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Personal & General

The report of the meeting of the General Board of the Woman's Auxiliary will appear in the "Canadian Churchman" next week.

Bishop Cecil Wilson, late of Melanesia, has been appointed Bishop of Bunbury, England, in succession to Bishop Goldsmith, now Vicar of St. John's, Hampstead.

The Right Rev. F. A. McElwain, D.D., was installed as Bishop of Minnesota yesterday, the 10th inst. Bishop McElwain has been Bishop-Suffragan since 1912.

Lord Northcliffe, head of the British Mission to the United States, visited Toronto on Wednesday of last week and addressed the Canadian Club. He left the same evening for Ottawa.

The Rev. H. J. Condell, who has been appointed Rector of Delhi (diocese of Huron) was given a handsome present before leaving his former parish of Sebringville, in the same diocese.

The Rev. H. T. Leslie, for several years connected with immigration work in Winnipeg, dropped dead on October 2nd, while visiting at the house of a friend. He was about sixty years of age.

The Rev. George Harvard Cranswick, Rector of St. Paul's, Bendigo, has been appointed Bishop of Grippsland, Australia, in succession to the Right Rev. Arthur Wellesley Pain, who has resigned.

There are some 465 souls, all told, in the Indian Mission of Walpole Island, at the mouth of the St. Clair River, and out of the 150 available men, forty have enlisted. These Indians belong to the Ojibway tribe.

The funeral of Mr. R. K. Lovell, one of Montreal's many prominent business men, took place on the 3rd inst. The service was held in St. George's Church, the Ven. Archdeacon Paterson-Smyth officiating, assisted by the Rev. G. Q. Warner.

The Dean of Windsor, England, Rev. Dr. Eliot, who is in his eighty-second year, has tendered his resignation. He graduated from Oxford in 1857 and was ordained the following year, and has served as Dean under Queen Victoria and her two successors.

Miss Margaret Edith Cory, only daughter of Mr. W. W. Cory, Deputy Minister of the Interior, Ottawa, Ont., was married on Tuesday, October 2nd to Mr. A. B. Rosevear, of Montreal. The ceremony was performed by Archdeacon Mackay in All Saints' Church, Ottawa.

A group of some twelve small girls, none over fourteen years of age, and known as the Kitchener Club, presented an automobile to the Brantford branch of the Great War Veterans' Association on the 3rd inst. The money was raised by entertainments of various kinds.

The late Canon Bogert, of Belleville, Ont., left a legacy of \$4,000 for the Widows' and Orphans' Fund of the diocese of Ontario. In addition to the above sum, this diocese has also received a legacy of \$1,500 from the estate of the late M. O'Loughlin, of New York, for the Church at Yarker, Ont.

The body of Flight-Lieut. Harold R. Wilkinson, who died in England on

September 10th, 1917, of wounds received at the front, was laid to rest in St. James' Cemetery, Toronto, on Wednesday, October 10th. The funeral service was held in St. Peter's Church, Toronto, of which the father of the deceased is Rector.

The Rev. C. A. Seager, D.D., Principal of St. Mark's Hall, Vancouver, B.C., has accepted the rectorship of St. Matthew's Church, Toronto, and will take up his new duties about the first of November. Dr. Seager was at one time Rector of St. Cyprian's Church, Toronto. From there he went to Vermont, B.C., and from the latter parish to Vancouver.

A memorial service was held at Millbrook, Ont., on Tuesday last, in memory of the late Gunner Thomas Allen, only son of Rev. Canon Allen, Rector of Millbrook. The Bishop of Toronto gave the address and the service was attended by a number of officers and men of the P.P.C.L.I., who have been invalidated home from the front. The deceased was a graduate of Trinity College School, Port Hope, Trinity College, and Osgoode Hall, Toronto.

Col. Sir Arthur Lee has presented to the British nation, "Chequers," his historic estate in the Chiltern Hills, to be used as a country week-end residence for the Prime Ministers of the Home Government in succession. Col. Lee was professor of strategy and tactics at the Royal Military College at Kingston from 1893-1898, and owed his first steps in English political life to a well-known Montreal financier. He subsequently married a wealthy New York lady.

The Rev. S. A. Brigham, of Walpole Island, attended the recent special meeting of the Grand Indian Council of Ontario at Chemong. He is an ex-president of the Council, and was a delegate along with his Chief. The regular meetings are held every two years. The main issues discussed were the attitude of the Indians towards the Military Service Act and the extension of the franchise. At present only a very few Indians enjoy the privileges of the franchise.

Miss L. L. Shaw, of the diocese in Mid-Japan, left Toronto Monday evening last for the West. She will do deputation work in Western Canada on her way to Vancouver, from which port she is due to sail on the 20th inst.

Miss M. S. Cooke, also of Japan, is at present with her brother at 72 Grenville Street, Toronto.

Miss Florence Martyn has reached Canada and attended the W.A. meetings in Ottawa last week. She will visit Edmonton on her way to Vancouver. The Edmonton diocesan branch of the W.A. will support her in India. She will sail with the Rev. R. H. A. Haslam on the 25th inst.

The Rev. T. B. R. Westgate, who reached Ireland recently, was serving with the East Africa Expeditionary Force as Chaplain and Inspector for some time prior to his return. It is not known yet when he can return to Canada.

The Toronto General Ministerial Association will meet in the Central Y.M.C.A. Building, College Street, October 15th, at 10.30 a.m. The meeting will be addressed by the Rev. Major Arthur Carlisle, Rector of All Saints' Church, Windsor, Ont. All ministers are cordially invited to attend.

C. J. Dobson, Secretary.

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Canadian Churchman

Toronto, October 11th, 1917.

The Christian Year

The 20th Sunday after Trinity, Oct. 21, 1917

"That we being ready," says the Collect for the Day. How necessary it is to be ready! How often we miss opportunities because we are not ready.

This is true in all sorts of ways in life—Opportunity came, and then, because we were not alert, were not watching, Opportunity passed by. But it is specially true in the things of God. Lack of spiritual alertness is the fruitful cause of missing great opportunities of blessing and power. The attitude to be cultivated is that of continual watchfulness and alertness, not only against temptations, but for blessings, for blessings often come at unexpected times. Sometimes we know that we have missed a golden opportunity, all because we were in an unresponsive attitude. Sometimes we say to ourselves, "It is a dull day; nothing bright and beautiful can come my way to-day. I can shut the door of my heart and mind; no glad messengers will visit me to-day." And so it is when the Angels of God's Grace and Mercy come to us with hands full of blessings they pass by the closed doors. We must leave the doors open. We must be ready, for we never know when, and under what guises, these Messengers may come. We must be expectant of blessing and help in all circumstances, even the most unlikely. God has a way of hiding His best things in unlikely places, and of offering His choicest blessings concealed in unpromising corners. The point is, we must be very responsive, very sensitive to all the good and blessed things with which our lives are surrounded, ready always to welcome the shy Angel called "Opportunity."

"Jesus said, The Kingdom of heaven is like unto a certain king, who made a marriage feast for his son." "Then saith he to his servants, The wedding is ready." "The wedding is ready!" The Gospel for the Day is full of messages, but we think of just one aspect of one of those messages, because it is in line with the thought in the Collect we have been considering. The King is always ready. He has prepared the Marriage Feast for us. The good things of God are spread out for us to partake of. He has made all things ready. He is seeking to fill our lives with grace and blessing. "The wedding is ready."

A suggestion comes to us from the Epistle as to what in part makes up this watchful and alert attitude of mind which enables us to recognize the blessings and opportunities which may be enfolded in unlikely circumstances. St. Paul says, "Speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ." It is the joyful and thankful spirit which is most ready to see blessing and help, where others see none at all. We know it from our own experience that nothing makes us as blind to blessing as a cheerless and thankless outlook on our lives, and that nothing makes us so quick to appreciate the beautiful and helpful as the spirit of joy and thanksgiving.

Editorial

THE NORTH AMERICAN INDIAN.

"The only good Indian is a dead Indian." So say those who have little, if any, sympathy with the red man, and who would like to see the last of him. At the present moment, however, at least forty of these same red men from one little corner of Canada (Walpole Island) are in khaki somewhere at the front, to say nothing of hundreds of others from various parts of the Dominion as far west and north as Prince Rupert.

The future of the Indian is a mystery, the solution of which rests largely with the present generation of white men. Whether it is to be a merging of the two races into one, or a perpetuation of the two as separate races, matters little so far as our present attitude to the Indian is concerned. In either case it is for the well-being of Canada that the Indian be safeguarded against the evils of western civilization. The worst enemies that the Indian has to face are "fire-water" and the diseases that are largely the fruits of immoral intercourse with the white man. And the white man is reaping these fruits as well as the Indian, although the latter, being the weaker of the two and having fewer means of defence, is the greater sufferer.

Public opinion, always a powerful influence, is one of the greatest difficulties in the way of those who are working in behalf of the Indian race. We shall not attempt to explain the reason for this. We know that it is taken for granted by far too many, even within the Church, that the extinction of the Indian race is only a matter of time, and that, therefore, the quicker this takes place the better. What is the use, they ask, of trying to do anything for them? Such people forget, or do not care to remember, what their own ancestors were like in days gone by, before the power of the Gospel of Christ was brought to bear upon their race. They forget the many centuries that have passed since that time and the slow progress that even the white man has made. They forget the history of the coming of the white man to this continent and the struggles of the red man to hold his own against the intruder. They forget the heroic labours of the messengers of the Gospel, who have given, and are still giving, their lives to work among the Indians. And they forget the fact that wherever these workers have gone they have seen wonderful results for good, except where the white man's greed for land and gold and the white man's immoral habits have deprived his weaker brother of his former means of livelihood and have dragged him down into degradation and vice. We need to remember that sin always carries with it its reward, and that, apart from any obligations as Christian men, we cannot afford to neglect a single section of our population.

Our reason for referring to this subject at the present time is that the work of the Church among the Indians is sadly in need of greater support. Nor is it merely financial support that is needed. The older missionaries, one by one, are being compelled by age to step aside and younger men are not coming forward to fill their places in the numbers required. Many stations are either entirely, or inadequately, manned. That there are men of the right type to be had, perhaps not at

present, but certainly at the close of the war, is proved by the response made by the young men of the Church to the call to arms and to the call of the Foreign Mission field. It is evident, therefore, that it is our duty to remove the difficulties, whatever they may be, and to face the situation in a manly, Christ-like spirit, remembering always that the soul of the red man is just as valuable in the eyes of God as the soul of even a white man.

"It is notorious that certain classes of the community have never yet perceived the need for food economy at all; and the clergy can do notable service by reminding their congregation at large that the trouble of food shortage is with us still, and must be until the end of the war at least, and even afterwards; also by emphasizing the selfishness of individuals who refuse to bear their part of the common burden." The above is taken from an editorial note in "The Guardian," England. Does it not apply with equal force to us in Canada? We fear it does.

We were delighted to hear that it is the intention of our Bishops to make an appeal for fifteen thousand dollars in connection with the overseas Chaplain service. This should make it possible to give adequate assistance to the splendid men who are in charge of that work at the front and for the additional men whom conscription will make necessary. We were sorry, though, that the suggestion made by Canon Heeney, of Winnipeg, to appeal for another fifteen thousand dollars for work among returned soldiers was not agreed to.

We are in receipt of the Annual Report of the Commission of Conservation of Canada for the year 1917, and we cannot urge too strongly on all who have access to it a careful perusal of pages 155 to 182. They deal with the subject of venereal diseases in Canada, and contain some startling information. Too many people in Canada are living in a fool's paradise. They hold up their hands in horror the moment one begins to speak on this subject, as if it were something that should be left absolutely alone. This is one of the greatest obstacles to be overcome in dealing with this disease, which, according to Dr. C. K. Clarke, one of the ablest of Canada's medical men, stands "pre-eminent as a menace to the race and, incidentally, to the nation."

Citizens of German origin in the Province of Saskatchewan, we are told, have been planning to elect members of Parliament from among their own numbers. In addition to this, it is a matter of common knowledge in the same province that a large percentage of the public schools are controlled by German trustees and have teachers of German descent. One public school inspector reported the situation to the Government, but no steps were taken to remedy it. We hear a great deal about the situation in Quebec, but for some reason or other, known only to party politicians, the enemy that we are fighting in Europe is being allowed liberties in Western Canada that should not be tolerated for one moment. Now is the time to deal with these matters; not twenty or thirty years hence.

Others Say

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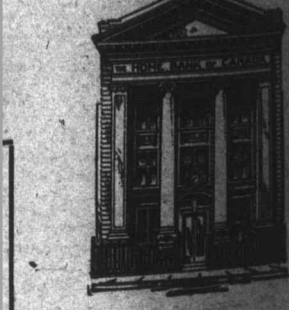
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Thoughts for the Thoughtful

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—Coleridge.

* * * *

Do not ask that Christ may be near to you—He is near. Do not pray that He may be closer—He cannot be. Pray that you may realize His nearness and comprehend how close He is.—Selected.

* * * *

We may search long to find where God is, but we shall find Him in those who keep the words of Christ. For the Lord Christ saith: "If any man love Me, he will keep my words, and we will make our abode with him."—Martin Luther.

* * * *

Jesus Christ has the human hands to bless, He has the human heart to sympathize, He has the human voice to intercede. He feels for all our anxieties, all our sorrows, all our sins. He feels; therefore, He helps. Trust, then, His sympathy, His intercession for you.—Manning.

* * * *

The divine Spirit, who guides into all truth, has not finished teaching us; the Lord, Who had many things to say, has not ceased to speak; former times were not "able to bear" all His utterances, and our own time and future times will hear more and more of His words.—Selected.

* * * *

"Not new opinion, but renewed devotion to known duty, is what is needed for the impoverished life of a professed disciple of Christ. This is what was meant by the Old Testament prophet, who said: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

* * * *

Every day we choose among the multitude of alternatives presented. Are our choices merely the things that are tolerably good, or do we always seek the best, that which is unequivocally good? Do we endeavour to avoid the very appearance of evil? Do we try to live, not merely respectable lives, but truly holy lives? By such choices under the guidance of the Holy Spirit, we may keep so close to the Master that the world will recognize Him in us.

* * * *

It may be true that the success of life depends quite as much on our capacity and ability for receiving as it does upon our fight to attain. The influences of God beat upon our lives without our asking, and our best wisdom is to know the time of their coming and to be ready for them. There is, perhaps, no profounder mistake than the belief that the good things of life never came our way, and that we must still look for them in some fortunate turn in the future. They have come every day of our lives. We do not need to scan the coming day with anxious eyes as if by a bare possibility it might bring something to us. It cannot fail to bring something. The disasters we fear will not mainly take the form of a poverty of events or a scarcity of opportunities. They will be far more likely to take the shape of neglect. There can be little question that by far the greater part of all our trouble comes from failure to seize and appropriate the advantages which are ever with us.—Selected.

Recruits for the Ministry

Rev. A. Carlisle, Windsor, Ont.

The substance of this paper was given at the Annual Meeting of the Huron College Alumni Association.

