

Canadian Churchman

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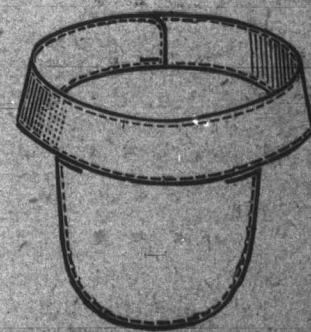
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Personal & General

The total German losses in the war so far of all kinds is 4,500,000.

* * * *

Dr. N. W. and Mrs. Hoyles have returned from Algonquin Park where they have been summering.

* * * *

Mr. R. W. Allin returns home from his holidays this week and takes up his editorial work again with the next issue.

* * * *

The Rev. A. A. Adams, of Sioux Lookout, Ont., which is in the diocese of Keewatin, was staying for a short time in Toronto recently.

* * * *

The Bishop of Toronto returned to Toronto on Saturday last. On Sunday he preached in the morning in his Cathedral, and in the evening at St. Matthew's Church, Toronto.

* * * *

It is proposed to place a handsome reredos at the east end of the choir in Ripon Cathedral at the close of the war as a suitable memorial to those from the diocese who have laid down their lives in the cause of justice and righteousness.

* * * *

Canadian hospitals in the United Kingdom have now the following accommodation: — Wokingham, 700; Deal, 457; Broadstairs, 150; Uxbridge, 300; Walmer, 125; Bromley, 120; Westenhanger, 300; Ramsgate, 600; Dulwich, 120.

* * * *

Captain the Rev. A. C. Cummer, the Vicar of Cannington, Ont., preached in St. Stephen's Church, Toronto, on the evening of the 26th August. He returned from England recently. He went overseas as the Chaplain of the 182nd Battalion.

* * * *

It has been determined by the British Government that the name of every man who is killed in the war will appear on bronze tablets in the National War Museum, which Sir Alfred Mond, the first Commissioner of Works, is now organizing.

* * * *

News has been received of the death of Sub-Lieut. Alfred I. Hutty of the Royal Naval Air Service at the front. Particulars are lacking. The deceased officer lived on Poplar Plains Road, Toronto, and he was a member of Christ Church, Deer Park, in that city.

* * * *

Dr. J. O. Orr, former Manager of the Toronto Exhibition, died suddenly on August 22nd. Dr. Orr resigned the Managership of the Exhibition last June. He is survived by his widow and two sons, one of whom is serving in France. Dr. R. B. Orr, the Curator of the Provincial Museum, is a brother.

* * * *

Lieut. C. H. Biscoe, son of Col. R. Biscoe, of 76 Howard Street, Toronto, is reported dangerously wounded. A reply to a cable sent by his father says he was wounded about the head and neck. Lieut. Biscoe, who is 29, went overseas with the 18th Battalion. He was born in England, and was educated at King's College, Windsor, N.S. Lieut. Biscoe is a member of St. Simon's Church in Toronto.

* * * *

In a statement which was made lately in the British Parliament by one of the Ministers, the following statistics were given showing the number of people killed and injured in London, England, since the commencement of the war: (1) By accidents, (2) By air raids. Street accidents, 2,412 killed, 70,863 injured; air raids, 366 killed, 1,092 injured.

Captain W. A. Bishop, of Owen Sound, is the only Canadian who has won all three coveted decorations, the D.S.O., the M.C., and the V.C. during the present war. The official overseas report describes Captain Bishop as having won his high awards for "most conspicuous bravery, determination and skill" in aerial campaigning. Captain Bishop is the youngest Canadian V.C. He is 25 years of age.

* * * *

The Rev. H. J. Hoare, C.F., is dead. He went out as a C.M.S. missionary to the Punjab. At Peshawar, his Indian station, the Edwardes College, of which he was Principal, having taken charge when it was still a high school, is a lasting memorial to him. He joined the Army soon after the outbreak of war and served through the Gallipoli campaign. He died after a long illness contracted there July 18th.

* * * *

On August 24th three women received the legion of honour for their work in connection with the war. They are Lady Michelham, founder of the hospital in the Astoria Hotel, Paris; Mrs. Borden Turner, of Chicago, who has maintained a hospital on Belgian territory since the beginning of the war; and Miss Ivins, of the Scottish Women's Hospital at Royamont. Minister of War Painleve pinned the crosses on them, saluting them on both cheeks in accordance with the custom.

* * * *

Rev. W. M. Trivett, son of Rev. S. and Mrs. Trivett, with his wife, are staying at the Rectory, Guysboro. They have just returned from Kiveitah Fas Diocese of Honan, China. It is nearly six years since he left home for the mission field. Mr. Trivett's second son, Lieut. the Rev. A. C. S. Trivett, M.A., is hoping to return to the front early in September. He is going out to take up Y.M.C.A. work. He is now in charge of Y.M.C.A. work at the Base Hospital, Toronto.

* * * *

Lieutenant Charlewood Derwent Llwyd, 13th Battalion, B.E.F., younger son of the Dean of Nova Scotia, has been severely wounded in action, and is in hospital in France, where it is hoped he may recover. He was a member of the staff of the Canadian Bank of Commerce when war was declared, but he offered eagerly for service, receiving a lieutenant's commission in the 63rd and leaving as one of the three officers with the second draft of that regiment. He is a fine type of young Canadian manhood and has been in the thick of the fighting for nearly two years, having been awarded the Military Cross for distinguished bravery. A younger son of the Dean is also at the front.

* * * *

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Up to this writing there have been 280,000 pounds of wool graded in Ontario under the new Dominion Government regulations. As a result of the sheep raising propaganda and the facilities for grading it is expected that 1,000,000 pounds will be handled next year in the Province. The fleece wool competition, started on a small scale last year at the Canadian National Exhibition, is to be continued this year, and a tremendous increase in the entries is already assured. A greatly enlarged space has been allotted the wool section in the Government Building, and a splendid educational exhibit is being arranged by the Live Stock Branch of the Dominion Department of Agriculture.

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Canadian Churchman

Toronto, August 30th, 1917.

Editorial

The Returned Soldier

HIS POSSIBILITIES

"Axes to grind! Axes to grind!" If the returned soldier has axes to grind he is in the same class as many eminent citizens who have initials before and after their names. In our opinion he has a right to the use of the grindstone for a while, because he has done more for the country than bearing up under a load of honours. Cohesion is necessary for the united action of the returned men. It is what they most lack. Grinding axes has proved an effective motive of combination for political parties. It ought to prove effective for the returned men.

Loads of axes ought to be ground. The returned soldier is not getting the justice, let alone the consideration, he ought to get from the country. The mills of the gods may grind slowly but they are exceeding the speed limit in comparison with the government. Not yet has the Dominion even announced any scheme of land grants for the returned men. Many of them are anxious to settle out West. Ontario is the only province which has a scheme of teaching by experimental farm colonies and afterwards settling the men on the land. It is a start but it is inadequate, for two hundred men were on the waiting list by July. You ought to hear what some of the returned men who have been farmers all their lives say about the possibilities of getting a living off the ten acres which the government clears while you whack away at the other seventy of the grant still in bush. There has been passed some time ago a regulation that the returned man is to get a gift of three months' pay (\$100) in instalments on his discharge. It is a good thing. It saves a man's face if he has a bit to carry on with until he gets work. But the really important point is the money and not the announcement, and the boys are still betting on what discharged man will be the first to get the money.

