quiet trip very much after their exciting time in the line.

My first duty is to see if there are any serious cases among them, or if there are any who need a letter written home or any other little service that a Chaplain can do best. Then those who are well enough to sit up are to be supplied with reading matter, and those who can move about, with some other entertainment. We also have a full staff of medical officers and nursing sisters which lends a variety to the work which is attractive.

The unit was organized from the Western University in London, Ont., and many of the men are from the different Theological Colleges there with associated. This should ensure a deep religious spirit and an active work. However, while the spirit of the place is very good, one cannot say that there is much active interest. The only sign of life is a confession of dissatisfaction with those who feel that they should be working. The same spirit is in evidence elsewhere. We do have a weekly Chaplain's meeting here, and the advisability and necessity of open air preaching and services has been talked of, but nothing appears to have been done. It seems that a peculiar type of Christianity is needed for the conditions of this age and the right kind has not been discovered, or is it that the right religion is found all right, but no one has yet learned to operate the machine?

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The Crisis

IN these days of stern trial and infinite necessity the problem of faith becomes, to nearly every individual, a vital one, and a quickening of spiritual belief is, as a natural consequence, very apparent. The Church has recognized this awakened spirit, and in several ways is seeking to nourish and guide it. It is true that a large number of people abstain from church attendance and trouble themselves little about a future life, but even they retain a salvage of faith, and have a belief, even if a vague one, that there is somewhere a God in charge of creation, and probably another state of existence.

But the war, with its awful carnage, has swept through men's minds like a streak of lightning, so to speak. It has revealed difficulties in the way of this vague, easy-going faith; it has opened gulfs of new enquiry, and has put questions to which a definite reply must be found, and prohibits, for the future, refuge in an easy agnosticism. So, once again, men turn to the Church for comfort, for an interpretation—a re-statement of the unknown, and the clergy, drawing their inspiration from the very fount of authority, are calling the people back to the worship of their fathers. For it cannot be denied that, in days both of darkness and of light, the Church has always borne witness to the eternal realities—the things unseen rather than the things that are seen—and now, in these days of sorrow and suffering, it is the means of bringing infinite consolation to stricken hearts.

To-day, we may well ask from what disaster or disasters are we to be saved? Is it from the penalty of moral deterioration, of which, alas! there are only too many signs, or is there something deeper and even more lamentable? Surely, from being seduced from our allegiance to God and from passing under the control of an alien, brutal and Godless power. But Christ regarded evil, whether physical or moral, as one and the same—the enemy of God and of man. Disease has shortened, and is shortening, the lives of more millions than this or any other war has done; but the dark clouds have a silver lining and the star of hope is rising steadily. When a nation pours its treasure and its manhood into a consuming holocaust; when, bleeding from a thousand wounds, it stands undaunted, the champion of an idea of life which is more precious than material possessions—at that moment the soul of the people is triumphant. This ghastly work, this horrible but heroic sacrifice, reveal the inward driving force of the nation, and open the hidden places of our nature to our own understanding.

But religion is the great interpreter. By its detachment from lower influences, by its long vision, by its emphasis upon the everlasting realities, religion has the power to clarify the mind and strengthen the soul. It is quite fitting that the institution, which is, as it were, the official custodian of national worship, should at this time seek to rally and strengthen this new spirit that is abroad to-day. A crisis, ominous of radical and far-reaching changes in the structure of social order and



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 Principal - MISS J. J. STUART
 (Successor to Miss Vesla)
 Classical Trips, Cambridge University, England.
 Large, well-ventilated house, pleasantly situated. Highly qualified staff of Canadian and European teachers. The curriculum shows close touch with modern thought and education. Preparation for matriculation examinations. Special attention given to individual needs.
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A Residential School for Girls.
 Young Children also received.
 Preparation for the University. Art Department, including drawing, painting, wood carving and art needlework. Toronto Conservatory Degree of A.T.C.M. may be taken at the School. Fine, healthful situation. Tennis, basketball, skating, snowshoeing, and other outdoor games.
 For terms and particulars apply to the Sister-in-Charge, or to the Sisters, of St. John the Divine, Major Street, Toronto.
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democratic government, is in itself a great test of the worth and vitality of such an established institution as the Church. Such a crisis limits the horizon to the stupendous moral issue of the hour, but arouses the spirit of heroism and makes martyrs to a holy cause; and the ancient Church, measuring up to its duties, is widening the area of its sympathies to encompass the rising tide of spiritual experience. We cannot, I think, over-magnify the importance of this great spiritual movement. This conflict of nations is something far deeper than a struggle for pre-eminence.