IT is my intention to deal with this very vital question in the simplest and most practical manner possible. It cannot be a matter of surprise to any one that this Great War which is turning all life upside down should have had such a mighty influence upon the Church. We, who, dimly conscious of the tremendous part which the Church of England has played in the nation's history, have been offering up day by day the prayers which she has placed in our hands for the King and Government, had perhaps only faintly realized the far-reaching influence of those oft-repeated petitions. Sometimes, amid our discouragements, we felt inclined to almost believe the anti-church agitators who described us as dying or dead—who said that we did not count—who claimed that we had lost our hold. And as we looked at congregations which were only a fraction of what they should have been, we almost gave ourselves up to despair as we vainly asked ourselves, "Well, what is the matter with the dear old Church?" And then the war came. From big churches, hundreds volunteered—scores from smaller ones. Bishops and bishops' sons, clergymen and clergymen's sons, churchmen everywhere responded willingly and immediately, until the Canadian Expeditionary Force began to look like a Church of England crusade which, by the sheer magnetism of its magnitude, attracted a few other thousands from other communions. The response of churchmen ought to have brought encouragement and joy to our hearts. Call it the result of immigration, or offer any other explanation that you like, but the fact remains that the men of our Church were imbuing more of the spirit of loyalty, fostered by our liturgy, were catching more of the genius of true religion, were displaying a greater readiness to interpret practically the Christ-life, than most of us would have given them credit for. And if the service of Christ means sacrifice, then we can humbly and devoutly thank God that in this hour of the nation's greatest need, in defence of the cause of liberty and justice, Churchmen have shown themselves His servants.

But while these men have been doing their duty—and right nobly have they done it, too, winning for themselves and for us, glory upon glory, as achievements courageous, heroic and impossible were marked up to their credit—while these men have been doing their duty so well, in spite of renewed activities on the part of their fathers and mothers and sisters and brothers, the Church's work has been, in a sense, seriously hampered through their absence. Choirs are depleted; Sunday Schools, strange though it may sound, are manned by women; Anglican Young People's Associations look like Girls' Friendly Societies; and Brotherhoods of St. Andrew, where they exist at all, look like the average Select Vestries. There are practically no young men left. It is the Church's best who have gone. Moreover, the number of Chaplains required—altogether inadequate and unfair on a percentage basis—has reduced the man power of the ministry. Members of our clergy, too, have joined both the combatant and non-combatant ranks. And also, as one would naturally expect, our theological colleges have had their student bodies very seriously reduced, until some of them are actually doubting the wisdom of

keeping open during the remainder of the war. And the result of all this is, that the supply of men for the ministry, never sufficient, is terribly reduced—the immediate prospect of its being made up is not by any means the brightest—and it therefore behooves us who have a real interest in this matter to see if we cannot devise some means, even in the face of prevailing conditions—nay, rather, because of prevailing conditions—whereby this state of things may be improved. All of which makes this subject both vital and timely.

Now, I am certain that under conditions as they are, everything is as it should be. I don't believe that any red-blooded Britisher would have it otherwise. If war must be—especially such a war as this one—then our clergy and the Church's sons ought not to be backward in taking their places for right—but rather they ought to be as, thank God, they have been, leading the way to such sacrifice and service. And personally I feel that for me to attempt to enrol as a theological student any man of military age and physical fitness would be for me to be remiss in this hour of crisis. The committee of enquiry upon applications for admission to our colleges ought to be a kind of military tribunal, refusing every fit person so long as the need for men in the army is so pressing. And I suppose most of us feel that our Bishops would be absolutely justified in refusing to ordain to the diaconate any man capable of military service, unless he declares himself to be willing and ready to perform such service for the Empire.

Now, of course, though this condition of a scarcity of men has been aggravated by the war and its demands upon the Church's sons, nevertheless there seems almost always to have been a noticeable scarcity of men in the ministry, and almost always an inadequate enrolment of students in our theological colleges. The possible explanation of these facts have often been reviewed. Amid the materialistic tendencies of our age there is so little to attract young men thither. The satisfaction of doing good, the joy of service, the heart-content of helping men upward—well, it all seems so visionary, so intangible, so unreal to a practical twentieth century youth, whose first question about everything is generally, "What is there in it?" When he learns that the average stipend of the Canadian clergy is about one thousand dollars a year, he quickly and finally decides that the ministry is not for him. There's the poverty of it, compared with a commercial or other professional life—anyone else who made only a thousand a year would be called a failure. And for that thousand a man has to be at the beck and call of his whole congregation, driving or tramping night and day, with meetings almost every night and a thousand unreasonable demands to satisfy. And all the time he's doing this he is watched and criticized if, to some of his uncharitable parishioners, he does something which seems out of the way. It does not sound attractive, does it? Consider the income, the subjection to criticism, the incessant labour, the meagre results—compare them with conditions in other walks of life. Can you honestly be surprised that in such an age as this there should be a shortage of men in the ministry?

I am not at all sure, brethren, that the fault is not partly our own. Perhaps we have failed to present the cheerful side to our young men. Perhaps we have moped over our poverty rather than rejoiced in our service. Perhaps we haven't presented the attractive side of the life as we might have done. Perhaps we haven't got close enough to our boys and young men to be able naturally to approach the subject or, when once approached, to be able to lead them to think seriously of it for

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themselves. To put it in plain English, perhaps we have not tried to get men. One of the interesting things in the organization of the Canadian Expeditionary Force was the rapidity with which the ranks of certain battalions and units were filled, where every man constituted himself a recruiter; and the slowness with which others were filled where men waited for recruits to come in. Every clergyman ought to be a recruiter. General and personal appeals ought to be part of our regular duty. Prospects ought to be followed up diligently and lovingly by us. And I believe that we would be surprised at our results.

In spite of the unattractiveness of the ministry, as we sometimes present it and as our young men interpret it, there are, I am convinced, certain cheering signs to which we ought not to be blind to-day. The response to the recent canvass of the smaller parishes of our diocese indicate an inclination, fairly general, on the part of our laymen to provide their clergymen with a fairly decent living. There seems also to be a broader and more generous spirit in every way springing up. There is every evidence of a desire on the part of the clergy, too, to be men's men—to present the Gospel in such a way as to make it appeal to men—to get closer to the boys and men of their parishes—all of which will in time have a bearing upon the subject before us.

The war, too, has been responsible for some encouragements. We may sometimes regret the weakness of the effect of the war upon people generally as seen in the sad lack of seriousness on the part of many, and the refusal of thousands to recognize in it a call to humble prayer and penitence. But even the most pessimistic must be conscious of a very decided change in some homes at least. Our churches may not be as full as we think they should be, but there is a new era of prayerfulness and seriousness in some quarters. May not this have a good effect upon our young boys who come into touch with it. Moreover, the great effect of the war has been to teach the greatness and the joy of sacrifice. Our lesson is fairly shouted from every casualty list, that life is measured by loss and not by gain. It is possible that this fact will continue to colour men's outlook and that the question which will come first to their lips will not be, "How much will I get?" but rather, "How and where can I best serve?" There is not the slightest doubt in my mind that the experiences of some of our men at the front will lead them towards the ministry of the Church. One cannot be momentarily facing death, and seeing it, and remain untouched by the spirit's appeal. Men have come to me and spoken to me of spiritual things over there, scores of them have spoken of prayer and the strength it gave them. Many times they have declared their intention of serving God, in the ministry or elsewhere, if their lives are spared and they return home. And all the time, the presence of clergy and students in the ranks—and we have every reason to be proud of, and thankful for the doubly heroic work which is being done for God and Empire by our college students in the army—and the influence and helpfulness of Chaplains who, by their devotion to duty and their unsurpassed heroism in danger, have won the admiration and the gratitude of the whole nation, have done much to suggest to the minds of grateful soldiers the beauty and value of such a life of devotion to God and duty. It is my humble opinion that many of these men will present themselves as living thank-offerings to God. We can only wait, hoping and praying that it will be so.

But in the meantime there is something that we can and must do. Certain features of these present days make the need most urgent. There is the growth of missionary enterprise. Men in touch with heathen lands tell us that our Empire's stand in this war has been the means of opening new doors to the messengers of the Cross. We want men there and we shall want them still more when the war is over. The migration which is sure to follow the war, from the old lands to this one, where burdens will not be so heavy, where the broken-hearted may make a new start, where shattered fortunes may be forgotten or repaired by industry, this is going to make a tremendous demand upon the Church for its ministrations. And the returned men will be here by the hundreds, some of them solemnized and some hardened, many doubtless settling in our western provinces where they can continue to live the outdoor life to which they have become accustomed. They, too, represent a big demand upon our Church for an increase in its ministerial force.

Well now, if every physically fit man ought to be in the army, where are these men to be found? The Church in the Old Land is in as serious a position as ours. Even if it were not we must feel the need for a Canadian ministry. The ones who

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The Missionary Work of the Church of England in the Mackenzie River Region

From Report of Rev. Canon Gould to the Board of Management M.S.C.C., Ottawa, September 27th, 1917.

THE missionary work of the Church of England is based upon the following Centres:—

Fort Chipewyan.

Fort Chipewyan, on Lake Athabasca, lies about one hundred and ten miles within the boundary of the Province of Alberta, and belongs in consequence, geographically, to the Diocese of Athabasca. Prior to the consecration of the present Bishop of Mackenzie River, the Fort with the dependent area to the north was transferred, by agreement, to the latter diocese. The station was occupied in 1870 by Bishop Bompas, who lived there for several years. Bishop Reeve, as Archdeacon of Chipewyan, Bishop Young and Bishop Lucas all resided there for longer or shorter periods. It is a strategic point, and the former headquarters of the Hudson's Bay Company. With the opening up of the direct "all rail and steamer route" into the north, via Fort McMurray, Fort Chipewyan will tend to increase in population and importance. It is not, and never was, an Indian Mission, in the strict sense of that term. As previously noted, all the Chipewyan Indians of that neighbourhood are Roman Catholics. The records of the Mission do not contain a single instance of the baptism of an Indian convert.

The congregation consists of 102 individuals, English-speaking half-breeds, with a communicant membership of 32.

The station is the present headquarters of the diocese, and the place of residence of the Bishop—the Right Reverend J. R. Lucas.

The equipment consists of the Pro-Cathedral of the diocese, a log building erected by Bishop Bompas. The Bishop's residence, a new and sufficient building, and the day school building.

The staff consists of the Bishop and Mrs. Lucas, and a trained deaconess, Miss Howard. The latter, in addition to her other duties, is the teacher of the day school.

Forts Fitzgerald and Smith.

Dependent upon Fort Chipewyan are two out-stations, Fort Fitzgerald and Fort Smith, distant, respectively, ninety and one hundred and sixty miles. Fort Fitzgerald is the site of important trading posts of the Hudson's Bay, and the Northern Trading Company. It is also the place of residence of the Inspector of the Mounted Police Patrols as far north as Fort Norman. At Fort Smith are trading posts of the two companies mentioned, also the headquarters and experimental farm of the Indian Agency. Both places are strong Roman Catholic centres. The number of resident Protestants varies with the personnel of the trading companies, the police, and the Government officials. At times the number falls to one or two families or a few individuals; at other times, it may rise to four or five families, with a corresponding increase in the number of individuals. At Fort Smith, there are at present 25 Protestants, of these 12 are members of the Church, and 5 are communicants.

Fort Resolution.

Fort Resolution, is in a similar position, but is served as an out-station from Hay River. This post was occupied by Bishop Bompas, and the Rev. W. Spendlove was stationed here. A small church building was erected. No progress was made, and after some years, the missionary, apparently without authority, sold the church building to the Roman Catholics. At present there is one half-breed family and one single trader, members of the Church, resident at the Fort.

Hay River.

The Hay River Mission is situated on the banks of the river of the same name, near its entrance into Great Slave Lake, approximately midway between the inflow of the Slave River and the outflow of the Mackenzie River.

Hay River is of great importance as the site of the very successful Diocesan Boarding School. It is destined in the opinions of most observers to become one of the chief commercial and industrial centres of the North. I shall return to this point later in the report.

A magnificent piece of land, including an island in the river of 46 acres, totalling 192 acres in extent.

An excellent boarding school, with attached buildings, erected to accommodate 50 pupils and staff. I was privileged to take part in the dedication of the new building, on the twenty-fourth anniversary of the establishment of the school by the Rev. T. J. Marsh.

Church building, a model of moderate but sufficient equipment and devoted care.

Principal's house, a very comfortable two-story log building.

The following quotation is from a book entitled, "Lands Forlorn," by George M. Douglas, (G. P. Putnam's Sons, 1914).

"The post of Hay River, situated near the mouth of the river of that name was our next port of call. We arrived there at 2 a.m., and spent a couple of hours only. It is interesting chiefly on account of the Protestant Mission, a mission whose methods and organization deserve the highest praise."

Fort Simpson.

Fort Simpson was the first mission in the diocese, founded, 1858, by Archdeacon Hunter from the Red River Settlement. Other names associated with the station are: W. Carpenter Bompas, W. D. Reeve, and J. R. Lucas, all as missionaries, and the first two as Bishops.

The equipment consists of a commodious and well-appointed Church, an excellent residence and a day school; all log buildings.

Fort Wrigley.

Fort Wrigley, opened as a mission station by Bishop Bompas, was occupied for some years by a resident missionary. At that time the Indian population numbered about 200 individuals. An epidemic of measles reduced these to about 60, of whom 20 were connected with our mission. Of the latter, those who did not move to other stations, such as Simpson and Norman, joined the Roman Catholics, who maintain the post as an outstation served from Fort Simpson.

Fort Norman.

Fort Norman was occupied in 1871. The resident missionaries included Archdeacon Kirkby, Bishop Bompas, and the Rev. W. Spendlove.

The post occupies an important position at the mouth of Bear River, the usual channel of communication to Great Bear Lake and the vast region of the Barren Lands, or as the latter are more properly termed, the "Arctic Prairies."

It is the only post occupied by the Church of England between Fort Simpson and Fort MacPherson, a distance of 770 miles.

The adherents of the mission number 85 divided into two classes:—

- 1. River Indians 38
- 2. Mountain Indians 47

The latter, the Mountain Indians, have moved for the most part across the Divide. A few visit Fort Norman at rare intervals. They are under the care of James Pellisse, a faithful and diligent native catechist; all of them ought more properly, perhaps, to be considered as residents in the Diocese of the Yukon.

The mission is in a weak and precarious condition. At the service, conducted by Bishop Lucas, fourteen were present, and eleven of them communicated.

The equipment consists of a small church, and a sufficient residence. The Rev. W. S. Tremaine (Deacon), with Mrs. Tremaine, has been in charge. He is now temporarily at Fort Simpson and the post for the time being is vacant.

Fort MacPherson.

Fort MacPherson is situated on Peel River about thirty-five miles from its confluence with the Mackenzie. It is about 200 miles within the Arctic Circle. It was the scene of the life-long labours of Archdeacon MacDonald, and since his retirement, has been in charge of Archdeacon Whittaker, with Mrs. Whittaker, and a native Deacon, the Rev. Edward Sittichinli.