The subsistence allowance which a returned soldier gets when he is an out patient from the hospitals is sixty cents. Even going to Chinese joints, could you get food and bed for sixty cents a day? When a soldier goes home as an out patient, the patriotic allowance to his wife stops, because he is getting subsistence (60 cts.). She has another mouth to fill, and a big one at that, on just what she was getting during his absence. *But he can't work, surely!* That is just what he cannot do as an out patient, or he is liable to lose his pay (that generous pay of \$1.10 a day) for the period and get fourteen days "confined to barracks" when he comes back to the hospital. There is an axe that needs grinding. And it will be ground with a double edge, we shall find out some day. "The Returned Man will look after the Returned Man." That is the slogan now.

We have had the problem for two years and we are still in the experimental stage. Soon the U.S.A. Republic will be teaching us lessons on the question. Plans for a \$5,000,000 hospital for returned soldiers at Chicago are being prepared. There will be 3,000 beds. \$3,000,000 is to be spent on the hospital

proper and \$2,000,000 on the convalescent homes and the equipment of Vocational Training Schools.

As a political force the action of Returned Men will not be confined to looking out for themselves, if we read the signs correctly. They have definite views regarding the possibilities of this country and having risked their all for the country they are entitled to have their views considered. At the present time we sorely need a strong force which will drive directly on our only objective, "win the war." We need a lead free from obscuring side issues "Hew to the line," no matter who gets in the way of the axe—titles, politicians, capitalists. We need legislators who know not the voice of the big interests as their master.

The returned soldier can be a great factor in the political regeneration of our country, if he does not sell himself.

In the industrial and business world we look for the returned soldier to play a reforming part. There are some people whom the war irritates because they cannot fall back into their former life of enjoyment and ease. "Business as usual" is a motto which, please God, will never again come into being, if usual business means the exploitation of the poor by the rich and free rein to the greed of men. The men who have fought for their homes have the right to say that the homes shall be worth fighting for. The "submerged tenth" have discovered that it pays the country to feed, clothe, shelter, arm and pay them for the purpose of defence. They have realized their value. May God grant that they will never again submit to conditions which make life a hell and heaven a mockery.

In the religious world we need the clear-eyed vision of Christian men who have found Christ sufficient for the temptations of the camp and field, who have found Him all-sufficing for the hour fraught with death. We want Christianity, not churchianity. We want a living body, not a galvanized corpse. We want to strike from us the shackles of a system which has left the slum conditions of our magnificent cities to be explained by platitudes or relieved by charities. We must realize that religion is the man's dealings with God and God's dealing with the man. Judging by the rate at which some ecclesiastics are excluding from heaven the men who have never uttered their "shibboleths," there will be some excellent company outside heaven. There is just a danger lest the servant be not more zealous than his master. "In as much as ye have done it unto one of the least of these My brethren" are the terms of the Master's admission to the elect. The world's freest and noblest spirits pass in under that word.

Efficiency must be the watchword of the Church. We shall have to "scrap" a lot of old equipment and change our methods. Siege emplacements were left behind in the first year of the war. The battle line moved out into the open. The effective Church will not rely on the thunder of big guns for defence but will get down into close grips. We look for the men and chaplains who have found Christ and His salvation stand all tests to come back and give us a clearer vision of His truth and power. We want the vigorous movement and keen discernment of the Returned Christian Soldier in the Church.

The Christian Year

The 14th Sunday after Trinity, Sept. 9, 1917

Three Christian duties are inculcated in the Collect, Epistle and Gospel for this Sunday:—

1. "To love that which Thou dost command." It is a very profitable thing to remind ourselves that it is our duty to love that which God commands. Indeed, one of the secrets of failure is often just this, that we do not love goodness more than evil. "Where your treasure is, there will your heart be also." We must set ourselves to the work of loving goodness and the things that please God. We must place before us the beauty and the glory of the perfect Will of God, than which there is nothing so beautiful and desirable in all the Universe. This should be one of the exercises of our spiritual life—the realizing the loveliness of God's Will, and the glory of His Commands, and the submitting of our wills to His Will. It is by loving His Commands that we become capable of entering into the glory of His fulfilled promises. "Give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command."

2. "Walk in the Spirit." Here is another message from St. Paul regarding the old, yet ever new problem of how to be good. What a problem that is! How universal, how baffling sometimes, how terribly difficult—"for the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other; so that ye cannot do the things that ye would." Who does not know this problem? St. Paul's word is, "Walk in the Spirit!" "Walk!" The word suggests the daily pace; day by day, hour by hour, we are to live in the Spirit, cultivating with the patience with which we perform the every-day duties, the things of the Spirit. Yes, a walk—this means continuing in the every-day prayers and meditations, in the use of the ordinary services of the Church, leaving the extraordinary and the specially uplifting to come as they may, but meanwhile walking in the Spirit, day by day, in quiet patience and steadfast hope.

3. "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks." What privileges we miss, what blessings never come, what weakness remains within, all because we are not thankful enough. Thankfulness is a means of grace itself. Thankfulness is the opening of a little door in the heart through which can enter Angels of God's mercy. He who is seldom thankful is shutting himself out from blessing. We must give a large place to praise and thanksgiving. Are our lives spiritually poor and weak? Let us try the tonic of Praise. "And He said unto him, Arise, go thy way; thy faith hath made thee whole."

There is a frankness which is brutal, and I detest it; a frankness which is indiscreet, and I fear it; a foolish frankness, and I pity it. There is also a frankness which is opportune, delicate, good. Honour to it.—Joseph Roux.

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Thoughts for the Thoughtful

It is good for us to keep some account of our prayers, that we may not unsay them in our practice.—Henry.

* * * *

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. Oh, if you knew what it is to love!"

* * * *

To take up the cross of Christ is no great action, done once for all. It consists in the continual practice of small duties which are distasteful to us.—J. H. Newman.

* * * *

"Happy and brave and strong shall we be, able to endure all things and to do all things, if we believe that every day, every hour, every moment of our life is in His hands.—Van Dyke.

* * * *

"We cannot understand one thing. Why is a man who believes little or nothing, and that very feebly, a 'broad' man, while one is 'narrow' who believes a great deal with all his heart?"

* * * *

Aim at a steady mind to do right, go wherever duty calls you, and believe firmly that God will forgive the faults that take our weakness by surprise in spite of our sincere desire to please Him.—Jean Nicholas Grou.

* * * *

Let your spiritual life be formed by your duties and by the actions which are called forth by circumstances. Do not take overmuch thought for the morrow. Be altogether at rest in loving, holy confidence.—Francis de Sales.

* * * *

To deny the reality of the Resurrection involves, as a matter of fact, insuperable difficulties, and lays a tax upon credulity far greater than is required of those who, without doubt or qualification, say with the Apostles, "He is risen, indeed."

* * * *

If you were to live a thousand years, and had to do nothing outside your lips, you would still have enough to do in your own heart, and would still be unable to reach perfection; so much would you have to do merely within your own heart.

* * * *

It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop.—Robert South.