It was, indeed, a shattering blow which was struck at the peace of Europe, but a blow which not only let loose the passions of mankind, but revealed undreamed-of resources for endurance and that sacrifice which always opens to fresh opportunity as the days of suffering are prolonged. A light of understanding is coming over the land, and a firmer spirit, with strong spiritual roots, is spreading over the heart of the nation. Some people aver that the war spells the failure of Christianity, but that is not so. It does, indeed, spell failure—failure to live up to the teachings of Christ, both for individuals and nations, but true Christianity has never been tried. There is no doubt that the circumstances connected with the war have given a special impetus to the Church to exercise its utmost power in the lives of individuals and communities, and to take every available step to bring to bear upon human life the obligation and power of the Gospel.

Men are asked, nay, forced, to examine their moorings, to see to it that their faith in God is proof against storm and tide in this time of supreme peril from a nation impregnated with the crude materialism which asserts the claim and is making the attempt to override the Divine laws; and to trample on truth, piety and justice. But the effort, mighty though it be, is doomed to failure, because the Gospel of Christ is the strongest force, and is strong because it appeals to the noblest, truest and deepest part of human nature, and, above all, to its spiritual side. The challenge to Christian principles which this war makes stirs the depths of every man's soul as nothing else has done for generations. There is a revived sense of the unseen world and an earnest quest for some abiding moral and spiritual basis. No; this war does not mean the bankruptcy of Christianity—quite the reverse. There is a marked tendency in all countries to turn to the Church—using the word in the broadest sense—for consolation and guidance. The more desperate the plight of the nation, the more passionately it turned to religion, for those countries which have borne the brunt of war have been more devout in their supplications than the others which have been less directly affected.

The day of victory is coming, but it will be only part of a larger day. The nation's sons would have died in vain if we went back after the war is over to our old life—the life of vague belief or easygoing agnosticism. We have put away for ever the old, wrong spirit of the nineteenth century. The hobgoblins of distorted imagination have vanished, and the nations will come out of the furnace of affliction ennobled and purified. A spiritual impact on man has quickened his mentality and endowed him with a spiritual insight, and it may be that a fresh revelation, a second coming of the Son of God, will lift us still higher in a future not too remote. Who can tell?
 Chas. Wm. Scaife.

The Jolly Animals' Club
 By LILIAN LEVERIDGE

III.
THE MYSTERY OF THE MERRY FOREST.

THERE was one spot in the heart of the Merry Forest which even the strongest and bravest animals were afraid to go near. There was a mystery about it, a fearful mystery. Not an animal would set foot upon it, not a bird would pause to rest a moment there, for it was whispered that the few who had dared to pry into its awful secret had never returned. This spot was the bare and barren peak of a rocky, wooded hill, and was known as the Hill of Thunder. At any hour of the day or night strange noises like thunder might be heard, so loud and terrifying that the very leaves trembled on the trees. Men were often seen there, those wicked creatures who carried that dangerous thing called a gun. They came and went along the Rocky Road, which was also carefully avoided by the animals. And so, though many a daring spirit longed to find out the mystery, no one had yet done so.

Now, Rennie Red Fox and Howler, the Wolf, were friends, and both lived not very far from the Rocky Road. One day Howler paid an early morning visit at Rennie's den. "Rennie," he asked, "do you intend to join the Jolly Animals' Club?"

"I wouldn't miss it for a turkey," Rennie replied, "but I haven't done anything great yet, so I don't suppose they'll let me in."

"I haven't, either," said Howler. "I didn't get a wink of sleep last night, trying to think of something to do, but I can't. I wonder if we two couldn't work together. I am stronger than you, but you are cleverer at thinking than I am. Can't you think of something great that we both could do?"