The mission was founded by Archdeacon Kirkby in 1861. Its equipment consists of a commodious church, residence, and day school, with dependent buildings. It is the headquarters for the work among the Tukudh or Loucheux Indians. The tribe stretches across the Divide into the borders of Alaska. All its members, with the exception of a sub-tribe of about 100 at Arctic Red River, who are Roman Catholics, belong to the Church of England or to the Protestant Episcopal Church. Of the total, 249 are resident in the Diocese of Mackenzie River. The Church register gives the number of baptisms from 1861 to July 5th, 1917:—

(Continued on page 656.)

NEW BOOKS

A Challenge to the Church.

By Rev. William Temple. S.P.C.K., London. (83 pp.; 1/3.)

"The Church is no longer the pillar of fire that leads the armies of the Lord, but the ambulance that follows picking up the stragglers and the sick," said Höfding. This may be taken as Mr. Temple's sizing up of the present situation in the Church, "which has tended to become a coterie of devout persons who withdraw to enjoy the peace of worship." Mr. Temple penetratingly remarks that the repentance of Great Britain to-day is ethical, not religious. It is limited in scope, touching only the things that make for military efficiency. Under the circumstances of concentration of men in camps and women in munition works there has been a landslide in our standards of morality. Everyone agrees that the collapse of our standards with regard to sexual morals represents a problem which will still be with us when the war is over. Speaking of the industrial problems he stresses the necessity of recognizing the personality of the workers and believes that this must mean giving them as a permanent right, a place in the management itself. This war, he realizes, is a judgment on the state of mind out of which it arose, the pursuit of material wealth by individuals and groups, the pursuit of power and glory by nations, rather than the Kingdom of God. In the future he sees the need of democratizing the Church. The autocracy of the parson must end. Church membership should be by religious, not theological, tests. "Experience of the Holy Spirit is becoming more and more the basis of modern religion, and it is well that we can call men to join us in an inquiry instead of presenting them with a dogma already established." The book is a critique of the message of the National Mission, 1916, and gets into the heart of religious problems and needs.

Carrying on the National Mission.

By Canon C. C. Bell, M.A. S.P.C.K. (62 pp.; 1/-.)

Of a different calibre from Mr. Temple's book, is the message of Canon Bell, who is concerned with preserving the spirit of the Mission in churches, organizations, and home, schools, etc. The principal matter to him seems to be to get the people to understand the Church service. He makes an admirable suggestion that before the Lessons the reader should briefly state the context. This strikes us as particularly desirable in some of the Old Testament Lessons. The Archbishop of York writes a preface.

The Story of St. Paul's Life and Letters.

By J. Paterson Smyth, Litt.D., Archdeacon of Montreal. Musson Book Co., Toronto. (223 pp.; \$1.10.)

It is Dr. Paterson Smyth's habit to give a lecture series at the Sunday morning services on some section of the Scriptures. The chapters of this book were delivered as such a series. In an easy, conversational style the Archdeacon presents the biography of St. Paul with interesting side-lights. The dramatic touch is given to the situations which fire the imagination. He has admirably stated the messages of the epistles in brief form. One point—and it is a minor one—we cannot see where the Archdeacon found the rocks in Acts 27:41. We heartily recommend the book for Bible Class work. It will prove a great help in sketching in a bit of the background for readers who have no Bible helps.

The Religious Difficulties of Children.

By Mrs. E. Mumford Reed. Sunday School Union, London. (110 pp.; 60 cents.)

Mrs. Mumford Reed's other books on child life prepare us for something *apropos* in this little book. She has presented the difficulties about God, the Trinity, Death, in a telling way. She wisely suggests a heightening of the conception of God for the average child, so that it may get the idea of the greatness and reality of God. "God does not make boxes because He makes carpenters who have the power to make boxes" is the convincing answer to a child who thought that box-making was the test of greatness. Of course the question of the Trinity bristles with difficulties for old as well as young. We scarcely think she is happy in her solution of this. It leaves us with the idea of three modes successive in time, and that is a heresy to be combatted. We have no hesitation in saying that parents and Sunday School teachers will find the book extremely suggestive.

CHILDREN'S DAY

20th Sunday after Trinity, Oct. 21st, 1917.

A personal letter from the Primate to the Members of our Sunday Schools.

My Dear Sunday School Members,—

I am writing this letter to you about the observance of Children's Day, October 21st. And first, I wish to say that this is specially your day and for that reason it will be your duty to do everything in your power to make it a great day. If you ask me how you can do this; I answer that you can do it first by praying about it and preparing for it beforehand. Secondly, by not only being yourselves in your places in Sunday School and at the special Children's Service on that day, but also by bringing all your friends with you, not merely your little friends, but your big ones as well. Thirdly, you can make the day a great one by doing your very best to have the biggest collection for the Sunday School Commission that has ever been taken up in the parish for that object. This explains briefly how you can make Children's Day a day much to be remembered.

Let me tell you now why you should do this. In the first place, you should do it for the sake of the Church, because the work of the Sunday School is the foundation of the whole building-up of the Church. As we cannot have a fine house without laying a good foundation under it, so we cannot have a fine Church in the future without putting a safe foundation under it, and the Sunday School by training and teaching the children forms the foundation of the Church for the days to come. In the second place, you should support the Sunday School for your own sakes, and I will tell you why. What you learn there now will be of great help to your grown-up lives. You may not think so now, but we older people, when we look back upon life, know that this is a fact. The verse of scripture, the hymn or the prayer which you learn may not seem valuable to you now, but see what they will do for you afterwards. Let me illustrate this by a little story:—

Many years ago, a band of savage, heathen Indians raided a white settlement not many miles away from where I lived as a boy. They killed many of the grown-up people and carried away to their tents on the prairies a number of little children. A good Christian lady lost a dear little girl seven years old in this way. For eight years afterwards, she spent most of her time in searching for her child but found no trace of her. At last, an American officer brought together a band of Indians and among them he thought that there might be some of the long-lost white children who had been carried away. He sent word to the mother who had been looking for her dear one, and asked her to come to the station. He placed the Indians in two lines and told the mother to walk up and down between the lines and see if she could find her daughter. She did so twice, but could not recognize her lost one, dressed, as she was, like the rest of the Indian girls. She was induced to try once more and this time she sang a little hymn which she had taught her little daughter eight years before in Sunday School:—

"When I can read my title clear
To mansions in the sky."

She only got to the second line when a tall girl threw off her blanket and ran up and clasping her arms around her, cried out: "Why, it's Mother, it's my own Mother." My dear children, that mother found her lost child by means of a remembered Sunday School hymn, and so it may be with some of you. You may be carried away captive, not by heathen Indians, but by the Evil One, through the temptations of sin, and a verse which you learn now may be the means of bringing you back to your Heavenly Father and to the Mother Church, from which you will have wandered. Think of this whenever you feel disposed to neglect your Sunday School or to place little value on what you learn in it. This is the message from

Your affectionate friend,
S. P. Rupert's Land, Primate.

There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence; and this takes the deepest root and is most discoverable in the greatest geniuses and most exalted souls.—Cicero.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

MANY of "Spectator's" readers probably do not see the Toronto newspapers. In view of his comments on the proposal to identify the "Associated Kin" with the Church as a definite part of its organization, the following report of a meeting of the Central Council of Ratepayers' Associations held in Toronto, will be of interest: "J. M. Skelton, who was presiding, vacated the chair for a while to put forward a motion calling for a thorough investigation, before the Attorney-General, of the newly-formed society known as the Associated Kin. In speaking to the resolution, Mr. Skelton said: 'I do not hesitate to say that every letter which the Associated Kin send out to relatives of soldiers—and they send them out by the thousand—is not only injurious to true Canadian sentiment, but an offence to Canadian law and justice.' He was convinced that any association proposing to deal with matters affecting the welfare of soldiers and the kin of fallen men, especially when the collection of insurance or pension awards was affected, should come under Government supervision. The association, he said, worked on information contained in the casualty lists, and, in letters calculated to win the confidence of widows of men who had fallen on the field, proffered the services of the association to life members, who paid a fee of \$25 for representation as such on the association's membership roll. The resolution, which was passed after a short discussion, moved that a committee be appointed to go before the Attorney-General of Ontario with the purpose of enquiring into the work and status of the organization known as the 'Associated Kin' and report back on their finding of the Council." The above extract is taken from the "Mail and Empire" of October 4th. "Spectator" is in no position either to justify or refute the statements here made by the gentlemen referred to. It is probably a little misunderstanding that may be cleared up in a few moments. It is, however, an unusually speedy justification of "Spectator's" plea that such an organization is not a fit and proper part of a Church system that cannot control it. If we rush into these things in the hope of more closely identifying ourselves with the temporal needs of our people we shall find that we are weakening our spiritual influence which is the supreme purpose of the Church. As citizens, however, we should not shrink from supporting a good object simply because it is subjected to criticism. If the right men are directing this association they can be assured of very wide support.

Since writing the above the president of the association has publicly asserted that Mr. Skelton is entirely in error. This is what might have been expected, but "Spectator" need not further enlarge upon the point he has made.

In the Provincial Synod of Canada that has just been held in Montreal, the House of Bishops has, we think, met for the first time in joint session with the Lower House in the regular consideration of the business before them. In the General Synod the three orders meet in the Board of Missions, so do they meet under various circumstances, and when such is the case the writer believes it is entirely to the benefit of the Church. It has been argued that the presence of Bishops in an assembly such as a General or Provincial Synod has a tendency to suppress the freedom of speech of the clergy. It is said that a man doesn't like to put himself on record in an important discussion, in opposition to his Bishop or of any other Bishop. It may be interpreted by the public as an act of discourtesy or of embarrassment. In these days of free speech there is little fear of any such interpretation being put upon such acts. Every one knows that the constitution of our Church calls for three orders in her Synods, and all are supposed to have but one heart and mind in an endeavour to promote the usefulness and power of the Church in her high destiny. The Bishops themselves would be the first to resent any attitude that would indicate that their clergy were not free men in their presence. And besides it would be an unworthy type of clergyman who would hold such a view either of himself or of his Bishop. The Church, like all other institutions operated by men, doesn't minister to people cast in a uniform mould. Its usefulness depends largely in its capacity to meet the multiplied needs of humanity, and these needs can only be discovered by men frankly revealing themselves. It is with special satisfaction that "Spectator" notes the presence of the House of Bishops in open session

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TO WEEK

Topics of Interest

readers probably do newspapers. In view he proposal to identify the Church as a definite following report of a Council of Ratepayers' ... will be of interest: ... presiding, vacated the ward a motion calling ... before the Attorney- ... society known as the ... ng to the resolution, ... t hesitate to say that ... iated Kin send out to ... ey send them out by ... njurious to true Cana- ... nce to Canadian law ... nced that any associa- ... matters affecting the ... kin of fallen men, ... ion of insurance or ... l, should come under ... The association, he ... on contained in the ... calculated to win the ... n who had fallen on ... ces of the association ... d a fee of \$25 for ... n association's mem- ... n, which was passed ... ved that a committee ... e Attorney-General of ... e enquiring into the ... nization known as the ... back on their finding ... extract is taken from ... October 4th. "Specta- ... r to justify or refute ... by the gentlemen re- ... ttle misunderstanding ... few moments. It is ... edy justification of ... an organization is not ... Church system that ... h into these things in ... identifying ourselves ... our people we shall ... our spiritual influ- ... se of the Church. As ... not shrink from sup- ... ly because it is sub- ... ght men are direct- ... assured of very wide ... the president of the ... erted that Mr. Skel- ... is is what might have ... tor" need not further ... as made. * Canada that has just ... e House of Bishops ... first time in joint ses- ... e in the regular con- ... before them. In the ... ers meet in the Board ... under various circum- ... he case the writer be- ... benefit of the Church. ... e presence of Bishops ... General or Provincial ... press the freedom of ... aid that a man doesn't ... l in an important dis- ... is Bishop or of any ... rpreted by the public ... f embarrassment. In ... re is little fear of any ... put upon such acts. ... constitution of our ... in her Synods, and all ... ne heart and mind in ... the usefulness and ... r high destiny. The ... be the first to resent ... cate that their clergy ... rence. And besides ... pe of clergyman who ... r of himself or of his ... all other institutions ... inister to people cast ... fulness depends large- ... multiplied needs of ... an only be discovered ... themselves. It is with ... Spector" notes the ... shops in open session

with the clergy and laity of the Church in the consideration of those things which belong to her prosperity and peace. Certainly the Church will be benefited by a fuller knowledge of her leaders and a fuller understanding of the principles which guide them in their acts and opinions. It would manifestly seem hopeless for any Bishop of power and vision to impress his leadership upon the thought and activities of the Church unless he openly identifies himself with the consideration of the problems in which the members of the Church are interested.

The Bishops of Canada have in the judgment of the writer suffered in individual prestige and power as national ecclesiastical leaders because of the system of isolation which has been pursued. It is a legacy of the past that is difficult perhaps to relinquish. Every one knows that there are occasions when the Prelates of the Church should consider problems from the point of view of Bishops and arrive at conclusions in Episcopal Council. On the other hand, to sit apart originating and confirming action with no direct touch either with the other arm of the Synod or the general public, has its decided defects. It robs the work of the House of Bishops of all personality. Its findings are the findings of a "general average." There is no quickening vision of the brilliant, there is no compelling loyalty for the lovable, no downright confidence for the plodder. Everything issuing from such a "House" has to be a composite,—an amalgam. In the English convocations the Bishops sit apart, but their discussions are reported. Thus the Bishop of Oxford's reputation as a statesman doesn't rest upon his share in an impersonal resolution, but in the forceful reasons which he utters in favour or against a proposed action. It is more than probable that all our Bishops would gain much in personal influence, and some would gain commanding positions as spiritual leaders in this country by taking their place in joint sessions as the normal position for the expression of their views in Synod, or at least following the English plan of having their sessions open to the press. The reports of the discussions in the Provincial Synod of Canada are greatly enhanced in public interest by the reports of the speeches of the Bishops.

"Spectator."