* * * *

Had he been happy and faultless, I would not have loved him as I did. There is a degree of pity in all our friendships. Misfortune has an attraction for certain souls. The cement of our heart is mixed with tears, and nearly all our deep affections have their beginning in some sorrowful emotion.—Lamartine.

* * * *

Never mind where your work is; never mind whether it is visible or not; never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working-day, the cool evening hours are drawing near, when you may rest from your labours, and then they may follow you. So do your duty and trust God to give the seed you sow "a body as it hath pleased Him."—Alexander Maclaren.

Family Prayers

By the Archbishop of Canterbury.

An address delivered at the July Meeting of the World's Evangelical Alliance in Queen's Hall, London, England.

TWO years have passed since we met here, at a very solemn time, indeed, to inaugurate or sustain the effort to make family prayer a more general habit in our homes. There can be no statistics giving us in detail what the outcome has been, but of this I am certain, that no impartial person who is conversant with these matters on a large scale can fail to see evidence, at the very least, of a widely increased desire for and interest in joint prayer since we were here two years ago. In public addresses, in books of a solid sort, and in pamphlets of a lighter kind, again and again the matter is being pressed home, sometimes by those from whom we should hardly have expected it. Not only are there prayer circles among clergy and ministers of all denominations, but there are circles, clerical and lay together, and there are an infinite number—I could speak myself from personal knowledge of many—a very large number, indeed, of prayer circles among women and girls at this time; they are meeting, as they did not meet a few years ago, for the very purpose or for a kindred purpose to that which was in our thoughts when this movement was inaugurated. The discussion of the subject is rife, even among those who would not, perhaps, call themselves orthodox Christians, but who have been—many of them—considering this subject in a reverent spirit both in magazine articles and in solid books during the last few months.

I noticed the other day in a preface written by my friend, Mr. John Mott, to a book, not his own, one of those characteristic thoughts of his in which he calls attention to the alarming fact, as he describes it, that we are producing Christian activities faster than we are producing Christian experience and Christian faith, and that we are thus unable to meet adequately the expanded opportunity of our time. It was with something very like that thought—in order to counteract the danger which he suggests and to deal with this kind of position—that we inaugurated a year ago our National Mission of Repentance and Hope, and in some measure that Mission, so far as it has yet gone, has carried on—carried strongly and strenuously forward—the purpose which we had in view. In some measure at least it has done so. But let no one think that the Mission is to be spoken of as a thing that is over. Many of us are of opinion that it is only just beginning, that its largest work is still ahead.

To what actual extent family prayer is on the increase in England it is very hard to say. It is not altogether unfortunate, I think, that it should be hard for us to say. We do not want the veil of home life too roughly drawn aside. The life there may be hid with Christ in God, and may be growing closer to God, day by day, without any obvious evidence of exactly what is happening being given to the world outside. And be it remembered, when we try to estimate the facts about family prayer at present, we must in fairness bear in mind the existing utter upset of family life. Contrast a circle of middle-class people, belonging to half-a-dozen homes, all of them neighbours and friends, as it was three years ago with what it is to-day. The parents—the older people—may be there as before, though even this is not certain. As to the young men,

two of them, perhaps, are in India, one in Egypt, others in France and Flanders, in Salonica, or elsewhere; others, again, tossing on the North Sea. The young women are engaged in all kinds of occupations, some of them involving unwonted hours, rendering home life in the old sense practically impossible, and even gatherings at morning or evening hours almost insuperably difficult. Some of the family are engaged in hospitals, in clerkships, in munition works, and in other spheres of activity, although three years ago none of them had any such thoughts in mind. Consider how that must tell upon the problem of family prayer. But what one asks is: Cannot the bond of fellowship in these sundered units be above all other things a bond of prayer?

It is certain that something in the nature of fresh stimulus is sorely wanted among us at this moment. As the war for what we believe to be the right and the just and the true runs its dreadful, its devastating, its inevitable course, there is—we cannot deny it—some decrease in the first glow and enthusiasm and fire. It is not carelessness, it is not callousness, or forgetfulness, or doubt about the rightness of what we are doing, but it is a kind of inevitable acquiescence in what happens day after day, week after week, month after month—a kind of acceptance, for the time at least, of that dread condition in the world. Pre-war days seem to be very far away. We turn back in thought three or four years, and it looks like another generation that we are contemplating. We can hardly believe it is only that time ago. There was to my mind pathos as well as humour in a picture which appeared in "Punch" a few weeks since. A little lad of about six was surrounded by an admiring group of children younger than himself, and the legend ran: "This is Jimmy Stokes, who remembers when there wasn't no war." That has its pathos, too; it means that our children as their first intelligence dawns are accustomed to a condition horrible beyond words, and one which we should desire to have finally banished from their little minds. And while it tells upon little children, it tells in its degree upon us all. That is our thought about pre-war days.

Then the post-war days—are they far off? God knoweth. We do not. But when they come they will not—they cannot—be the same as the pre-war days. New conditions, new experiences, a new attitude towards life, a new knowledge, concerning other things, other lands, other peoples, other interests, other walks in life than they had access to in days gone by must be the possession, for good or ill, of our younger men, and not less of our younger women. Indeed, for all of us, from the oldest to the youngest, life in the post-war days must be in many respects in a new setting altogether. There is, and there will be, a far keener and wider and deeper interest in facts outside our narrower circles—an interest in things national, imperial, international, world-wide, of all sorts and kinds. These things will be forming part of the ordinary recollections and interests of people whose thoughts a few years ago were bounded by a comparatively narrow groove. In our own devotional life, and so far as we can influence and help our friends, let us see to it that this wider interest finds expression in a keener prayer for those outside our own immediate circles—prayers, not only at church-time, but at home. No single effort that we can make will be so fruitful as that in awakening fresh sympathies of the best sort for the difficulties, the hardships, the problems of those whom we have been far too apt to leave unremembered and unprayed for, and leading to a truer understanding of their needs and of how we can

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help them. For this we do intensely need new earnestness of thought and purpose and sympathy; we need—some of us at least—in our public prayer a wider elasticity of congregational worship in its character and its range, and we need a wider compass of interest in prayer meetings and prayer circles—what they think about and pray for. We need to multiply—and we are multiplying—prayer gatherings among fellow-students, fellow-clerks, fellow-workingmen, fellow-soldiers—I have personal knowledge of all these—where they were not common, or at all events not very common, a few years ago. These are things for which to labour, and, in so far as they have been achieved, to give thanks.

I suppose that probably no one in this hall receives so many confident and elaborate prognostications about what is to happen in the next few years as I do. I am asked, "Is it possible you are so blind as not to see either that this or that is going to happen?" I confess that I am so blind as not to see. I am not sure at present what is going to eventuate, nor how it is going to come. But this I know: the Lord reigneth; and the Lord hears prayer, and that the outcome, whatever it is, will be affected by what we do in our daily praying. Is it a paradox—well, it is a paradox, but is it an unreasonable one?—to say that half our difficulty in prayer is because prayer is so easy, so possible, our Lord—we say it reverently—so accessible? In Professor Fosdick's little book on the meaning of prayer there is a striking illustration which bears upon this point. The author tells us of a chapel in St. Peter's at Rome the door of which is only opened once every twenty-five years for the access to it of those who wish to pray, and he suggests what would happen supposing it to be the case that by some means the use of prayer was barred and forbidden except once in the course of years. How we should wait for that privileged time! How much we should expect from it! How we should long for that day to come and use it when it came! And the day is here every day; the door stands open. But just as we fail, those of us who are Londoners, to know our own great sights thoroughly, although we may be very familiar with sights in other parts of the world, so, because the door of prayer is open we fail to enter. We leave the thing unattended to which we should have attended to with the utmost care had it been more difficult.