"Of course I can," replied Rennie, briskly. "Don't worry your head about it any more, but go home and have a sleep. I could think of a hundred plans, easy; and I'll be ready as soon as you're rested."

Very much relieved, Howler went home and got into bed. He had no sooner gone to sleep than he was awakened by Rennie shouting in his ear, "Get up quick and follow me. I'll explain as we go along."

In two seconds they were off, and as they hurried along through the woods, Rennie told his plan. "There's a man going along the Rocky Road. He hasn't a gun, so we needn't be afraid of him, but he's carrying something in a bag—his dinner, likely. Now, if we hurry, we can head him off and drive him back. Then we can keep watch and drive back every man that ever comes, and so, in time, rid the Merry Forest of its worst enemies. If anybody does a greater thing than that, I'd like to see it."

"Splendid!" cried Howler, and just at that minute they bounded into the Rocky Road, just a little way ahead of the man. They turned on him, and began to bark and howl as fiercely as they could.

The man was dreadfully frightened, and he turned and ran for all he was worth. In a minute or two the wolf grabbed him by the shoulder. "What have you got in that bag?" he asked.

"D—d—dynamite," the man answered, with chattering teeth.



"What's that? Something good to eat, I s'pose. I'll thank you to hand over that bag to me. And you just go back where you came from and tell your friends that the next man who comes along this road will be eaten up, fur and teeth and claws."

"A—a—all right," the man replied, mightily thankful to find himself released, and you may be sure his heels made the dust fly for a few minutes.

"Hurry and see what's in the bag," Rennie cried, delightedly. "I'm just dying for a taste of it."

"Are you?" coolly replied the wolf. "I guess you'll be just dead before you get it."

"Oh, now, Howler! You're not going to be mean, are you?" said the fox. "It isn't all yours. You'd never have got it only for me. I thought of the plan."

"Yes; you thought. Thoughts are cheap. I think a lot of them myself for nothing. Where would you have been but for me? Afraid to touch that man with a ten-foot pole! But I'll let you lick out the bag when I'm through. Now, sit down and be jolly. Oh, be jolly!"

So poor Rennie, his mouth watering with hunger, sat down on a mossy log to watch the feast he could not share. "If this is your style of friendship," he burst out, "a little of it will go a long way with me."

With an ugly grin, the wolf set the bag down upon the Rocky Road, untied the string, and, reaching in his long, hairy paw, drew out a long, round stick. "Hm!" he grunted. "Looks like a sausage. I'm in luck for sure."

"He said it was dynamite," Rennie reminded.

"It's all the same thing," replied the wolf.

Then he sat down upon the bag of "sausages," and saying, "Be jolly! oh, be jolly!" took a huge bite.

Then—
 "There came a burst of thunder sound;
 The wolf—oh, where was he?
 Ask of the winds—"

It would have been of no use to ask Rennie. He felt a great shock and was thrown upon his face in the leaves. When he got up, feeling rather dizzy, neither wolf nor bag were anywhere to be seen.

That sound was heard and the shock felt for miles around; but, though the Merry Forest was thoroughly searched, Howler, the wolf, was never heard of more.

So the mystery of the Merry Forest was more of a mystery than ever.

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 THE OLD CHURCH CHIME BELL FOUNDRY & OTHER BELLS

Boys and Girls

Awake at Night

In the dark and silent night,
Little child, you need not fear;
Just as much as in the light
God is near you—God is near!

Though the room be dark and lone,
Though no moon be shining clear,
You may say, in gentle tone,
"God is near me—God is near!"

If you feel afraid, or start
At some sudden sound you hear,
Keep this thought within your heart,
"God is near me—God is near!"

He will guard you with His arm,
He is your own Father dear;
He will keep you safe from harm—
God is near you—God is near!

—Selected.

Where Is Mother?

A little fellow came running to a neighbour's house and there were tears in his eyes and anxiety on his face as he said:—

"Do you know where my mamma is? I came home from school and she is not at home."