An Interesting Contrast

It is impossible to tell in a few words of the important work which the Sunday School Commission is doing. The following striking contrast is, however, suggestive:—

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| <p>1910.</p> <ol style="list-style-type: none"> 1. Little or no Diocesan or Deanery Organization. 2. No literature available dealing with any of the departments of Sunday School work. 3. No Sunday School Story Paper. 4. No recognized provision for Training S.S. Teachers. 5. Lesson Courses undeveloped and unsatisfactory. 6. No Summer Schools. 7. No general provision for training Theological students in Sunday School principles and methods. 8. No Lantern Slide Exchange. 9. No central bureau of information for Sunday School Work. | <p>1917.</p> <ol style="list-style-type: none"> 1. Practically all the Dioceses, except the Missionary Dioceses, well organized. 2. Literature provided for all departments and available for the asking. 3. A Sunday School Story Paper with a circulation of about 35,000. 4. Two Standardized Teacher Training Courses provided and examinations regularly conducted. 5. Suitable Lesson Courses provided for all departments. 6. Summer Schools a well-established department of our work; at least 4 or 5 being held annually. 7. Courses established in practically all the Theological Colleges of our Church. 8. An Exchange which places at the disposal of its members about 6,000 slides. 9. A head office with a staff of workers ready to place at the disposal of the Church the best information. |
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Indians and Civilization

INSTEAD of the usual sermon at St. George's Church, Ottawa, on Sunday morning, September 30th, there was an address on the Indians in Northern Ontario, by Mr. G. B. Nicholson, lumberman, of Chappleau, Ontario. Standing at the top of the chancel steps, without manuscript or notes, Mr. Nicholson spoke for half an hour, riveting the attention of his hearers while he told of the satisfactory condition of the Indians when he went into Northern Ontario thirty-four years ago, when they were an independent, self-supporting, Christian community, and of their degradation, through the pressure upon them of the evils which came in with white civilization, and the danger that awaits the race unless Christian people will give them support and leadership. When he went into the north a third of a century ago the Indians, converted by the labours of Bishop Horden and his missionaries, were living honest lives at the business which had been theirs for generations—hunting. To-day, the only business they knew had been taken from them and unless they were trained in some other business they would become degraded paupers, a menace not only to themselves but to the whole of Canada.

People had said to him: "Why don't you leave the Indians alone?" In answer to that he would say that there were hundreds of God-fearing Indian men and women in the north who craved no greater blessing than to be left alone. But from the Great Lakes to Hudson Bay, there was no place where they could go where they would be let alone. Railways, lumber camps and small communities were now scattered all through the land, and for one white man who wanted to help the Indian up to a higher plane there were at least a thousand who wished to thrust him down.

It was too horrible to go into details, but he would say that all the worst vices of civilized men were being pressed upon the Indian. The Indian was dealt with by well-intentioned people upon the wrong principle that he would always remain a dependant, a ward, a kind of inferior animal, whereas there was nothing the Indian could not do if given a fair chance.

The immediate duty was not to attempt to give him a high academic education, not to endeavour, so to speak, to lift him up by the hair of the head to the highest plane of intellectual and industrial life in one generation, but to give him a chance to make an honest living under the new conditions which had grown up around them.

Mr. Nicholson gave a number of instances showing the capacity of the Indian to carry on pioneer operations such as road-cutting and dam-building, and laid particular stress upon his faithfulness in carrying out work entrusted to him. To the consistent lives of the Indian Christians, and their determination to carry on religious work, even when their teachers were removed, he bore eloquent testimony. Turning to another aspect of their lives, he said conscription had no terrors for them for in that district every physically fit Indian of military age was now overseas in France or in England training to go to France. The proudest moment of his life was when he saw his son marching off to entrain for the front at the head of a company more than half of which was composed of Indians.

Mr. Nicholson thanked the Bishop of Ottawa and the Rector of St. George's Church for this opportunity of presenting this subject in which he had so deep an interest to the congregation. He did not come authorized to make any special appeal, but he did ask the men and women of the Church of England in Ottawa to support the work the missionary society was trying to do and to give those people that leadership in Christian living they had the right to expect.—"Ottawa Citizen."

O strange blindness! O incomprehensible stupidity! We bear the name of Christians; we call Christ our Lord and Master; and yet we pile mountains of creed over His simple declaration of the faith. Love to God: do we feel it in our hearts? Love to man: do we exemplify it, and see it exemplified in our homes, our neighbourhoods, our churches, our stores, in the busy factory, in those quarters of the city where God's children are living in poverty and vice? If not, what is our religion but a creed, and an empty sound. Let us search our hearts and see if we find there love for the Divine, and divine love for all humanity. If not, then we may be sure we are far from the kingdom of God, for that Kingdom is Love.

Synod of Ecclesiastical Province of Canada

Montreal, October 2nd, 1917.

THE clerical and lay delegates to the 22nd session of the Synod of the Province of Canada endorsed with hearty applause the assertion of his Grace the Archbishop of Nova Scotia that there was very little difference between the men who took advantage of the war conditions to line their pockets and those who took advantage of the same conditions to advance their party interests. He described it as grotesquely absurd "in the face of the realities of this terrible war from which we cannot withdraw until we have won a victory for the cause of right and justice and freedom" to assert that a Liberal or a Conservative as such was the better qualified to carry on that war. Yet in the midst of a war which demanded prompt and fearless action this country was handicapped by the indecent struggles of politicians for personal advantage.

His Grace said it was all honour to those who had fearlessly and patriotically cast their party allegiance to the winds and had sought to give the country a national Government composed of patriotic men who would put country first and unite in working out the best plans for the winning of the war.

The Archbishop, in the opening portion of his address, traced the history of the evolution of the Synod from its early days, pointing out that that Synod meeting was the first since the separation of the Ontario dioceses. He expressed the hope that in the near future a successful overture might be made to the diocese of Newfoundland as it would be a great advantage to the Province of Canada to be strengthened by the counsels from the ancient colony, and he thought Newfoundland would find a benefit in joining with them. Discussing the question of the title of the Synod, his Grace said it had been asked whether the title "Province of Canada" was fixed and unalterable. As it would be necessary to revise and consolidate their constitution and canons, it might be worth while to consider whether some other name might not be adopted, which would be more in accordance with the existing conditions. The present name was anomalous and except as a matter of historical continuity was misleading and confusing.

War Opportunities.

Turning to after the war measures his Grace said it was a mistake to say that after the war their responsibilities would be multiplied a hundredfold. The war brought no new responsibilities but a vast number of opportunities for rising to the responsibility which was always the Church's. That was the responsibility of being consistent and loyal Churchmen doing their duty in the service of the Master. If they were true to that service they would, as a matter of course, meet all requirements. He was fully convinced that the system and methods of the Church were sufficient and all that was needed was that her methods should be followed, not in the letter only, but in the spirit, and her system sensibly maintained. The solution of any existing difficulties would be found not in throwing the Church and her system in the dust heap, but in getting back to primitive customs as a basis from which a full adaptation to modern conditions might develop. Among the opportunities before them now and increasing after the war was that which came in connection with immigration. They must see to it that the incoming population was led to a more homogeneous life than might be the case with people from so many different nationalities. They as Churchmen must get after them and show by their lives that they could find the Church a real help for living as true men and women and rising to all the duties and obligations of citizenship. If Canada was to fulfil her destiny—which he believed was to occupy one of the highest places in the roll of nations—there must be more of Christ in the individual lives of the people. Personal religion must be the rule not the exception and to bring this about was the work of the Church.

A committee was appointed to consider the suggestions made by the Archbishop in his address and bring forward recommendations to the Synod.

Election of Officers.

After the withdrawal of the Bishops to the Upper House, the Synod proceeded to the election of officers, the Very Rev. Dean Evans D.C.L., being unanimously re-elected as Prolocutor, with the Rev. G. Abbott Smith, D.D., as clerical secretary, and Chancellor L. H. Davidson, K.C., D.C.L., as

honorary lay secretary. Dr. Davidson expressed a wish to retire from the latter post as the work was rather heavy for one of his years, but the Synod urged him to retain the post, and appointed A. B. Haycock to act as his assistant. A. P. Tippet was re-elected as honorary treasurer, and J. G. Brock and Lansing Lewis were elected as auditors.

Since the dioceses of Ontario had formed a separate ecclesiastical province, it was resolved, on the motion of Chancellor Davidson, after a long discussion, to delete the word Ontario from the constitution of the province of Canada.

The Synod opened with a service of Holy Communion in Christ Church Cathedral, the order of the Procession and arrangement in the Church being directed by Dr. L. H. Davidson, K.C., Chancellor of the diocese of Montreal. Those assisting in the service were the Archbishop of Nova Scotia, the Bishops of Fredericton, Quebec, Montreal and Kootenay, the Ven. Archdeacon Paterson-Smyth and Rev. H. Symonds. The sermon was preached by the Bishop of Huron, from the text, "I am not come to destroy but to fulfill." He showed the necessity of religion as the welding power, pointing to the terrible example the war furnished of a nation given over to secularism and scientific knowledge, but devoid of moral sense. He believed that the present war was the last great effort of the old pagan idea of rule by brute force against a league of free peoples bound together to overthrow that ideal and establish a brotherhood of liberty and justice.

Messages From Upper House.

A message was received from the House of Bishops stating that the Rev. V. E. Harris, D.C.L., had been elected secretary of the Upper House; recommending that the memorial of the diocese of Rupert's Land regretting the absence of religious teaching in public schools be referred to the dioceses concerned; that a joint committee of both Houses be appointed to consider the extension of dioceses within the province, with power to consult a similar committee from the Province of Ontario; and that the Bishops of Fredericton and Montreal had been nominated to join in preparing the address of welcome to the new Governor-General.

The memorial from the diocese of Rupert's Land which had been referred to the Provincial Synods by the General Synod states, "That the Synod of Rupert's Land desires to put on record the apprehension it feels at the general neglect of religious teaching in the public schools of the Dominion. Whether it is due to the failure of our system to provide for such instruction, or to our own neglect of the opportunities already provided, it is most deplorable that the sons and daughters of our land should not be taught at least the fundamentals of our faith in the day schools. Whatever excellence may characterize our educational system in all other points, it will fail to fulfill its real purpose if it is not built upon the enduring foundation of faith in God.

"It is, therefore, desirable that an effort should be made to get other Christian bodies to co-operate with us in an endeavour to ensure some adequate measure of religious teaching in the public schools, and the General Synod is hereby requested to take such action as may be necessary towards this end."

Dean Shreve, of Quebec, gave notice of motion that in view of the present disturbed condition owing to the war, it would be wise to defer the revision of the Prayer Book to a later date.

Chancellor Davidson objected to dropping the subject of teaching religion in the public schools so hastily, pointing out that merely agreeing to the message of the Upper House left

the whole matter with the various Diocesan Synods. This led to a motion to concur in the message from the Upper House, which was vigorously debated. Finally, Chancellor Campbell, of Quebec, argued that the Upper House had taken the ground that religious teaching was a provincial matter, and therefore should be dealt with directly by the dioceses concerned. He therefore argued that they should support the lead of the Bishops. With this argument the Synod agreed and concurred unanimously in all the messages from the Upper House.

SECOND DAY.

The Provincial Synod gave the whole of Wednesday to the consideration of Prayer Book Revision. It declined to give its approval to the Revised Book of Common Prayer submitted to it by the General Synod in its entirety. After long discussion it accepted it only as a basis for further revision and enrichment, recommending that there should be delay before final action is taken, in order that the varied suggestions and objections raised by the different Diocesan Synods should be fully considered.

The whole day was spent in reviewing the general question of whether the memorial of the Diocesan Synod of Quebec, which expressed vigorous disapproval of the draft revision and set forth seriatim its objections to it, should be approved by the Provincial Synod. The general feeling was that while they were prepared to urge the General Synod to delay giving final approval to Canon 12, which it was argued by Chancellor L. Davidson, gave authority for the use of the Revised Prayer Book, they were not fully prepared to subscribe to all the objections made by Quebec, while on the other hand there were fresh objections raised by other delegates which were regarded as of equal importance, if the Church of England in Canada was to suit itself to the needs of its population and to the requirements of the new world which was being shaped through the great war struggle.

There were a number of amendments and sub-amendments moved during the morning session, and immediately on the resumption in the afternoon the movers and seconders got together and drew up what they regarded as a compromise resolution. This referred the memorial from Quebec to the General Synod for careful consideration and stated that the Provincial Synod was unable to approve of or accept the Revised Book of Common Prayer in its present form and contents and urged upon the General Synod further revision and careful consideration of the objections contained in the memorial and all other objections or suggestions from Diocesan or Provincial Synods of the Church in Canada before final adoption by the General Synod and that its action be in due course communicated to the Provincial Synod for its consideration and acceptance.

It looked for a time as if this would bring the discussion to an end, but when the Bishop of Montreal and the Bishop of Fredericton pointed out that this was tantamount to an endorsement of the objections of Quebec, to which they could not fully subscribe, and others argued in the same strain, it was evident that some other basis of agreement had to be found. While this was being done there was a general discussion regarding the revisions already made and the delay that must inevitably ensue before a revised Prayer Book could finally be approved.

The Bishop of Montreal wanted a resolution of encouragement and hope to show that the Synod was in sympathy with revision. They should go through the book and carefully consider the objections made and make recommendations themselves as other Synods had, to show their interest in it and not block it.

The Bishop of Fredericton thought it would be a deplorable thing, to give the impression that this part of Canada was not in favour of revision. There would be a great cry of indignation from the Church at large if that impression got abroad.

The Rev. Canon Vernon, of Halifax, said what they had to guard against was the shutting of the door by the General Synod on further opportunity for revision. Dr. Parrock, of Lennoxville, said all were agreed as to the necessity of postponing final acceptance of the book. Destructive criticism was so easy and they should now get some of a constructive sort.

Bishop Farthing then went into details of the work of the revision committee remarking that they had been given specific instructions as to what not to touch, and there were many omissions as a result that he personally regretted, while there were other revisions made which he opposed. He paid tribute to the brotherly spirit of the committee and especially to the work of Canon Scott, remarking incidentally that he had received a letter from an officer who stated that the outstanding name after the war would be that of Canon Scott.

Others Watching Canada.

The Bishop declared that other countries were watching the Canadian revision in the hope that they would be able to find something of use to themselves, and if the objections now made were discussed at the General Synod in 1918, the book could not be confirmed till 1921 and possibly 1924. He emphasized the fact that the Canadian Church was largely a country Church, while most of the criticism had been made from the standpoint of the city or cathedral Church. There were dozens of congregations in the country who had never heard the Litany said and that was why the committee had insisted that it should be said at least one Sunday in the month. If they did not revise the Prayer Book to meet the special needs of the country they would have usages springing up in various parts which would be dangerous, and should they allow that state of anarchy to continue, he asked.

His Lordship pleaded for Morning Prayer being said at such an hour as suited the people and by giving them the first part of Morning Prayer and passing on to the Holy Communion Office they preserved the essential points and avoided repetition. The permission of combination services was most useful to avoid the shortening processes which were taking place in the Church. They wanted a service that would be liturgical, helpful and legal.

Looking to the Future.

Dean Llwyd, of Halifax, said the committee had presented a book which enabled the whole subject of revision to be taken up and discussed wisely and thoroughly. They were acting for three generations to come. They did not want to have this turmoil in the Church more than once in a hundred years, and so they wanted the revision to be as final as possible. For that reason they wanted delay, for they were face to face with the greatest changes that the Christian Church had ever known. They were face to face with the return of 400,000 gallant men who were willing to shed their blood in defence of their country and who would come back more or less influenced by the great war.

They were faced with the influence those men would bring back, the new outlook upon life, the new religious needs, the conviction of a larger and more intense and vital Christianity. Those men would need new methods of treatment and their influence could not but help to powerfully influence the construction and work of the Prayer Book.