There is at this moment scarcely a home in England or Scotland or Wales which has not some absent members, who are, as a matter of course, set in the midst of many and great dangers, both to body and to soul, and who are, also as a matter of course, remembered quite constantly in prayer by every Christian parent or wife or sister. Such remembrance is natural, is certain, is unailing. Do you all see to it that those prayers you offer, and the time you offer them, and all about it, are known to the man for whom you pray? Does he know it? Is he able to picture to himself the place and the hour? If he is—and let us hope that in most cases he does know—cannot that be made a new starting point for the time that is to come afterwards? The new form of family prayer to which the present circumstances compel us is family prayer just as truly as if we were kneeling side by side. A scattered group joining—not always at the same time, perhaps, for that would be impossible for him at least, if not for us—in the prayer which he knows to be offered at home and which we know to be offered in the field, is family prayer as truly as if it were held around the one table. And once that happens, can we suppose that when the man returns it is going to stop? The barrier of shyness and inertia and reluctance at making a new start at anything is one of the most formidable barriers, and in many homes has prevented what perhaps every member of the family really desired. But that barrier has been broken down, swept away for us, in the providence of God, by this devastating war with its separations; and may we not hope that the barrier will never be set up again, and that among the now sundered units of the family circle when they are no longer sundered, and the family is reunited, there will be the same community of prayer as is certain, inevitable and practical in these tremendous days.

But these things, and others like them, will not come of themselves. They need that we should take pains about them. I often think that our prayers suffer greatly for want of taking the simple pains we are accustomed to take over the common duties of our daily life. If I may speak of myself again, I have, in the course of the year, many hundreds of interviews, some of them very important, with friends, or with those who become one's friends through such interviews. Before an interview which is at all important I follow the practice of making a note of the briefest kind—

(Continued on page 559.)

Archbishop Cranmer A Study for Churchmen

PART III.

Cranmer as an Anglican Church Reformer.

WE saw in our previous studies how Archbishop Cranmer was greatly led by the Spirit of God and the study of God's Word into growing light and a deepening conviction of the untenableness of Rome's doctrines and pretensions, and the need of a transformed system of Church teaching and worship. And so we come to the third period in his career—the period in which he attained to the fullest clearness in Scriptural and doctrinal enlightenment and his final position in Church teaching and Church worship. During this part of his career, Cranmer's development as an advocate of the reformed doctrine, and as a liturgical compiler is of special interest. At times his progress was slow, and his caution very marked. But however gradual his advance along the path of the new learning, it was deliberately and uniformly in the one direction. The moulding factors during the latter years of Cranmer's archbishopric were:—

First.—The influence of an illumined study of the Holy Scriptures. His growing clearness of insight into doctrinal truth was primarily due to his careful and continuous study of God's Holy Word by the light of God's Holy Spirit. While it is not exactly clear, as we said before, that Cranmer came directly within the stream of influence of the so-called Cambridge band, the centre of which was that influential, though comparatively unknown reformer, Thomas Bilney, it is certain that the same influences that operated upon Bilney and Latimer and Barnes and Coverdale, that is, the Holy Spirit and the Holy Scriptures, were operating upon his mind, and that he was throughout these years, in consequence, reaching after higher and deeper things than mere ethical and ecclesiastical reform. Cranmer, as Strype put it, was a great Scripturist.

The second, and by no means an indifferent influence, was the companionship and sympathy of Bishop Ridley. Strong, scholarly, scriptural, Nicholas Ridley exercised no small influence upon Archbishop Cranmer, whose Chaplain he was, and whose theological researches in the Scriptures and the Fathers, incited by a treatise of Bertram or John Scotus Erigena, strongly impressed Cranmer's receptive mind. "I grant," he said in that famous scene in St. Mary's Church, Oxford, on 12th September, 1555, when he was cited to appear before the Bishop of Gloucester, as subdelegate of the Pope, "I grant that *then* I believed otherwise than I do *now*, and so I did until my Lord of London, Dr. Ridley, did confer with me, and by sundry persuasion and authorities of Doctors drew me quite from my opinion." Ridley became Cranmer's right-hand man. In fact, we might alter the proverbial saying and say: Latimer leaned to Cranmer, Cranmer leaned to Ridley, and Ridley and Cranmer and Latimer all leaned to the Word of God.

The third influence, and in the latter days more particularly, was that of certain scholarly men who came from the Continent as representatives of the most modern reformed opinion, to reside by Cranmer's invitation in England. Of these the leading men were Peter Martyr, an Italian, a man of singular erudition, and of strongly Protestant-Evangelical sentiments, who was established in 1548 as Regius Professor of Divinity at Oxford. Another man was Martin Bucer, a strong Protestant Reformer, who was appointed as the Regius Professor of Divinity in Cambridge. "Bucer is with the Archbishop of Canterbury like another Scipio, and an inseparable companion," wrote Hooper to Bullinger, June, 1549. John A. Lasco, a Polish Reformer of noble lineage, also helped Cranmer into paths of Bible truth, and exercised no small influence upon him. While it can not be fairly said that Cranmer agreed in every detail with the opinions of these foreign reformers, it must be admitted by the impartial that there was a general similarity in thinking, and a practical sympathy in action. Their eyes were all tending in the same direction, and they were all being led by the same guiding Spirit, away from the falsities of medievalism to the verities of the Scripture and the teaching of the Apostles.

Looking over his life as a theologian and a Churchman, it may be said that Cranmer's career

as a whole was one of steady spiritual evolution, divisible into three sections. Or, to put it into other words, his convictions passed through three fairly well defined stages.

During the early part of the reign of Henry VIII., he was a Roman Catholic in doctrine, as he was an Anglo-Roman Catholic in Communion, having been nurtured in the Roman doctrine, familiarized from childhood with the Roman ritual, and an expert in Roman law and procedure. As he was appointed Archbishop of Canterbury by the Pope of Rome, so he was consecrated according to the Pontifical of the Church of Rome. During the latter part of that time he could be described as a Roman with a decided leaning to Lutheranism. Later on he became practically a Lutheran, having abandoned completely the Roman doctrine of the priesthood and the sacrifice of the mass, and during the last five or six years of Henry's reign, Cranmer may be described, as far as doctrine is concerned, as a Lutheran with decided leanings towards the Reformed position. During the first two or three years of Edward's reign his position was advancing more or less slowly and cautiously towards the Reformed position, and by 1548-49 he had come over to what might be called the Bullinger view of the Sacraments, and what we would now call the Evangelical-Anglican position. In a letter of Hooper to Bullinger, he says: "Now I hope Master Bullinger and Canterbury entertain the same opinions." On the last day of December, 1548, a letter was written to Bullinger, describing the great debate on the Sacrament in Parliament, December 14th, 1548, in which it was said: "Cranmer, Archbishop of Canterbury, contrary to general expectation, most openly, firmly and learnedly maintained your opinion concerning the Eucharist. The Truth never obtained a more brilliant victory among us. I perceive that it is all over with Lutheranism, now that those who were considered its principal and almost only supporters have altogether come over to our side." From that time on Cranmer's convictions were steadfast. He held to his convictions to the last, holding the golden mean between an unscriptural Sacramentarianism on the one hand and an unscriptural anti-sacramentarianism on the other, and defending his position with dignity, clearness and determination. In all his appearances before his accusers at Oxford, he spoke bravely and boldly, as Dean Hook says, in his Lives of the Archbishops of Canterbury, without shrinking from the assertion of any truth he had already advanced.