A little girl met a friend on the

street and said: "I want my mamma; have you seen her?"

A tiny tot stood at the window in charge of an older child and, peering out, said: "Why don't mamma come?"

"Where is mother?" shouts the big boy, as he dashes into the house.

"Has she fixed that rip in my coat?" "Where can mother be?" says the big girl who wants her waist all buttoned up behind.

"Where is your mother, children?" asks the husband and father, as he comes in from his work and looks about.

Is it not simply wonderful how many people want mother? Is she not the most important person, the most needed person, the busiest person in all the wide world? If she is not at home how quickly her absence is observed? If she goes out for an evening she is probably called to the 'phone and told to come home quick, because the baby is sick, or Jack has cut his finger, or Julia has the headache, or papa is lonesome.

Mother has the only hands that can banish the pain, the only voice that will soothe to sleep, the only kiss that will heal the bruise, the only words that will settle the disputes. She is the only one who knows where every single thing is kept, and so she is in constant demand, and, if absent from home, is most sadly missed.

Little boy, little girl, big boy, big girl, I do not know just where your mother is now, but wherever she is she is ministering to you, and thinking of you, and sacrificing for you, and living for you. And if, as it must be in the case of some of you, she has gone out of the home forever, yet believe me, God is true, and as the resurrection is true, your mother, somewhere and somehow, is ministering to you.—The "Presbyterian Standard."

The Little Boy Scout

The little Boy Scout goes marching out

In a khaki suit of tan,
And a broad felt hat with a silver cord,
Just like a grown-up man.

He feels so big as he swings along
In step with the line of boys,
That he knows he never again will cry
Or play with his childish toys.

The little Boy Scout is only eight,
And his eyes are blue and bright;
His mother kisses and tucks him up
In his pretty white bed each night.
Tramp, tramp, tramp, on the weary road—

He is tired and hungry too,
But to fall behind in the dusty march
Is not what a man would do.

The little Boy Scout is home again;
To bed in the dark he goes;
No more afraid of the bogey-bears,
That lurk on the stairs, he knows.
He has learned to conquer the pain of life,

As only a brave heart can,
And his mother steals to his cot to say,
"Good night, my dear little man."
—Selected.

Floating on the Dead Sea

The wonderful buoyancy of the Dead Sea, that strange inland sheet of water in Palestine, is proverbial. It is some forty-seven miles long by nine miles wide, and lies no less than 1,200 feet below the surface of the Mediterranean, the lowest-lying lake on the face of the globe. Its waters are so bitter that fish cannot live in them. We get an idea of its density when it is stated that in a ton of water from the Atlantic there is 31 pounds of salt against 187 pounds from a like quantity in the Dead Sea. The result is that it is impossible for a human being to sink in these waters.

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Certified Evidence of Lasting Cure.

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It matters not what the cause may have been, if you apply Dr. Chase's Ointment regularly you will obtain relief and cure of eczema. Here is the proof:—

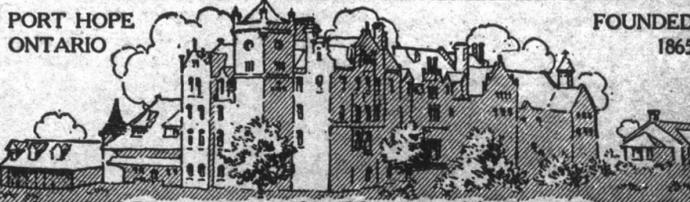
Mrs. Stephen G. Thwaites, Box 205, Jordan, Ont., writes: "My brother had a bad case of eczema on his legs. He was troubled nearly all one fall and winter with it, and could not work for days at a time. He tried different salves and ointments, but none cured him. One day he tried Dr. Chase's Ointment, and it gave almost instant relief. He continued its use, but had not quite finished the second box when he was cured. It is now about five years since then, and it has never returned. We certainly can recommend Dr. Chase's Ointment, and are very grateful for my brother's cure."

(Rev. S. F. Coffman, Vineland, Ont., states: "This is to certify that I know Mrs. Thwaites and the party to whom she refers, and her statements are correct.")