Chancellor Davidson did not want anything left to understandings. There was the risk that the General Synod might confirm Canon 12 and they should pass a distinct resolution that Canon 12 shall not be confirmed until the full and final revision of the Prayer Book had been approved by the provinces.

Dr. Rexford agreed that the returned soldiers who had been used to special services to meet the needs of their position would probably chafe under the old forms, and therefore careful preparations should be made to meet the special demands that would be made upon them.

Then the Bishop of Quebec moved the motion that finally brought the Synod into line. They received the Quebec memorial and declined to approve of the Revised Book of Common Prayer in its entirety, accepting it as a basis for further revision, and enrichment.

The meeting then adjourned till a special evening session at which good progress was made, with the discussion of the actual revision work of the Prayer Book. The delegates did not get to the actual services however, finishing up with the 67 pages with Roman numerals that lead up to the morning service. One of the chief revisions made was the substitution of the ecclesiastical calendar for the civil calendar in the reading of the Scriptures. There was an attempt to make St. George of England and St. David of Wales lose their titles and be plain George and David, the prefix saint being reserved for the saints of the New Testament, but while the Lower House approved of the change the Bishops withheld their concurrence and so the resolution was dropped.

An effort was made by Canon Vroom to give King Charles the title of King and Martyr, the proposer remarking that this title had evidently been omitted in error. But a strong opposition arose to the proposal and history was quoted to prove that King Charles, who lost his head, was not possessed of a character that was above suspicion, and as there was a doubt in the matter the delegates refused to agree with the proposal.

THANKSGIVING DAY.

To Him Who reigns above the skies,
Now let your psalms of praise arise,
And for that love that never dies,
Give Thanks.

For harvest-time that fills the store,
For sun that shines, for rains that pour,
That earth brings forth its fruits once more—
Give Thanks.

For life and health, for toil and play,
For care and sorrow passed away,
To Him Who blest thee day by day—
Give Thanks. —T. G. R.

YEARS OF OPPORTUNITY.

The next few years are going to be years of great responsibility as well as wonderful opportunity, and much will depend upon how the religious educational work of the Church is carried on as to whether the Church will be able to rise to the fullness of her opportunity and meet her responsibility in a manner worthy of her position and of the task which is hers. The part which the Sunday School Commission must perform in this task is fundamentally important, but in order to do it well there is needed an appreciation of this task on the part of the members of the Church such as will manifest itself in sympathetic interest and large contributions. To delay in this matter may mean the losing of the opportunity.

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Preferments, Appointments and Inductions.

Robertson, Rev. W. P., Rector of Truro, N.S. (Diocese of Nova Scotia), to be Rector of the Church of St. Thomas, Hamilton, Ont. (Diocese of Niagara.)

Weary, Rev. W. S., Incumbent of Arthur, Ont., to be Rector of Holy Trinity, Fonthill, Ont. (Diocese of Niagara.)

Church News

Sudden Death of Rector of Thorndale.

The death of Rev. W. G. Reilly has cast a gloom of sadness over this community. He was Rector of St. George's Church, Thorndale, and Grace Church, Nissouri, for the past two years, going there from Chatsworth, Grey County, where he had been Rector for some 21 years. He conducted the annual Harvest Thanksgiving service in St. George's Church, Sunday morning, September 23rd, as usual and assisted at the evening service as well, when Canon Gunne, of London, preached the sermon. Some few weeks ago the deceased clergyman tendered his resignation to his congregation on account of ill-health and a pending operation, but he was requested by the congregation to withdraw his resignation until he would be restored to usual health again. The deceased Rector was not only beloved by his own congregation, but by the entire community as well. Interment took place at the family burying ground at Alliston, Ont.

Believes in Angels of Mons.

That the angels assisted the British during the memorable retreat from Mons, was the belief expressed by Captain the Rev. Gustave A. Kuhring, Rector of St. John's, St. John, N.B., who in a sermon on "The Angels at Mons," in observance of the Feast of St. Michael and All Angels, told of strange manifestations. Captain Kuhring was in France with a New Brunswick unit. During his sermon he said: "At Mons a whole division of German cavalry, flushed with success, surged forward like a tidal wave against the few battalions of our troops that could be placed against them. Suddenly they stopped, the horses would go no farther. The British, weak as they were, could do nothing to stop them, and as was later found out from German prisoners, there had been no orders from behind to stop. We had the testimony of the German captain and some of his men as well as that of

our soldiers that as the Germans moved forward, what appeared to be a yellow light came between the armies and the British claim to have seen St. George on a white horse leading crowds of cavalry against the enemy. Lt.-Col. Rice tells of riding with a small party of horsemen towards the enemy. They were going along a road at dusk when he thought he saw a battalion after battalion of horsemen riding in the fields on both sides of them. He watched them for about ten minutes and then one of the officers asked him what he had seen. He told them, and a third officer answered that he had seen the same thing and many of the men in the column saw the horsemen also. When they arrived at their destination, a party was sent out to investigate, but saw nothing. The horsemen had vanished." The Rev. Mr. Kuhring told of a charge of a small body of British on the enemy trench at Mons. As the British advanced, numbers of horsemen went with them, and, as the men say, carrying bows and arrows. This is borne out by the question of a German officer later taken prisoner. He asked: "Who were those men with the bows and arrows. We tried to get their leader, the one on the white horse, but couldn't hit him." "It is sworn to also by the numerous witnesses," said Mr. Kuhring, "that when the British came to examine the bodies of the German dead, by far the larger number of them had no wounds on their bodies."

Canon Lofthouse Visits Hamilton.

The annual fruit and flower Sunday of the Church of St. Thomas, Hamilton, Ont., was observed on September 30th, and coupled with it was a missionary anniversary. The services were most interesting. For the morning service the preacher was Rev. Canon Lofthouse, a nephew of Bishop Lofthouse, of Keewatin, who has been a missionary among the Indians and Eskimos of the far north for some years. His theme was the story of his work and experiences in that part of Canada. In the afternoon an open session of the Sunday School was held, and at it the annual contribution of fruit and flowers from the scholars and their parents was made, and this was placed in the chancel of the church for the evening, when it was divided among the soldiers' convalescent homes and the hospitals of the city. At the morning service, Bishop Clark was in attendance, and after the address of the visiting clergymen, he spoke a few words to the congregation and made the formal announcement of the appointment to the rectorship of the church of Rev. W. P. Robertson, of Truro, N.S. The services throughout the day were most interesting, and were greatly enjoyed by the large number in attendance.

Harvest Thanksgiving in St. James', Brantford.

St. James' Church held its annual harvest supper on Monday night, October 1st, when a splendid banquet was served by the ladies in the Parish Hall. A pleasing programme of musical numbers and addresses was given, the speakers being the Rev. J. R. Seton-Adamson, of Paris, Rural Dean of Brant, the Rev. W. Smythe, of Sydenham Street Church, and the Rev. E. C. Jennings, of St. John's. In the illness of the Rector, Mr. A. G. Pickles occupied the chair. St. James' is in a more thriving condition than ever before, and bids fair to have a record year in 1918. Special Harvest Thanksgiving services were conducted in this church on Sunday, September 30th, which was fittingly decorated for the occasion in a manner reflecting

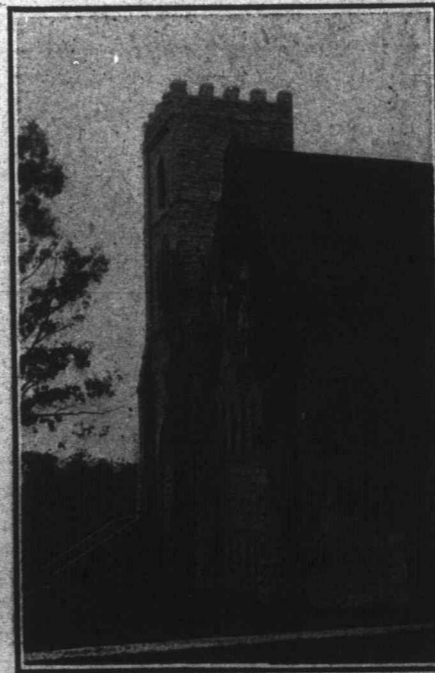
credit upon those in charge. The service in the morning was conducted by Ven. Archdeacon MacKenzie, and was largely attended, while rain affected the attendance in the evening, when the Rev. J. H. Hosford, of Burford, officiated. For this reason the services were continued last Sunday, the Rev. C. E. Jeakins officiating.

Missionaries Needed.

The need for more missionaries in Canada was emphasized by Archbishop Thorneloe, of Algoma, Metropolitan of Ontario, in a sermon in Christ Church Cathedral, Montreal, on Sunday morning, September 30th. He cited the case of a clergyman who had such a large territory to cover that he had slept in his own house only seven nights in a period of three months. War and other causes had lessened the number of missionaries, the Archbishop stated, and one district, which formerly had 17 clergymen, now had only five.

Returned Chaplain Visits Cayuga.

The congregation of St. John's Church, Cayuga (diocese of Niagara), have recently much enjoyed a visit from the Rev. A. Cameron Mackintosh, of Guelph, who spoke on his



St. John's Church, Cayuga, Ont.

experiences as a Chaplain in France in the Sunday School room on the evening of October 3rd and preached at the Harvest Thanksgiving service the next evening. The local Red Cross Society have asked him to return to speak in the town hall in November.

Corner Stone of Parsonage Laid.

The Bishop of Toronto laid the corner-stone of the new parsonage at Longford Mills on Monday, the 1st inst. It will be remembered that an appeal was made in the columns of the "Canadian Churchman" some months ago in order to take advantage of a generous offer made by the Standard Chemical Company.

Rally Day in St. George's, Hamilton.

A very successful rally day service took place at St. George's Sunday School, on Sunday, September 30th, when over 300 scholars assembled with a large number of their parents and friends. Rev. Mr. Despard, of Toronto, who preached at the evening service on Deaconess' work, took the first part of the service, and C. E. Pitts, who has so ably filled the vacancy caused by Rev. Canon Howitt's absence through illness, taught the

Progress of the War

October 1st.—Monday—Severe air raid on London. Austrian attacks repelled by Italians.

October 4th.—Thursday—British win one of greatest victories of the war, taking more than 4,400 prisoners and positions of great importance.

October 6th.—Saturday—Uruguay and Peru break with Germany.

lesson. W. J. Cunningham, president of the Ontario Sunday School Association, kept the attention of the audience by his able and interesting address. The singing of the hymns was very hearty and a pleasing feature of St. George's Sunday School is the very efficient orchestra, under the leadership of Miss Ethel Clowes, which rendered several pleasing selections. Master Ormond Barrett delighted those present by his singing of "Some Glad, Sweet Day." At the conclusion of the service a surprise awaited the superintendent, D. J. Fairclough, and his bride of 25 years ago. As the teachers and friends remained behind, P. S. Hall, Rector's warden, requested the superintendent to call order and ask those present to be seated to listen to a selection by the orchestra. This selection proved to be a few bars of Mendelssohn's wedding march. Mr. Hall, in a few words spoke of the high appreciation in which Mr. and Mrs. Fairclough were held and of the deep interest they had always taken in the welfare of the Sunday School. Mrs. C. Kemp then presented Mrs. Fairclough with a beautiful silver casserole. Both were completely taken by surprise, but expressed their thanks in a few words for the goodwill and kindly feeling extended to them.

Lieutenant Denison Prisoner of War.

The fate of Flight Lieut. Egerton B. Denison, of Toronto, appears to have been cleared up by a cable recently received by his mother, Mrs. Fred. B. Denison, to the effect that the young officer, who has been missing since September 11, is a prisoner in Germany, having been forced to alight within the enemy lines. He is a son of the late Lieut.-Col. F. B. Denison and a nephew of Magistrate Denison, and is one of four brothers who have taken part in the war. One brother, Lance-Corp. Edgar Denison, has been missing since April, 1915, another, Commander Harold E. Denison, is with the navy, while the third is Lieut. Gordon C. Denison, of the R.N.V.R. Flight Lieut. Denison went overseas with the R.F.C. a year ago and trained in England and Egypt.

New Rector of St. Thomas' Church, Hamilton.

Rev. William Pearson Robertson, of Truro, N.S., the new Rector of the Church of St. Thomas, Hamilton, Ont., is a graduate of the Royal University of Ireland, where he took his B.A. in 1902. He had a striking academic career at Trinity College, Dublin. He took the Downes and Foster prizes in 1904, the Warren and Archbishop King prizes (the latter much coveted) in 1905 and graduated in theology with a first-class in the same year. He took his B.D. in 1908 at the University of Durham. Ordained in 1905, he became curate at St. Ann's, Dublin, with Dr. Paterson Smyth and later with Dr. (now Bishop) Plunkett. In 1911 he was appointed treasurer's Vicar at St. Patrick's Cathedral, Dublin, and in 1913 accepted an invitation to

his present post, the rectorship of Truro, N.S. In 1912 he published "Immortality and Life Eternal," a book which has won much favourable comment. Mr. Robertson is a thorough scholar and a thoughtful and earnest preacher. He has a very charming personality and excels as a public speaker. Mr. Robertson will take up his new work about December 1.

An Aged Churchman Passes Away.

Bosville Place, a member of St. George's Church, Toronto, for many years, died on Sunday morning, September 30th, in his 84th year. He was a son of the late Thomas Herbert Place, of Crianlarick, Perthshire, Scotland, and of Skelton Grange, near York, where he was born. Early in life he settled in New Zealand in sheep farming, with the late John Innis, who succeeded to the baronetcy. He was a cousin of the late Professor Goldwin Smith and of Mrs. O'Brien, widow of the late Colonel O'Brien, M.P., and a second cousin of the present Lord Aberdeen.

War Funds and the Church.

Archbishop Worrell, of Nova Scotia, in the course of a sermon in St. Martin's Church, Montreal, said it was undoubtedly true that the people of the Dominion to-day are giving as much as they possibly can to the Red Cross and Patriotic Funds. A certain proportion of this money was formerly given to the Church. His Grace commended the patriotic giving, but he also expressed the wish that the Church members would continue to give to the Church as formerly. He suggested that they forego some of the luxuries now being indulged in, so that they can do this.

Gift of Automobile for Returned Men.

The young ladies belonging to the "Carry-on" Club of St. Cyprian's Church, Toronto, presented the Davisville Hospital, North Toronto, with a five-passenger Ford touring car. The club is only a small one, there being only ten young ladies who belong to it, but the sincere appreciation of the sacrifices made by those soldiers who have returned from the battle fronts of Europe, and with the deepest sympathy for those who have gone through trials and hardships, the young ladies determined to raise some money for the comfort of those returned men. As the result of this determination they held a garden party and entertainment, and later on a sale of homemade cakes and candies, from which events sufficient funds were obtained to purchase the automobile, which was presented on Monday evening, October 1st. The car was presented to the hospital, but is intended for the exclusive use of returned soldiers.

Trinity Church, Cornwall, Loses a Bright Young Worker.