That this is proven by Cranmer's own words is evident from his statement in St. Mary's Church, Oxford, in 1555, during his cross-examination by Dr. Martin:—

Martin: When you condemned Lambert, the Sacramentary, what doctrine was taught by you?

Cranmer: I maintained *then* the Papists' doctrine.

Martin: And how when King Henry died? Did you not translate Justus Jonas' book?

Cranmer: I did.

Martin: Then you there defended another doctrine touching the Sacrament? Then from a Lutheran you became a Zwinglian, which is the vilest heresy of all, in the high mystery of the Sacrament; and for the same heresy you did help to burn Lambert, the Sacramentary, which you *now* call the Catholic faith, and God's Word.

Cranmer: I grant that *then* I believed otherwise than I do *now*. Cran. Lett. Park. Soc., 218.

It was during the latter stage of his career, in the years 1549-1552 (Edward VI. reign), that the crowning work of Cranmer's career was produced: the Prayer Book of the Church of England. No one disputes that in this work his was the guiding mind. He was not only the Chairman of the Compilation Committee, but the formative genius in its compilation. *Cranmer was, to all practical purposes, the compiler of the Prayer Book.* Yet even in the compilation of the Prayer Book, the progressive character of his mind was evident. The book was not formed suddenly, nor was the whole plan of it definitely evolved at one time. As far as its contents were concerned, it was a composite of the most ancient and the most recent material. It represented the materials of many ages, and the thoughts of many men. But as far as its form, and spirit, and object, and principle was concerned, it was practically new, and without a counterpart in the western Catholic world. It was the product of the Reformation. Yet, while this is the case, two things may be asserted.

In the first place the shape the Prayer Book finally assumed seems to have been the climax of a series of progressive ideas, or working plans, that passed through Cranmer's brain. His first idea, probably, was to have an expurgated Breviary to take the place of the old Roman offices.

(Continued on page 560.)

THE BIBLE LESSON

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

Fourteenth Sunday after Trinity, September 9th, 1917

Subject: Review of Old Testament Lessons.

1. **Our review** goes back to July 1st when the lesson was about Ahaz, the faithless king, 2 Chron. 28: 1-5 and 20-27. It shows how his faithlessness was that "he did not that which was right in the sight of the Lord." This showed itself in the encouragement of idol worship. He was forced to pay tribute to Tiglath-pilezer, but evidently no penalty turned him from his evil way.

2. **Hezekiah** is set in striking contrast to Ahaz, 2 Chron. 30: 1-13 gives an account of his faithfulness. These two lessons show the difference between faithfulness and unfaithfulness. We do not find in our life the same conditions that these men had in theirs, but their lives are a warning and an example to us. Faithfulness or unfaithfulness is a state of heart and will show itself in life. The sin of unfaithfulness to God is a great danger and temptation.

3. **The invasion of Judah**, 2 Kings, 19: 20-22, 28-37. Here is a lesson on Providence. It shows God's power and God's care. It is a real attribute of God in which we ought to believe and upon which we should depend more than we do.

4. **Manasseh's Sin and Repentance**, 11 Chron. 33: 9-16, tells the story of a king who began badly and then changed his way of life. The real test of repentance is a changed life. Being sorry for sin is only a small part of repentance. Turning away from sin and doing right is its essence.

5. **Josiah**, 2 Chron. 34: 1-13. The goodness of Josiah's reign was not merely in his personal piety, but in the zeal he showed for reformation. He did not rest until he had done all he could for the purifying of the life and religion of his kingdom. He had the honour of being, all his life, a good man and a reformer of abuses as Manasseh was after his repentance.

6. **Finding the Book of the Law**, 2 Chron. 34: 14-19 and 29-33. One of the rewards of the reforms of Josiah was the finding of this Book of the Law. In it the king and his people learned how far the people of Judah had drifted from the true way of life. It was, as the Bible always is for us, a judgment, a standard and a directing power.

7. **The captivity of Judah**, 2 Kings 25: 1-12. Hezekiah, Manasseh and Josiah, with all their efforts, were not able to correct all the faults of Judah. It seemed that nothing would make the people learn to do that which was right in the sight of the Lord. The captivity did what no king was able to do. It cleansed the nation from idolatry. Whatever other sins Judah had they never again relapsed into idol worship. Adversity and exile were severe teachers but they did their work well.

8. **Three lessons from Daniel**. The lessons from the first, third and sixth chapters of Daniel describe some of the conditions of the captivity. They show the faithfulness of Daniel and his three companions to the religion of Jehovah. Trial, faithfulness and victory are their subjects.

A WORD TO BOYS.

If you have anything to do, do it at once. Don't sit down in the rocking chair and lose three-quarters of an hour in dreading the job. Be sure that it will seem ten times harder than it did at first.

Keep this motto: Be in time on small things as well as great. The boy who is behind time at breakfast and school will be sure to get left in the important things of life.

If you have a chronic habit of dreading and putting off things, make a great effort to cure yourself. Brace up! Make up your mind that you will have some backbone. Don't be a limp, jelly-fish kind of a person.

Depend upon it that life is very much as you make it. The first thing to decide is, What are you going to make it?

The next thing is to take off your coat and go to work. Make yourself necessary somewhere. There are thousands of boys and young men who wouldn't be missed if they would drop out tomorrow.

Don't be one of this sort.

Be a power in your own little world, and then, depend upon it, the big world will hear from you.—Our Sunday Afternoon.

The Sin Against the Soldier and the Saviour

By HEYMAN WREFORD

A SOLDIER said to a Christian the other day, "They tell us if we die in battle we shall be sure to go to heaven." Thus advantage has been taken of the undoubted bravery and self-sacrifice of our soldiers to minimize the work of the Redeemer. The sacrifice of these human lives is set forth as being sufficient to merit heaven without the atoning work of Christ. What an awful departure from the truth of God is this! To show how this heresy is spreading, we hear of a preacher telling his audience that "in the presence of the dead soldier we are standing on hold ground," that to die in such a war as this is "a passport to heaven," that death in such a cause "is but a modern re-enacting of the sacrifice of Christ Himself."

You know there is no salvation apart from Christ. He is the **only** way to heaven, and the Door. He says, "No man cometh unto the Father but by Me." If what this preacher says is true, there is no need for any Chaplain, or Minister of God, to go and work among you; there is no need of any of these splendid gospel efforts that are being made for you at home or abroad. This preacher tells you that **death in battle is "a passport to heaven,"** and "a modern re-enacting of the sacrifice of Christ Himself!" What an awful thing to send you into battle with this sin against Christ ringing in your ears! The Mohammedan leaders have said to their soldiers, "The gates of Paradise are under the shade of swords; he who dies fighting for the faith will assuredly gain admission there." And men to-day in Christian England would send you forth to fight, telling you that your death will be an expiation for all your sins, and a modern re-enacting of the sacrifice of Christ!