Mr. J. E. Jones, 228 University Avenue, Kingston, Ont., writes: "I had eczema in my hand for about five years. I tried a great many remedies, but found that while some of them checked it, none cured it permanently. Finally I tried Dr. Chase's Ointment, and in six weeks my hand was completely better. I would not do without a box of Dr. Chase's Ointment in the house if it cost \$2 a box. I am giving my name to this firm so that it will get to those who suffer as I did."

Dr. Chase's Ointment, 60 cents a box, at all dealers, or Edmanson, Bates & Co., Limited, Toronto. Substitutes will only disappoint you. Insist on getting what you ask for.

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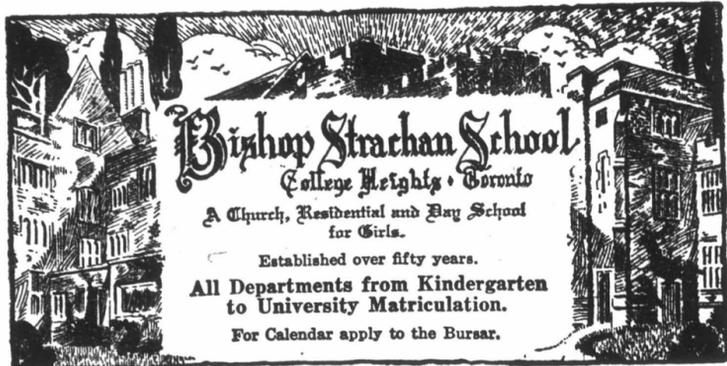
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A Mother's Need

"WHAT grace do I most need to cultivate in my boy?" asked a young mother of a saintly old lady. "Patience in his mother," was the instant reply. What a world of truth is contained in those four words! Is there anything which so quickly develops stubbornness and ill-temper in a child as impatience in government? And yet how often the mother's patience fails when it is most needed. What can she do? A mother was one day trying to enforce obedience in a headstrong boy. It seemed as if every effort had been made to no avail. Under the strain her patience gave way, and with a torrent of angry words she reproached the boy. Hardly had the words left her lips when she realized what she had done.

Pausing suddenly, she said: "My boy, I ask your pardon; I am very wrong to speak so; I will try to have more patience with you. Shall we both try again?" The boy looked at his mother in amazement, and, as he saw her sad and troubled face, he burst into tears, and said, as he threw his arms about her neck: "Mamma, dear mamma, I will try never to trouble you so again."

Long afterward the boy said: "I never knew till then how I troubled her, and I never felt so mean as when she asked me to forgive her."

The lesson was not lost on either the mother or child. Not only did the mother grow patient, but the boy grew considerate, and the bond between them has grown closer as the years passed.

"But I haven't any patience," said a thoughtless mother. "Things vex me, and I just say what I think." As if that were sufficient excuse for rudeness and often abuse. The one to whom this mother spoke replied quickly, "You are mistaken, my dear; you have patience, but you do not use it toward your own; you keep it for visitors. Yesterday when Mary and her children were here they were a great trial. You remember how the children meddled, and how rude and disobedient they were to you while their mother was lying down? But you never said an impatient word. Was it because you cared more for them than for your own?"

The mother's face crimsoned, and she slowly said: "Indeed, I don't; but it looks that way, doesn't it?"

"Patience in the mother" is a grace pitifully lacking in many a Christian home. How can it be acquired? "Ask and ye shall receive." "If ye shall ask anything in My name, I will do it."

But asking is not all. There must be effort—real hard, earnest effort—to practise this grace of which we read. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—Christian Work.

"How Can You Afford It?"

A business man celebrated the twenty-fifth anniversary of his business in one of our towns by giving a high-class free entertainment costing about \$150. One of his business neighbours asked him the question, "How can you afford it?" The response was, "How many ten-cent cigars do you smoke a day?" "About six," said the neighbour. "Well, then," said the other, "I can give an entertainment like this every year on your cigar money, and have \$69 left to my credit. Perhaps it is more appropriate for me to ask, How can you afford it?"

The smoking man has since "gone to the wall." The concert man is still doing business and helping the town.

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