Miss Bessie Strickland, of Trinity parish, Cornwall, Ont., died suddenly on September 26th, at the early age of 18 years. She was most highly thought of by all who knew her. In the work of the Church she took a deep interest being a member of the choir and a past president of the Junior Auxiliary, a member of the Young People's Guild and Young Ladies' Bible Class. She was also a member of St. Lawrence Chapter, I.O.D.E. Besides her parents she leaves two brothers—Lieut. Fordyce Strickland, 235th Batt., at present in hospital in England with an attack of appendicitis, and Capt. Norman Strickland, Canadian Cavalry Corps,

France. The funeral service was conducted by the Rev. W. Netten, M.A., Rector of Trinity Church, assisted by the Rev. A. D. T. Floyd, of the Church of the Good Shepherd.

Thanksgiving Services at Lucan.

The annual Harvest Thanksgiving services of Holy Trinity Church, Lucan, were held on Sunday, September 30th. The beautiful church was tastefully decorated with grain, fruit and flowers. The music, under the direction of Mrs. Hawkshaw, was appropriate to the occasion. The special preacher for the day was the Rev. Canon Howard, of Christ Church, Chatham. In spite of rainy weather there were large congregations.

Algoma Indians Hold First Fair.

The first Indian Agricultural Fair ever held in the district of Algoma was held on Monday, October 1st, on the Garden River Indian Reserve, and was a decided success. Some of the roots shown were among the finest that can be produced. The display of oats and wheat was excellent, and the stock was a credit to the efforts of the Indians. The fancy work department, however, came in for the greatest share of favorable comment from the

a solo entitled, "He shall feed His flock." The offertories throughout the day were devoted to the Clergy Widows' and Orphans' Fund of the Province of Rupert's Land. The vegetables donated were afterwards thankfully received at the local hospital.

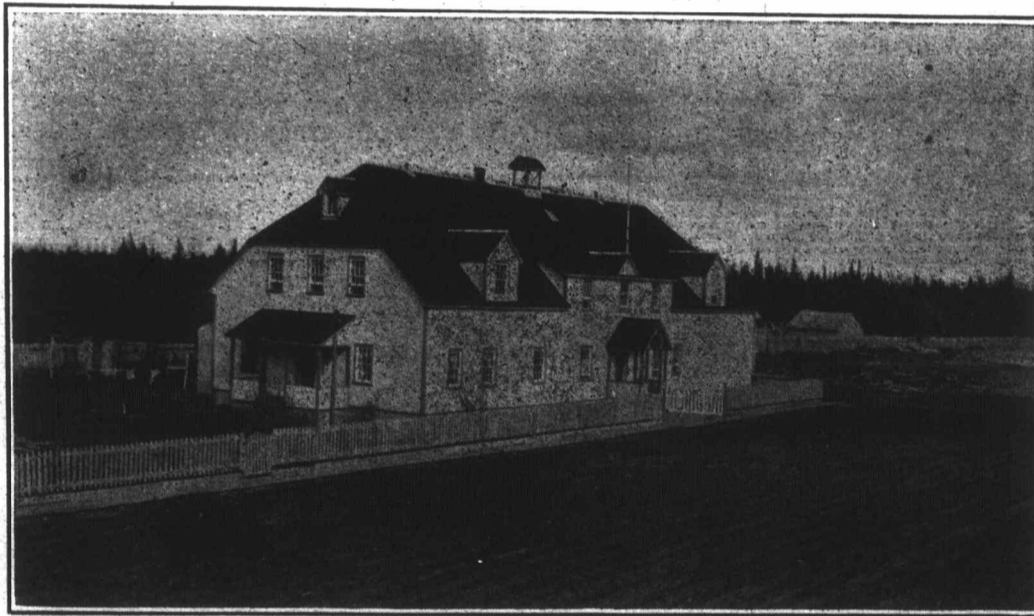
The former Bishop's House at Athabasca was recently disposed of to the town of Athabasca for the purposes of a hospital for the sick.

New residences have recently been completed at Griffin Creek, where the Rev. R. Little, formerly of Athabasca district, now resides, and at Grande Prairie, where the Rev. F. V. Abbott is in charge of the work of that great district, with the able assistance of the Rev. C. F. Washburn, who joined the staff this year. The Rev. R. E. Randall, who is engaged as railway missionary in the diocese, has taken up his residence on the line of the Edmonton, Dunvegan and British Columbia Railway at Sawridge, Alberta.

Bishop Robins, accompanied by Mrs. Robins, left Peace River on September 19, to attend the M.S.C.C. and other meetings in Ottawa. The Bishop expects to be travelling on the work of the Church for the next six weeks.

Chancellor of Algoma Honoured.

Mr. A. C. Boyce, M.P., Chancellor of the diocese of Algoma, has been appointed a member of the Dominion



Indian Boarding School, St. Peter's Mission, Hay River. (Diocese of Mackenzie River.)

visitors to the Fair, being largely composed of Indian basketwork. Among the speakers of the afternoon were Archbishop Thorneloe and ex-Governor Chase S. Osborn, of the State of Michigan, both of whom complimented the Indians on the successful venture in forming an Agricultural Society and on the exhibits they had made. The day's success was largely due to the efforts of Indian Agent, A. D. McNabb, and Mr. L. F. Hardiman, Anglican school teacher on the Reserve.

Diocese of Athabasca.

Owing to the necessity for the Bishop attending the annual meetings of the M.S.C.C., harvest services were held at St. James' Church, Athabasca, earlier than usual. On the 16th ult., the church was prettily decorated for the occasion, and a goodly congregation attended in the morning, and at night the church was filled to overflowing. Many who rarely attend at other times met to thank God for a good harvest, as last year early frost had done much damage to the crops. The Bishop of Athabasca occupied the pulpit in the evening and gave a forceful address on, "Is the Life more than meat, and the body more than raiment." Mrs. Wilson Woods sang

Railway Board. Mr. Boyce is the son of an English clergyman and was born at Wakefield, England, in 1867. He took his law course at Osgoode Hall, Toronto, graduating with honours and receiving a bronze medal in 1890. He has practised law in Sault Ste. Marie, since 1903, and has been in Parliament since 1904.

Caledonia Notes.

The largest and best grain-growing country in British Columbia is to be found in that region east of the Rocky Mountains and west of the 120th meridian line, and the heart of this grain-growing country is the district known as Pouce Coupe, called after the river of this name which flows into the Peace River about 80 miles west of Dunvegan. Bishop DuVernet, during the month of September, spent nine days in this district, driving over a large portion of it in company with the Rev. J. H. Kerr, who is the only clergyman in British Columbia east of the Rocky Mountains. This clergyman is proving himself to be well qualified for pioneering, as he understands horses and can handle tools as well as being tactful with men. His wife is a trained nurse and as there is no doctor in this district, she is of the utmost assistance in case of

sickness. A hurried call came for her while the Bishop was with them and she was instrumental, under God's blessing, in nursing back to life a fine young man who was dangerously ill. The doctor, 60 miles away, was telegraphed for, but as he could not come for two or three days, the crisis was over before he started, and he was notified not to come. This incident was mentioned to the Premier of the Province during his recent visit, by the father of the young man with tears in his eyes. Speaking at a public meeting he spoke of Mrs. Kerr as "an angel in disguise." This was the Bishop's third annual visit to this district and he was much pleased with the church house built last winter on the north bank of the Dawson Creek under directions given by him during his former visit. From Spirit River the railway grade is completed west to the British Columbia boundary line—a distance of 55 miles—but owing to the shortage of steel the rails have not yet been laid on this portion. The Bishop drove on this grade to the end and then ten miles further to the church house fording the Pouce Coupe River. The settlers are eagerly looking for railway connection with the coast, which is their natural outlet. While it is 400 miles to Edmonton, it is only 250 miles to Prince George. The Premier and his party took this shorter route, taking a boat down the Crooked, the Pack, the Parsnip and the Peace Rivers; and from the Cutbank going overland to Pouce Coupe. The Bishop met them at Prince George the day they left, but was eight days ahead of them in reaching Pouce Coupe by the longer but quicker route. All returned on the same train to Edmonton much impressed with the future prospects of this hitherto much neglected part of British Columbia.

Farewell Services at Arthur, Ont.

On Sunday evening, September 30, the auditorium of Grace Church, Arthur (diocese of Niagara), was filled by the congregation that assembled to hear Rev. W. S. Weary's farewell sermon, and by their presence to express the esteem in which he is held in Arthur, where he has for the past three years been Rector of Grace Church and St. Paul's Church, Damascus. The regular service in St. Andrew's Church was withdrawn. In announcing the withdrawal of the evening service to his own congregation, Rev. Mr. Richardson referred to the cordial relationship which had existed between himself and Mr. Weary, who had always been willing to cooperate with his fellow pastors in the promotion of any worthy effort undertaken in the town. In his address, Mr. Weary referred to the regret which he was occasioned by the termination of his three year's pastorate in Arthur. He made an eloquent appeal to his congregation to follow diligently after only that which is highest and best, the salvation of their souls and the extension of the kingdom of Jesus Christ. He assured them that he would long remember his sojourn in Arthur, and feelingly, on behalf of himself and Mrs. Weary, expressed his thanks for a purse of money from the congregation, which was presented to him with the offertory at the morning service. During their residence in Arthur, Mr. and Mrs. Weary have been popular with all classes of the community. Mrs. Weary took an active interest in the affairs of Grace Church, being president of the Women's Guild and teacher of the Bible Class, which she herself organized. Mr. and Mrs. Weary and two boys left for their new home in Fonthill on Tuesday, taking with them the hearty best wishes of the entire community for continued success and happiness in their new field of labour. His many friends are confident that Rev.

Mr. Weary will continue to win well merited advancement in the high calling with which he is identified, and for which his splendid ability admirably qualifies him.

St. James' Church, Sutton West.

Miss Bessie Charles, extension secretary of the Girls' Friendly Society, visited this parish on Thursday, September 27th and addressed meetings of women and girls. A strong appeal to the instincts of service in the children was eagerly responded to, and a class of candidates has been formed. The Bishop of the diocese preached the sermon at the Harvest Thanksgiving service on Wednesday, October 3rd. It was a powerful address, pressing home the great duty of thankfulness. After the service the Bishop addressed the parishioners in the Parish Hall at an informal social gathering. The ladies of the parish went to great pains in decorating the church and must have felt gratified to some extent by the expressions of the people.

St. George's Church, Sarnia, Re-opened.

St. George's Church was reopened on Sunday, September 30th, after having been closed for four weeks. The church was thoroughly cleaned and decorated by P. C. Brown and Co., Toronto, at an expense of about \$1,200. Large congregations were present both morning and evening. The Rector preached in the morning and Rev. E. Gabler, of New York, in the evening. The offerings for the day amounted to \$800.

Harvest Festival Services.

Harvest Festival services were held in Christ Church, Belleville, Ont., on Sunday, September 30th, which were, in every respect, successful and gratifying. Congregations were excellent, there being 112 communicants at the 11 o'clock service. The proceeds for the day exceeded \$250. Rev. J. E. Lindsay, B.D., of St. Luke's Church, Ottawa, preached two exceptionally able sermons. Two handsome vases for the Holy Table were dedicated by the Rector, Rev. Dr. Blgrave. They were presented by Mrs. Charlotte Carroll in memory of her son Horace and his dear friend, both of whom have been killed in action in France.

Harvest Festival services were held in St. James' Church, Tweed, Ont. (diocese of Ontario), on Friday, September 28th. There were three services, but the attendance in the evening was largest. The church was beautifully decorated, and the work of the choir and general interest showed the good results the hard work of Rev. Chas. Ryan, the Incumbent, is producing. Rev. Dr. Blgrave, of Belleville, was special preacher at both services.

St. Paul's Anglican Mission, Doon, Ont.

Harvest Thanksgiving services were held at the above Mission on Friday evening, October 5th, and were largely attended, the preacher on Friday being the Rev. P. N. Harding, Rector of Waterloo. The choir of St. Saviour's Church, Waterloo, very kindly provided the music on this occasion. The Rev. H. A. Thomas, Rector of Preston, and the Rev. W. H. Snelgrove, Rector of Galt, also took part in the service. At the close of the service refreshments were served by the ladies of the Doon congregation, to whom much thanks are due for their ever-ready willingness to help in the work of the Mission. The Mission Hall was taste-

fully decorated for the occasion. On Sunday evening the services were continued at 7 p.m., the preacher being the Rev. H. A. Thomas, Rector of Preston, there being a celebration of Holy Communion. Miss V. Hill, of Hespeler, presided at the organ. The Mission services will be continued at 7 p.m. every Sunday evening and Sunday School in the afternoon at 3 p.m. A hearty invitation is always extended to all to be present at the evening services.

Successful Rally Day.

A most successful rally day was held in St. Olave's Church Sunday School, Swansea (diocese of Toronto), on September 30th. A large number of scholars and parents and friends assembled for the service. The Rev. R. A. Hiltz, secretary S.S. Commission, gave a very appropriate address on "Rally Day." Rev. Dyson Hague, Vicar of the Church of the Epiphany, addressed the school on two appropriate texts; also an old friend, Mr. Spicer, sang. Mr. Meen, the superintendent, appealed for help in teaching the scholars during the coming months and thanked the teachers and officers who had supported Mr. Benning during the summer.

Wycliffe College Alumni Association.

The following graduates of Wycliffe College, Toronto, have been appointed to manage the business of the Alumni Association for the coming year:—

- Rev. F. Wilkinson, president; Rev. R. A. Hiltz, M.A., vice-president; Rev. W. T. Hallam, M.A., D.D., corresponding secretary; Rev. J. S. Harrington, L.Th., recording secretary; Rev. T. H. Cotton, M.A., D.D., statistical secretary; Rev. J. H. Colclough, B.A., B.D., treasurer; Rev. P. R. Soanes, B.A., Rev. L. J. Donaldson, M.A., Rev. R. H. A. Haslam, M.A., Rev. George H. Wilson, B.A., Rev. W. E. Taylor, M.A., Ph.D., Rev. Canon J. Lofthouse, Rev. A. H. Howitt, B.A.

Representatives on College Council—Rev. G. S. Despard, Ven. O. G. Dobbs, M.A., Rev. J. W. J. Andrew. A full report of the proceedings of the meetings held last week will appear in our next issue.

HER TALISMAN.

Red-haired Midget was solemnly plodding her way to school when two rosy children sprang out at her from behind a hedge.

"We've got the loveliest secret," they chanted, "and you couldn't guess it if you guessed a thousand years."

Midget surveyed them with an engaging smile and they relented.

"Will you promise never to tell anyone, live or die, black or blue?" demanded the older child.

Midget looked at her with tranquil eyes. "I'll just tell my mother," she said.

"No! no!" shouted the other two, with scorn. "You can't tell anybody."

Midget stiffened her small back and gave her red curls a proud toss.

"I don't have secrets from my mother," she said firmly, and marched on ahead with an air of funny dignity.

The girls whispered together for a minute, and then rushed after her, and it was plain from Midget's face that her mother was to share "the loveliest secret."

Superstitious people sometimes carry a talisman, or charm, which they believe keeps away harm. Midget is carrying through school the best talisman against evil—"telling mother."