You will not be deceived. Brave and gallant as you are, you know you cannot save yourselves. **You need a Saviour.** You feel it in the trenches, and in the hour of battle; you feel it when you read that your mother is praying for you at home, and when you kneel in prayer face to face with death. Thousands are praying for you. We love you too well to seek to give you comfort by a lie against your Redeemer. We know He is near you wherever you are. He is saying: "Come unto Me . . . and I will give you rest."

The following beautiful episode of life in the trenches, illustrated on the first page, proves the truth of this. Two men were fighting side by side. One morning one was hit and fell mortally wounded. His comrade knelt beside him in the trench and asked him if he could do anything for him. "Yes," he said, "in my pocket there is the address of my father and mother; if you live to get home, tell them how I died, and tell them the religion of Christ was good for me away from home in the trenches, and death has no fears for me." I said, "Yes, I'll tell them." Then he opened his eyes and pulled me down. "Supposing a shot came for you next," he said, "how would it be with you?" And although he only lived five minutes longer, he talked to me all that five minutes about my soul, trying to get me converted. Then he closed his eyes and died. No, not died; he went from that battle trench to endless life with Christ. Dear fellow, he was Christ's soldier as well as King George's and he did his duty to his earthly and his heavenly King to the end. And now he rests with God.

Soldiers! we shall never forget what you have done for us, and you must never forget what Christ has done for you.

He is the only Saviour, and faith in His finished work is the only "passport to heaven." There can be no "modern re-enacting of the sacrifice of Christ," for **He appeared once** in the end of the age to put away sin by the sacrifice of **Himself**. He alone, who knew no sin, could bear the sins of others. The work of man's redemption was done twenty centuries ago when Jesus said, "It is finished," on the cross.

ASSYRIAN RELIEF.

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Miss C. Macklem, Victoria, B.C. 40.00

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

"Spectator" is always extremely glad to have a critique of his writing, such as appeared in the last issue of the "Churchman," from the pen of Mr. Harper Wade, of Quebec. The writer, too, can say that he was born and educated in the province of Quebec, has had the most intimate and satisfactory relationship with the French-Canadians throughout almost his entire life. He values their friendship, their intellectual gifts, their courtesy, their powers of public service, and their national ideals. He feels that the French-Canadian influence has largely been responsible for that type of Canadian nationhood that has lifted us out of the "Colonial" attitude of mind more or less satisfied to be an adjunct to the British Isles. They have stimulated us to think for ourselves, to assert our rights as a free people, to believe that all the wisdom and virtue of the world was not centred in a United Kingdom in the northern seas. They have done their part and an important part in establishing the conviction that all international relations need not be handled exclusively by mysteriously wiser heads than can be found in this country, or that the officers and soldiers picked up from London and Edinburgh are necessarily superior to those that may come from Montreal or Vancouver. They haven't been responsible for all this, but they have been a leaven, a wholesome leaven, throughout our strenuous history. They may be classed as conservatives and reactionaries, if you will, in some things, but they have shown themselves as progressives in many ways in political ideals. Despite what may be said and thought to the contrary in Ontario and other provinces of the Dominion they have been fair and considerate on the whole in their attitude towards the English-speaking minority in Quebec, where their power to act otherwise is unquestioned. There is friction there, of course, from time to time, just as there is friction in municipal and provincial appointments and rights in provinces where the question of race does not enter. These things are inevitable where free men have the right to express and contend for their views. It is a thousand pities that newspapers and public men should persist in ignoring these things, and should continue to sweepingly condemn a race for faults that are individual and common to men of all races. It is a fact, however erroneous it may be, that a large section of the Province of Quebec, including many English-speaking people, believe that the real sentiments of Ontario are expressed through the "Orange Sentinel." That paper is probably more frequently quoted in the French-Canadian Press than any other from the whole province. It is only justice to assert these things, for they must be remembered in estimating aright their point of view. To no people in the world does the Church mean more than to these people, and none are more ready to sacrifice themselves for its welfare. Their power as a more or less homogeneous people has given them exceptional power in political affairs. They have been accustomed to ask for things, and they have learned well the art of asking in such a way that there is little doubt about their receiving. Sacrifice for the State where their own interests as a race are not served is not a part of their political creed. National selfishness is inevitably fraught with danger.

A great, an overwhelming crisis now arises. The whole country stands in danger, deadly danger. Four hundred thousand men have rallied to its defence. The blood of these heroes has been poured out, is still being poured out without any thought save the safety and welfare of this splendid heritage, yes, and the heritage of all free people. Those whom we admired and loved in time of peace seem to fail us at the critical moment. It isn't lack of loyalty they assure us. That was proven beyond question in 1776 and again in 1812. But we vainly ask what about 1914-1917? Loyalty a hundred years old is of no avail when we are threatened with the destruction of all we have built up during the century that has intervened. Then we are given all sorts of justifications for this slackness which "Spectator" is bound to say are childish and frivolous in the extreme. They do scant justice to the intellectual attainments of those who advance them and they suggest a contempt for the intellectual capabilities of those who are expected to accept them as valid. Let us consider a few of them set forth by responsible members of the Senate and House of Commons, to say nothing of the less responsible

leaders who have addressed massed meetings in the centres of population such as Montreal, Quebec, Sherbrooke and elsewhere: The tyranny of Ontario as manifested in the bi-lingual question is greater than the tyranny of Germany. If the proper method of recruiting had been adopted in Quebec, the citizens of that province would have rallied to the colours in vast numbers. Canada has done her full share already. The best contribution Canada can make towards winning the war is to till the soil, make munitions, ply the looms, drive the factories, develop the mines, all presumably at a remunerative return in current coin of the realm. The defence of a country is a thing of choice not of necessity. This country after all is in no danger. Germany doesn't want it. The defence of Canada must be undertaken only when an invader actually puts foot upon our Canadian soil. These and a score of such reasons are supposed to settle the matter of our obligation or lack of obligation. Many of these arguments are mutually contradictory. If we are in no danger and under no obligation then we have no right to worry about either food or armament for our Empire and our Allies. If there is an obligation then in face of the appalling danger we have no right to withhold our aid while we dicker about some trifling misunderstanding. Let us assume that the Ontario school question is not merely a sentimental but an actual grievance, that it is not a matter of opinion but of justice, is that a justification for withholding our co-operation in the defence of our country on the brink of disaster? There is no more potent way of opening the eyes even of Ontario to a just cause than by waiving for the time the consideration of the lesser to settle the greater and more fundamental problem. Any one can see the difficulty of a province, convinced that it has done the right thing in time of peace being forced to reverse its position in time of war in order to gain the support of those as vitally affected by the issue of war as itself. And besides, when that issue is settled all the other reasons for non-participation still hold good. The situation seems to the writer to be capable of illustration in the following way. A number of families are living in a large apartment building and fire breaks out in an adjoining dwelling. Every family save one sends forth its representatives to extinguish the fire, partly we will say to save their neighbours, partly to save the city in which they are all residents and to which they have certain obligations, but chiefly, after all, to save themselves. They see at once that a fire at their door is a dangerous menace to their own homes. After strenuous and fruitless effort they discover that this one family is not with them, and on enquiry they find that they will not lend their aid until certain difficulties with their neighbours have been adjusted and certain conditions have been fulfilled. They complain that one family in the apartment precincts has interfered with the education of their children, and until that matter is settled they will have nothing to do with it. They protest that they were not properly notified of the fire, and those who were sent to ask for their co-operation were not acceptable to them. They declare that the fire is no affair of theirs since it hasn't reached their premises. They assert that already enough representatives of the apartment are now at work. They declare that their share in the misfortunes is to feed and clothe the fire fighters for which they will expect profitable compensation. Above all, they most strenuously object to any proposal to compel them to participate for the principles governing the community make public service a thing of choice and not of necessity. To all this they want it to be distinctly added that they are loyal to the common interests of the whole apartment, for did not their ancestors a hundred years ago help to extinguish an incipient blaze that similarly

(Continued on page 560.)