Correspondence

"SPECTATOR" ASKED TO EXPLAIN.

Sir,—Will "Spectator" please explain what he means by the words in his article in your issue of Sept. 6th, 1917. "The saints have their sins to carry with them into the presence of God"? Also, "Besides, what right have we to limit spiritual progress to this life alone? Eternal hope still stands, even when the earthly life seems to have failed." "When all things shall be subdued unto Him, then shall the son also himself be subject unto Him that put all things under Him, that God may be all in all."

Why italicize? Does he mean that everybody (including Judas) will ultimately be saved? I never before heard of a saint carrying his sins to heaven. I hope he will please explain.

Capel B. St. George.

HYMN BOOK ROYALTIES.

Sir,—By an error in my letter, published in your issue of 4th inst., it was stated that royalties on sales of Book of Common *Praise* were on sales of Book of Common *Prayer*. Kindly let me make this correction.

Herbert S. McDonald, Honorary Treasurer of General Synod. Brockville, Oct. 8th, 1917.

THE WORD "MASS."

Sir,—In support of my letter of last week, I should like to call the attention of any of your readers who may not see it to an article in the English High Church paper, "The Guardian," for September 6th, on "The Use of the Word 'Mass.'" With your kind permission I will give you the substance of the article. The writer regrets the attempt now being made in certain quarters to revive the use of this term, because, quite apart from any doctrinal significance, there is nothing beyond sentiment to justify its use, since the term is quite unmeaning. Other words used in Scripture convey a real and appropriate significance, but the term "Mass" is neither primitive, nor Scriptural, nor significant. He then points out that the Church got on quite satisfactorily without it for some centuries, and that it owes its position merely to unmeaning popular usage, and not to mediaeval theology. He adds that, so far as can be gathered, there is no substantial doubt that the term was originally applied to the close of the service, and that on this account alone a word meaning "dismissal" cannot be regarded as a reverent term to apply to the Holy Communion. Then the article closes with two quotations which, coming from important representative men, both High Churchmen, are of special value.

Bishop Creighton (Church and Nation, p. 307), says:—

"It may be said that there is nothing in a name; but when a word is associated with a long-standing controversy, it is a great mistake to attempt to revive it. Words gain a significance which cannot be removed. The revival of a word inevitably creates suspicions that what it has long been held to signify is being revived also. Few things have done more mischief than the needless use of the word 'Mass,' partly from a modern tendency towards brevity, but more from a desire to obliterate old distinctions and to restore unity by agreement in words where there was no corresponding unity in the thing signified."

Similarly, Dr. Stubbs, sometime Bishop of Oxford, in the Charge at his fourth Visitation, (University Press, Oxford, 1899, p. 32), said:—

"I would beg the Clergy to abstain from using the word 'Mass' for the service of celebrating the Holy Sacrament. The word 'Mass' signifies that form of celebration which is proper to the Roman and unreformed Church of the West. It may or may not be the best form, the true Catholic form, the most perfect form; but the word means not the Sacrament, but the service of celebration. The service of our own Church contains all that is necessary for the complete celebration, but in form and ritual it is not the same as the Roman. . . . But to use the name that belongs to one particular form of rite for another form, which in all matters of form except the repetition of the words of Institution is distinct from it is not only inconsistent, but incompatible with truth. . . . The Reformers in the First Prayer Book retained the word, but when they realized the state of the case they gave it up. Even if the 'Mass' were identical with the Order of the Administration of the Lord's Supper, the use of the name would be offensive, but as certainly it is not, it is false and suggestive of more falsehood and more insincerity. Of the silliness of this I prefer not to speak."

Yours, etc., Anglicanus.

THE QUALITY OF SERMONS.

Sir,—As a Churchwoman I wish to protest against the quality of many of the sermons delivered in the Anglican churches. I write to you, because so many clergymen read your paper.

We often hear the question, "Why do so many men stay away from church?" I sometimes wonder "why so many women attend church." It must be because women realize the need for prayer and praise, the need for inspiration to carry them through the duties and trials of life. Thank God—I write it in all reverence—we have a beautiful service; and from that we can always draw inspiration.

The sermon is not the most important part of the service, but it is an important part. It is the personal touch between the clergyman and his congregation. It is the application of spiritual truths to present-day crises. A Winnipeg clergyman, in discussing the place of the sermon, said to me recently, "When will the laity realize that the sermon is not a necessary part in the Church service?" As a member of the laity I said, "Never." We want a sermon—we want a helpful, thoughtful sermon.

I should feel irreverent if I quoted too exactly from some of the sermons I have listened to in Manitoba and British Columbia. Some of them were mere strings of platitudes, loosely connected and well padded. I am convinced that many of them received little or no thought until late Saturday evening. To believe otherwise would be to credit their authors with considerably less than average ability. Moreover, these sermons have been read, and poorly read. By the very indifferent grouping of words it has been evident that the reader has not been very well acquainted with the text of his own sermon. Such simple grammatical rules as the agreement of the verb with its subject have been disregarded. These mistakes have not been made by students, but by Rectors, and quite young schoolboys have detected them. Now these errors cannot be due to ignorance; they are due to carelessness.

Never was there so much material available for sermons. The various religious weeklies all contain something of value. So much has been

written since August, 1914. Clergy and laity contribute much to our consideration of the war from the religious viewpoint. And are there not the accumulated thoughts of the divines of all ages? If the clergy are to do their part now, they must spend time in the preparation of their sermons. They must study not only how to prepare a sermon, but how to deliver it.

Is this criticism unjust? I fear not. Many of my clergy friends feel just as strongly on the subject as I do. A noted English clergyman less than a year ago attended service at a holiday resort not far from Winnipeg. His criticism was, "I never heard so 'unlightened' a man." When the clergy are really actively alive to their responsibilities there will be a quickening in the Church.

S. Hester Fenton.

GREATER ELASTICITY IN THE EVENING SERVICE.

Sir,—It is very refreshing to some of us to read what "Spectator" wrote in the issue of September 13th and the letters following by T. G. Wallace and "G. M. C." With the revision of the Prayer Book in mind, "Spectator" suggests a monthly evening service, "not more formal than a missionary meeting," so that more time can be given to preaching and teaching for the benefit of "the uninformed and unconvinced, Churchman or non-Churchman," the main object of this service being teaching, and calls it a "Teaching Service."

Rev. T. G. Wallace advocates a service in addition to the usual service, with extemporaneous prayer and sermon, giving the precedent of ancient custom as ground or his plea.

"G. M. C." suggests a brief service selected from evening prayer at the discretion of the clergyman, and considers that the clergy might be trusted more in this direction than they are. 1 Cor. 14 certainly teaches a far greater liberty in worship than we enjoy to-day; and as long as that chapter stands in the Word of God an entirely prescribed public service will fail to satisfy all Christians and make Church unity an impossibility. We read from the lectern such a chapter, and feel that the Church to which we belong has deprived itself of liberties given by the inspired apostle, and inwardly chafe at the injustice done to many through depriving them of those liberties and the limiting of the Holy Spirit, which also results therefrom. And we see in the history of the Church endless breakings away in order that Christian men may exercise a liberty which they see that God has given to the Church. What we need in the Church of England is recognized and authorized supplements to the present services, such as have been suggested by "Spectator," T. G. Wallace, and "G. M. C.," and besides these such a use of cottage meetings and prayer meetings as will afford opportunities for the spiritual gifts of prophesying, praying, and giving thanks by the laity as well as the clergy. If the Church had recognized this in the days of Wesley there need not have been any Methodist Church.

After I was years in the ministry I was afraid to go into a church of another denomination lest I should be called upon to pray. I could easily give a number of instances that have come to my personal knowledge along these lines, including college professor, parson, and layman. Why should not our Church, canonically and authoritatively, provide for the development and use of the spiritual gifts of her members, clergy and laity alike, so that we should not be put to shame, as some of us have been, and so that we could say to men, you will have, in a measure at

A Family Duty

A man owes no more important duty to his family than the making of his Will. Every man knows who should or should not participate in his estate, and it is only by making his Will that proper division can be assured. A capable and impartial Executor must be appointed. We solicit the appointment, and by our thorough organization can and will give your estate economical and efficient administration. Write us for free Booklet, Making Your Will.

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least, in the Church of England what you will find in any other, although the services generally are exactly prescribed?

I love the services of the Church of England. I also love the liberty accorded in the Word of God, and the Church can never be one until a greater measure of that liberty is recognized and practised by her as a Church.

A. H. Rhodes.

Point Edward, Ont., Oct. 5th, 1917.

Ten Vital Questions

DO YOU KNOW—that the future of the Home, the Church, the Nation, the World is wrapped up in the child?

DO YOU KNOW—that no effort can bring better results than that which concerns itself with the education of the child—especially his religious education?

DO YOU KNOW—that the relation of the Church to the youth of the land is a matter of greater importance than all the combined problems of the Empire?

DO YOU KNOW—that the Church must depend upon the education and training of the young and not upon the rescue of the adult for her growth and development?

DO YOU KNOW—that one of the greatest millstones about the neck of modern society is the weight which comes as a result of neglected children—neglected physically, mentally, socially and spiritually?

DO YOU KNOW—that the Sunday School is the only institution to-day which stands for the religious education of all ages and all classes?

DO YOU KNOW—that if the Church is to succeed in training her children and youth it must be done very largely through the Sunday School and related agencies?

DO YOU KNOW—that, even under present conditions, 85 per cent. of the active Church workers come out of and are trained in the Sunday School?

DO YOU KNOW—that the Sunday School is the Church's best instrument for reaching the unchurched communities and the children of non-Christian homes, and so is the best missionary agent at home or abroad?

DO YOU KNOW—that the Sunday School Commission is the only agency which the Church of England in Canada has for rendering more efficient the Sunday School work of the Church?

There are some hopelessly incurable people—those who are conceited and those "given over to believe" the lies they tell themselves about themselves.

RECRUITS FOR THE MINISTRY.

(Continued from page 649.)

can best solve our new national problems, who can contribute the most to the upbuilding of a worthy citizenship and character, are the ones who have lived in this country long enough to have been made more or less familiar with Canada's traditions and aspirations. We need a Canadian ministry. Which way must we look for it? Towards the boys of the Church. Here is our hope and our opportunity—the solution of our problem. Use every possible means to get into touch and to keep in touch with the boys of your congregations. You will enjoy it and it will be worth your while in every way. Boys choirs are difficult things to organize and to manage, yet three or four of us here would never have been in the ministry had it not been for a boys' choir. Boys Clubs, Boy Scouts, Standard Efficiency Groups—ally yourself with them and get next to the boys and see how readily they respond to your sympathy and friendship. Be a big boy once in a while—it will do you good and it won't hurt them. I suppose most of us have a personal interview with our Confirmation candidates. Did you ever present the ministry and its claims to any of your boys there at that impressionable moment in their lives? Did you ever try a Junior Brotherhood of St. Andrew? If not, a perfect revelation awaits you. You will be astonished at the aptitude and readiness for purely spiritual work which the boys will display. From this you can often lead them towards deciding for the ministry. I am sure that the employment of some or all of these means will lead to the discovery of some such boys.

And having discovered them, keep close to them. I believe that, having got any kind of decisive expression from them, they ought to be enrolled in the diocesan office and efforts should be made from headquarters to keep in touch with them and to encourage them in their decision. Perhaps our Bishops could and would find time for an occasional letter to them. There are seven prospects in my parish—the credit for whom is largely due to my former assistant—and I can imagine what an incentive a letter from our Bishop would be to them. I think our Diocesan Principal ought to write them a cheery, helpful letter. And I believe that we ought right now to appoint a big-hearted, youthful-hearted, human one of our number to act as a correspondent, and to write to all of these boys two or three times a year to keep them encouraged and thoughtful. The hope of our Church for the present lies there—we who are vitally interested ought to do all that we can to grasp this opportunity and use it for Christ and His Church.

MISSIONARY WORK IN THE MACKENZIE RIVER DISTRICT.

(Continued from page 649.)

Indians and half-breeds,	2,249
Whites	18
Total	2,267

For some years after the founding of the mission, Fort MacPherson was the base for the work among the Eskimo. The Rev. I. O. Stringer paid his first visit to Herschel Island in 1893, his second in 1894, and his third in 1895. In the latter year he was joined by Mr. C. E. Whittaker. The Rev. I. O. Stringer and Mrs. Stringer took up their residence on the Island in 1897, and the Rev. C. E. Whittaker, with his wife, in 1901.

The first converts, ten in number, were baptized in 1909, sixteen years after the founding of the Mission.

All confirmees are communicants. The offertories are given, chiefly, in the form of furs, and the monetary result varies in accordance with prevailing prices. For example, 1915, the first full year of the war, the prices fell to zero; while 1916 marks the beginning of the period of recovery. The Eskimo put aside their "prime" furs for the offertory and they usually mark a separate skin with the name of each member of the family, including the little children. The furs given were sold as follows:—

1911	\$305.00
1912	321.00
1913	600.00
1914	518.00
1915	164.00
1916	292.75

Eskimo Mission.

The Eskimo Mission is efficiently organized into three areas. Area one is under the charge of the Rev. W. H. Fry with Mrs. Fry. The centre, and place of missionary's residence, is Herschel Island. The area extends forty miles west to the Alaska boundary, and 65 miles east to the Delta, also inland about 50 miles. The resident population is about 100, increased by large numbers of visitors, from time to time, for supplies, etc. Formerly the ships wintering at the Island employed numbers of natives as hunters; now no ships winter there, but there is a permanent post for the Hudson's Bay Company.

The equipment consists of a building erected at a cost of \$3,000, which serves for the purposes of residence, church and school.

Area two includes the Delta of the Mackenzie River, its coastline, and eastward to Baillie Island, Cape Bathurst; a distance of about 400 miles. The Delta extends inland about 100 miles. This area is under the charge of the Rev. E. Hester, who is a most energetic and faithful itinerant missionary. The assistance given by the Eskimo, particularly of the Delta, in providing food, etc., for the missionary and his dogs, reduces very appreciably the cost of the work. Number of Eskimo, 215.

Area three, extends from Baillie Island through the Coronation Gulf to Victoria Land, the Coppermine District, and the eastern boundary of the diocese.

This great coastline, of about 600 miles, is divided into two parts.

(1) Baillie Island to Bernard Harbour, Coronation Gulf, 340 miles uninhabited save for occasional visitors. (2) Bernard Harbour to eastern boundary of Diocese of Mackenzie River, 350 miles, with a population of about 1,000 souls. These congregate around two main centres. (a) Bernard Harbour with 500. In summer these scatter to Victoria Land, Coppermine River and Prince Albert Sound. On

WORK IN THE ZIE RIVER TRICT.

from page 649.)
alf-breeds, . . . 2,249
. 18
. 2,267

After the founding Fort MacPherson was the work among the Rev. I. O. Stringer paid to Herschel Island in 1894, and his third year he was E. Whittaker. The Rev. and Mrs. Stringer residence on the Island Rev. C. E. Whittaker, 1901.
verts, ten in number, in 1909, sixteen years of the Mission.

are communicants, are given, chiefly, in and the monetary accordance with pre- For example, 1915, of the war, the prices 1916 marks the period of recovery. The de their "prime" furs ry and they usually skin with the name of the family, including ren. The furs given lows:—
\$305.00
321.00
600.00
518.00
164.00
292.75

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the approach of winter they return to the neighbourhood of Bernard Har- bour. (b) Cape Barrow (distinguish from Point Barrow, Alaska), Bathurst Inlet, 500 people.

N.B.—Further eastward, just over the Diocesan boundary, is a further known tribe of about 200, among whom Captain Amundsen wintered.

The area is under the charge of the Rev. H. Girling, assisted by Messrs. G. E. Merritt and W. H. B. Hoare.

It is with great regret that I report the loss, by fire, of the Mission power schooner, "Atkoon." This boat, built at Collingwood, Ont., for Arctic work, was universally acknowledged to be

the best boat of its kind in the far North. Its destruction is a great loss. In the establishment of the mission, however, the work for which the "Atkoon" was built was in a measure accomplished. With our material loss in this respect, we may compare the losses of the Roman Catholics in their attempts to establish work in the same area, viz., two priests killed by the natives, and one priest who, it is reported, committed suicide.

The following copy of letter from an officer of the Hudson's Bay Company, describes the occurrence. I need to add, only, that the striking of the boat upon the shoal is supposed to have spilled the contents of a bowl placed to catch the "drip" from the engine. The "spill" floated on the surface of the bilge water to the farther end of the boat, where the fumes were ignited by a naked candle placed on the cabin floor.

"My Dear Bishop Lucas,—
"I guess you will be surprised to hear from me at Norman, but as I thought that you might perhaps get a confused report of the disaster to the 'Atkoon,' I would let you know the facts of the case; you will be deeply grieved to hear that the 'Atkoon' was burnt to the water's edge about 15 miles to the East of Clifton Point where the boys spent their first winter. They were loading her up preparatory to starting to the East, when a gale sprang up suddenly and they had to run for shelter; in making or trying to make the entrance to Inman River they struck a shoal close to shore. They began immediately and got their outfits out and succeeded in getting the greater part of their provisions ashore and had or were about to turn in when the engine room burst into flames, and there was very little chance to save anything more. These are the mere facts of the case, the details of which you will hear from Mr. Girling, who left here for Fort MacPherson (or rather, left Inman River) on the 9th March. We were very sorry that the accident occurred yet thankful that the boys' lives were saved. Had it happened at sea this would not have been the case, and, although the financial loss will be badly felt, the Mission still have an incalculable asset in Mr. Girling; his work, carried out as it was under such unfavourable circumstances and mental strain, I think is worthy of the greatest praise and one can only hope that he will be spared to continue the work so well begun and to reap the harvest. The *Expedition ship arrived at Herschel only an hour or so before I left, but not before the scientific staff had all told of the good work Girling had done, and how highly they all thought of him.

"We were greatly disappointed at seeing the 'Atkoon' still in winter quarters when we passed them. We could not get in to them owing to the bad weather and shortly afterwards we got into trouble ourselves in the ice, being held up for eight days.
"Mr. Girling will be giving you all the news so I will close, assuring you that Mr. Girling may depend on my giving him all the assistance possible in the work here."

Diocesan Staff.

The number and personnel of the staff of the diocese are matters of great importance. The present position is as follows:—

- 1. The Right Reverend J. R. Lucas and Mrs. Lucas, at Fort Chipewyan, with Miss Howard, deaconess and teacher of day school.
- 2. The Rev. A. J. Vale, with Mrs. Vale, Mr. and Mrs. Hunter, Miss Harvey, Miss Jackson, Miss Page, at Hay River. Of these, Mr. Hunter is "outside" superintendent in charge of farm, etc. Mrs. Hunter is school teacher; Miss Harvey, matron, and the other two ladies, assistant matrons.

*The Southern branch of the Canadian Arctic Expedition.

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is composed of clean, whole young leaves. Picked right, blended right and packed right. It brings the fragrance of an Eastern garden to your table. BLACK, MIXED OR GREEN

Mr. and Mrs. Vale are now on furlough.

3. The Rev. G. W. Bowring and Mrs. Bowring, with Allen Hardisty, a superannuated catechist, at Fort Simpson. Mr. and Mrs. Bowring are temporarily at Hay River. On the return of Mr. Vale, it seems probable that the Bowrings, for health reasons, will be compelled to leave the diocese.

4. The Rev. W. S. Tremaine and Mrs. Tremaine, at Fort Norman; temporarily at Fort Simpson.

5. Archdeacon and Mrs. Whittaker at Fort MacPherson, with a native deacon. Archdeacon and Mrs. Whittaker are now on furlough and their return to the diocese is doubtful.

6. The Rev. W. H. Fry, the Rev. E. Hester, the Rev. H. Girling and Messrs. Merritt and Hoare of the Arctic Mission. Mr. Merritt is now on his way out to undergo a surgical operation for hernia, developed on the Mission, and intends later to go to the front.

The duties of the missionaries at the posts are:—

- 1. Regular Sunday service for whites and English-speaking half-breeds of Indians.
- 2. Regular Sunday service (sometimes two) for Indians and half-breeds.
- 3. Teacher of the day school.
- 4. Pastoral work.
- 5. Occasional visits to outstations or camps.

6. Daily services and instructions for the Indians when visiting the posts on feasts and special occasions.

7. The duties of the Eskimo missionaries have been sufficiently described. I may add that Mr. Fry, every Sunday, conducts one English and two Eskimo services. He has 38 names on the register of his day school with an average attendance of 20. The ages of the scholars run 9, 17, 22, 24, 33, 40, 44, 58. Mrs. Fry carries on a very useful medical work. One "Huskie," for so they speak of themselves, said "How's that? Mrs. Fry just same minister, Mr. Fry just same minister's wife?"

In the case of the Eskimo, particularly the Nunatagmiut, we may with good reason look forward to the development of a native ministry, but to endeavour to anticipate or force the process of development would provide a most serious error. As a matter of fact, all the most advance and earnest-minded among them, including the women, are self-constituted teachers and catechists. Their personal cleanliness, their independent yet reserved bearing, their cheerfulness, their hearty and unaffected simplicity in religious matters, combined with a startling grasp of both the individualistic and corporate aspects of the faith, quite won my heart.

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ROSE ISLAND

By Lilian Leveridge

CHAPTER XIV.

Beautiful Nonsense.

"There are no days like the young days,
Though you live for many a year,
For earth was then filled with beauty,
And heaven was always near;
And you'll find, as you journey onward
Through a world by sin defiled,
That the man is nearest heaven
That is likest a little child."

—W. Blake Atkinson.

ALTHOUGH their allotted tasks were performed with cheerful promptness, the weeks that followed brought plenty of time for the beloved pursuits. Together June and Robin studied the books and pondered the instructions for the use of the camera. Then, while June supplied the first subject and helped in the arranging of others, Robin put his newly-acquired knowledge to the test.

Doctors Said Operation

When Chatham Lady Suffered From Extreme Nervous Exhaustion—Now Feeling Fine and Working Large Garden.

Chatham, Ont., October 11th.—This letter will interest every lady reader, because it describes a condition for which many doctors advise an operation. That the operation is often unnecessary and very often leaves the patient an invalid for life is well known.

You will read here of what Dr. Chase's Nerve Food has done for this lady and will then understand the great good it is accomplishing in many thousands of similar cases throughout the continent.

Every woman should think long and earnestly before consenting to an operation of this kind. It is a simple matter to give Dr. Chase's Nerve Food a trial and the results are almost always entirely satisfactory. You not only avoid the risk and expense of an operation, but find yourself restored to health and vigour.

Mrs. E. M. Ford, 82 Delaware Avenue, Chatham, Ont., writes: "For four years I suffered from my nerves. I was restless and could not sleep well. I had headaches, neuralgic pains through the body and backache. There was a buzzing in my ears and twitching of nerves and muscles. I also had palpitation of the heart, which caused shortness of breath. I was easily tired and always drowsy after eating. When walking or on my feet very much my feet would seem to go dead in my shoes. I consulted two doctors and both told me that I would have to have an examination and probably an operation, but I would not have either. Shortly after this I commenced using Dr. Chase's Nerve Food, and after a treatment of this medicine I can say I am now feeling fine, I am able to do my household duties without difficulty, and besides this, attend to a half-acre of garden. I can go about without that dead feeling in my feet, and am grateful to Dr. Chase's Nerve Food for my cure. I think very highly of this medicine, and recommend it to other sufferers whenever I have an opportunity."

Dr. Chase's Nerve Food, 50 cents a box, a full treatment of 6 boxes for \$2.75, at all dealers, or Edmanson, Bates & Co., Limited, Toronto. Do not be talked into accepting a substitute. Imitations only disappoint.

The first film contained pictures of Rose Island and Christie Castle and each of the inmates. The taking of these occupied most of one afternoon.

Some little points in the developing process Robin could not quite master, and he was very loath to risk this first precious film, for he felt very liable to make a mistake. When this difficulty was under discussion, Hilda surprised everyone by a most brilliant suggestion: "Why not ask the school-ma'am to come over and show you? She's sure to know all about it."

"Aunt Hilda, you're a darling!" cried June, almost strangling her aunt with an ecstatic hug.

"There, get along with you, child!" exclaimed Hilda, gently disengaging the clinging arms. "What a wildcat you are!" Yet the smile in her eyes showed that she was not displeased with the enthusiastic outburst.

Robin's face, too, lighted up. "Can I go right away and bring her over, Aunt Hilda?" he asked, eagerly.

"Oh, I don't know," Hilda replied, hesitatingly. "I'm not prepared for company. There isn't a crumb of cake—nothing but cold potatoes and bread and butter and jam."

"Oh, she won't care what there is to eat," June cried, excitedly. "Do say she may come now."

"Well, all right," Hilda consented, reluctantly. "I'll have to more than fly around to knock up something, but maybe she won't come."

She had scarcely finished speaking before Robin was bounding down between the birches, and in a few minutes the canoe was skimming lightly over the ripples toward the outlet.

A slight flush of excitement tinged Hilda's sallow cheeks as she hastened to the kitchen to make up the fire and plan how to meet this unusual emergency. Company at Rose Island was a very, very rare event. A flying and always unexpected visit from Dave Christie, or a very occasional call from the minister, represented almost the sum total of outside intrusions into this quiet hermitage.

"What a goose I was!" she muttered to herself as she rattled up the stove, and tried to remember when last she had given an invitation. "I don't know why I didn't have the sense to wait till to-morrow and give myself time to be decently ready. But them kids does beat all. Now-a-days you never know when you'll be struck with a whirlwind and lifted clear off your feet."

A jelly cake and some berry pies constituted, after all, the extent of Hilda's resources. These safely in the oven, she knitted her brows and pondered. "I hope to goodness she's blessed with a sweet tooth," she said at last to June with a troubled sigh, "for I haven't a solitary savoury thing, not even an egg; it took the very last one for the cake."

"I wouldn't worry if I were you, Aunt Hilda," advised June, the philosopher. "I don't believe she'll care."

"It ain't her as has any call to care—it's me," retorted Hilda, a little irritably. "I'll know enough not to invite company again till I'm ready." June saw that her aunt was bent on hugging the imaginary grievance to her heart, and wisely desisted from any further attempt at consolation. Blithely singing a strain of "Let Us Gather Up the Sunbeams," she went on with her task of setting the table with a snowy cloth and the pretty, rose-wreathed tea set that had been among the wedding gifts of Robin's mother. This was only used on very special occasions.

"Little son," she said, as Brownie's head appeared in the doorway, "you give your face and hands a good wash, and then I'll find you a clean blouse to put on."

"Yes, I should say so," put in Aunt Hilda. "It does beat me how

you get so much dirt on to your face."

Brownie obeyed cheerfully, and the other two went on with their own work till he remarked, "This is an awful crumbly sponge, June."

"Whatever are you rubbing on your face?" asked Hilda, dropping her work to inspect more closely the "crumbly sponge." "It's one of them horrid toadstools! Very likely you've poisoned yourself. For mercy's sake get some fresh water and wash it off as quick as you can. What mischief will you be up to next, I'd like to know!"

"It isn't a toadstool, it's a sponge," Brownie declared. "I found it growin' under the elm tree, and there's lots more."

"It's no sponge, I tell you! Throw it away at once," Hilda commanded.

"I'm sure I've seen a picture of that in one of my books," June reflected; and while Hilda vigorously soused a generous quantity of soap and water over the protesting Brownie's glowing face, she ran at once to the little shelf Robin had made for her. "Yes, here it is; it's exactly the same," she said, after hastily turning over the leaves of a book. "They are called 'morels,' and they are good to eat, so they can't be poison, Aunt Hilda."

Hilda compared the queer-shaped fungus and the picture with some curiosity. "It does look the same," she acknowledged, half-reluctantly, "but I'd be mighty hungry before I'd eat such trash."

"I'd like to eat some," declared Brownie.

"So would I," June agreed. "I wonder if they have to be cooked. We'll ask Miss Cameron when she comes."

"All right," assented Hilda, "but in the meantime don't you touch another of the nasty things. 'You'd better go and fix Brownie up now, June, and put your blue dress on.'"

When at last the canoe with its two occupants shot out into the lake, everything was ready for the reception of the guest. The house was, as usual, faultlessly neat. A bouquet

Pans and Pots all Lose Their Spots



of pinky-white trilliums adorned the prettily-arranged table, and vases of snowy hawthorn, with crimson-and-gold columbines, were scattered here and there in the sitting-room. June, looking like a bluebell in her pretty muslin dress, went dancing down to the Haven to meet her new friend and escort her to Christie Castle, where Hilda stood waiting, with a dignified welcome, in the doorway.

"I hope I haven't kept the Queen waiting," Ruth Cameron said, with the brightest of smiles, as she clasped warmly Hilda's proffered hand.

"What nonsense has them youngsters been tellin' you?" Hilda asked. "You don't want to pay no attention to their chatter."

(To be Continued.)

Captain John Spence, one of the most highly-respected citizens of Newfoundland and a member of the Church of England, died recently at Harbour Grace at the age of seventy. A brother of the deceased, Kenneth, resides in Montreal.

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brilliums adorned the table, and vases of... were scattered here... sitting-room. June... bluebell in her pretty... went dancing down to... get her new friend and... Christie Castle, where... sitting, with a dignified... doorway.

Spence has them young... n' you?" Hilda asked... nt to pay no attention...

Continued.)

Spence, one of the expected citizens of New... a member of the... land, died recently at... at the age of seventy... he deceased, Kenneth... treat.

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SIR ARTHUR STANLEY, Chairman, Executive Committee, British Red Cross

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This year, in view of the greater need, it is earnestly and confidently hoped that Ontario's contributions will be as great proportionately as the magnificent offering of last year.

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\$185,000 for Facial Injury Hospitals

Organization of Resources Committee, Parliament Buildings, Toronto.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION “THE CANADIAN CHURCHMAN.”