The "Life and Liberty" Movement in England

By Capt. Rev. F. J. Moore, B.A., C.F.

A MEETING of great significance for the Church of England took place in London on July 16th. Veiled intimations that some movement or other was to be launched appeared for a week or two in the "Challenge," and then came a definite announcement in "The Times" that a meeting, whose object was Life and Liberty for the Church, was to take place on July 16th in Queen's Hall. The announcement in "The Times" was a letter signed by a few members of the Council that had already been formed, and contained, amongst others, the names of the Master of Balliol, Mrs. Creighton and the Rev. W. Temple, Rector of St. James', Piccadilly. In the course of a few days after the appearance of the letter in "The Times," protests came from various quarters against the aims of the movement, especially in regard to its sinister attitude towards the present relations between Church and State, and because it ventured to choose the present as the time to act. To-day, it was argued, was not at all suitable for the careful consideration of the many and intricate problems before the Church, and it was nothing short of impudence



Returned soldiers watch their comrades come back.
(At the College Street Hospital, Toronto.)

and indecency to attempt reform in the atmosphere of the hour and while so many of our men are engrossed in the horrors of war. Nevertheless, the meeting took place; and it must have been gratifying indeed to its promoters to see Queen's Hall crowded from floor to ceiling, and to be compelled to hold an overflow meeting in the smaller hall. It has rarely been the writer's privilege to be present at such a large and enthusiastic gathering, and merely as a memory of a public meeting it will remain for a lifetime. But it was more than a public meeting. There has probably been nothing like it in the history of the Church of England for very many years, if, indeed, at any time. Some of us who were in England a few years ago recollect the enthusiasm in many quarters roused against the disendowment of the Church in Wales, but one could easily understand that,—it appeared like robbery of the Church, and nobody likes to be robbed; still less a Churchman by Nonconformists! But there was a world of difference between those meetings and this. The only significance then was the two-fold one of the sovereignty of the sense of justice, and the deep-rootedness of the instinct of self-preservation. It was a fight for property, then; for the right, doubtless; but a circumscribed right. It was for the retention of money that had always belonged to it. Its cause was against Nonconformists who wanted to take the money away. But the significance of the meeting on July 16th was infinitely greater than this. It, too, was a demand for a right, but for nothing less than the Church's inalienable right to govern itself, unhampered by the secular machinery of the State. And its significance lies primarily in this—that

it is the first public sign of the intense earnestness and direction of a new spirit of life that has been born, alike in the clergy and the laity of the Church of England, during the three years that we have been at war. No one who had the privilege to be present at the meeting in Queen's Hall could mistake either the temper or the purpose of those responsible for it. And the audience, no less than the speakers, were intensely in earnest; the same "divine unrest" and the same vision fired all alike. The Kingdom of God seemed to be on its way; freedom to bring it in must be won . . . everything that hindered must be flung away.

But the meeting had a second significance of no less importance than the first. It would, perhaps be better to say that the significance is in the movement rather than in the meeting; for the personnel of the Council carries the same principle as the personnel of the platform at Queen's Hall. It is the presence of women in the movement. There are on the Council of the Life and Liberty Movement no less than eleven women, and one of the speakers at Queen's Hall was Miss Maud Royden, a well-known leader of the Feminist Movement both in politics and religion. And it is doubly significant, not only that she was chosen to speak by the council (of which also she is a member), but that she made such an impression on the meeting that it took some time for the applause to die down. There were no "fireworks," no flaunting of the banners of a new age for women, not even a passing reference to the old cry of woman's rights. A quiet speech, loftily conceived and persuasively delivered, with special reference to the goal before the Church; that was all. But everybody was with her,—and they at once remembered and forgot that she was a woman.

One seemed to catch a glimpse of St. Paul's ideal Church, where all distinctions fade away. "There is neither male nor female . . . ye are all one."

For the meeting itself I cannot do better than quote from the excellent report of the "Christian Commonwealth":—

Dr. A. A. David, Headmaster of Rugby, led the prayers of the assembly and the recitation of the Apostles' Creed. Mr. Temple then explained the origin and purpose of the meeting. It

was called (he said) by the Council of the Life and Liberty Movement for the purpose of submitting a single resolution for acceptance or rejection. No amendments, and no speeches other than those to be delivered by the speakers invited by the Council to address the meeting would be possible. The resolution was in the following terms:—

"That whereas the present conditions under which the Church lives and works constitute an intolerable hindrance to its spiritual activity, this meeting instructs the Council, as a first step, to approach the Archbishops, in order to urge upon them that they should ascertain without delay, and make known to the Church at large, whether and on what terms Parliament is prepared to give freedom to the Church in the sense of full power to manage its own life, that so it may the better fulfil its duty to God and to the nation and its mission to the world."

It was inevitable, Mr. Temple said, that such a movement as they were present to launch should be misunderstood. It was his dull, but necessary, duty to remove some of the misunderstandings. Chief among these is the belief that the movement is aiming at disestablishment; or is in some way antagonistic to the principles of the report of the Archbishop's Committee on Church and State, or to the Church Self-Government Association, which exists to commend the general principles of that report. Nothing, said Mr. Temple, could be further from the truth. He was personally strongly in favour of the general principles of the report, and he was a member of the executive committee of the Church Self-Government Association. What many felt, however, was that things were

moving very slowly, and that, too, just when there is every reason why they should move fast. They came together to consider what reforms were necessary. It became clear that with regard to one after another of these reforms nothing could be done until the Church has liberty in the sense of full power to manage its own life. It was decided therefore to concentrate upon this aim of winning liberty for the Church, and it was agreed, further, that if liberty can be obtained in no other way they were prepared to face even disestablishment to gain it. For him, as for others, that would be a very big price, though it was impossible that anything an earthly State may do could affect the essential dignity of the Church of Christ. Not as Churchmen but as citizens they clung to the establishment, and he believed that the establishment counts for something as a national profession of faith; the connection of Church and State tends to provide some hallowing sanction and restraint to the activities of the State, while it also gives the Church a vantage ground for preaching national righteousness, of which it is beginning to make fuller use. But the life of the Church is hampered by having to energize through an antiquated machinery which it is almost powerless to alter. If anything effective is to be done there must be a big public demand, and nothing has been done to test the existence of such a demand on any large scale. Helpful opponents, who have advertised the movement by attacking it, say that this is not the time to launch such a movement. He bluntly answered that it is. Revolutionary changes are taking effect in other departments of national life: our industrial system is passing from the despotic or oligarchic stage to the democratic; our educational system is being extended in a way that two years ago would have seemed incredible. Is the Church alone to be condemned to immobility so long as the war lasts, though it is in the sphere of the spiritual that the changes of our time go deepest?

Neither is it sufficient to say that this Government and this Parliament cannot give time to consider such a topic. Parliament will have less time after the war, and they did not want the Government to take the initiative. They wanted the Church to think out the possible ways of advance, and then demand from Parliament the legal power to advance along one or other of them. Parliament may refuse to pay attention, but if the Church of England can reach substantial unanimity in its demand it could claim from any Parliament the fulfilment of its will. No one could say that they were disloyal to the leaders of the Church after what has been said by the Bishops in the recent meeting of Canterbury Convocation: they were merely saying ditto to episcopal utterances. But they called on the Bishops if they believed this change is necessary to do something to bring it about. Some anomalies in the machinery of the Church could only be removed by legislation, and Parliament has neither the time nor the special aptitude for passing such legislation.

The Church endures some scandals in its own life with astonishing patience. An appeal was recently heard by the Archbishop of Canterbury and Mr. Justice Coleridge against the Bishop of Oxford for inhibiting an Incumbent in his diocese. The action of the Bishop was upheld, but that Incumbent is still inhabiting the vicarage and farming the glebe, and no power can turn him out. No self-governing Church would endure such a state of things.

Miss Maude Royden, who followed, had a characteristically earnest and searching appeal to make. She soon made it clear that she desired life and liberty, not only for the Church of England, but for the Church universal. Speak of reverence for the past in

the Anglican Church, she remarked that they did not reverence the saints because they were dead, but because they were saints, but it sometimes seemed to her that the emphasis in the Church was laid too much on the deadness and too little on the saints. She reminded us that the apostolic Church was a revolutionary agency. "To-day we are asking that the Church shall be true to its magnificent tradition, that she shall go forward along the path of progress, being no longer satisfied only to represent the Conservative party at prayer." The Church never converted the world by what she said, but only by what she did. With prophetic vision Miss Royden eloquently pictured a Free Church—"a Church that is not free to oppress others but to develop herself, into which we can call those who work in great living democratic movements such as the Labour movement and the woman's movement; a Church that has faith in the ultimate goodwill of the mass of the people; a Church that excludes none but those who deliberately exclude themselves." In every living movement the test was not a formula, but an ideal, not so much what is behind as what is before, not an intellectual statement, but the goal towards which you press. They should welcome into this movement all who aim at the goal towards which the liberty of the Church of England is only one step—the establishment of the kingdom of Christ on earth, the conversion of the world to the Sermon on the Mount.

Rev. H. R. L. Sheppard, one of the secretaries of the movement, touched a deep note. What is needed (he said) as a stimulus to those within the Church and without is that the Church should renew her primitive summons to romance and adventure. Those inside the Church were bored with their negotiations; those outside were not interested in their trivialities, but all were at the call of great causes, and the days are ripe for heroic things. There is a new demand and a new need for religion, but for a religion that is concerned with great causes, that is not bounded by the parish magazine.

When the resolution was put to the meeting by Mr. Temple, the hand of every person in the building seemed to be raised for it, but one solitary auditor had the courage to raise his hand in dissent from it.

Appended are a few of the best-known names of clergy on the Council: The Rev. W. Temple (chairman), the Headmaster of Rugby, Principal of St. Aidan's College, Birkenhead, Principal of Cuddesdon, the Rev. Canon Goudge (Ely), the Rev. Canon Hetherington (Winchester), the Rev. Canon Scott Holland, the Rev. C. H. S. Matthews, the Rev. A. E. J. Rawlinson, the Rev. Guy Rodgers, the Rev. Canon J. G. Simpson (St. Paul's), the Rev. Tissington Tatlow, the Rev. Canon Woodward (Southwark).

[A deputation from the Council of the Life and Liberty Movement waited on the two Archbishops on August 1st and received a cordial reception. They presented the resolution passed at this meeting. There was a noticeable absence of the impetuosity, and even revolt, advocated earlier.—Editor "Canadian Churchman."]

It is by dint of the homely virtues and through their patient exercise among inconspicuous scenes that saintly lives are fashioned.—Selected.

If life is empty, it is empty because we let it be so. Christ is waiting patiently, as the sunshine waits on the outside of a closed shutter. Throw back the barrier, and He can flood your life with light until He has filled it as full as full can be.—W. R. Huntington, D.D.

The Story of Nanook

DO you know who Nanook is? She is a little white bear which stays in our home, looks so happy all the time, and does not seem to mind how much our children play with her. Sometimes they dress her up, with a coat and cap on, and leave her in the middle of the floor, where one comes unexpectedly upon her in the semi-darkness, and then there is a squeal, and a jump, for Nanook looks very real, just as if she were ready to come right up to you.

We all love Nanook, and always take her with us when we go away in the summer. I expect you are all wondering how ever we happen to have a real bear in our home. I shall tell you about her travels. She came many hundreds of miles down, down, from the North land, the land of ice and snow, where the people dress in furs a great part of the year. Have you ever had a taste of bear meat? I think you will all say "No," but these people who live where Nanook was born, kill bears and eat them; and dear little Nanook's mother had been taken by the Eskimos, and of course, killed, for had she not beautiful white fur which is so much desired by people who live further south?

So here was the little cub, in Eskimo language, called "Nanook," left without a mother; and a Christian Eskimo kept her for a while, but healthy babies must grow up, and baby bears are very apt to grow up into fierce big bears, so little Nanook had to be killed. That seems sad, does it not? But a young man who was staying among these Eskimos, took Nanook, and put her fur skin safely away, and when he came out of Eskimo land, he brought her to us, but not looking as she did, when tucked away in his trunk. No, she came to us, standing up as firmly on her four legs, as she did when she used to be beside her mother; and she is so strong, too, for a boy of five rides all around on her back. She is made strong by an iron frame, which furriers know so well how to build; and then she stands on a little platform, on wooden wheels, so that she makes no noise, as she goes scampering over the house with Boy on her back.

I wonder if the boys and girls who read this, know what a young man from the Old Land would be doing away up in Eskimo land? You have probably read in your histories, what busy people the Agents of the Hudson's Bay Company are; how they go into these places and buy furs from the Eskimos and give in return different articles, sometimes useful things, sometimes perhaps they are not so useful. Then, too, some railway companies send surveyors up to these places, and we hope that they have shown these isolated people the right and noble way of life; but our young friend who brought Nanook, did not work for either of these companies. Away over in Scotland he heard the call of those poor Eskimos, through a grand man now passed away; and how did he answer? He left home, friends, and a responsible position, came over to Canada, up to that far north country, and has lived among these "dirty Eskimos," as some would call them, eating their food, living sometimes with them in their huts, and never hearing for a year at a time from the outside world. Please ask me why he did this. Because their call was for something better in their lives than agents had brought to them. This young hero answered their call and went to them, in order to teach them to know and love the same Saviour, whom he knows and loves; he wants them to live a pure life like our Saviour lived, and to learn that there is another life better than this, if we follow our

Saviour's example of love and purity. Nanook is indeed a messenger from "Greenland's icy mountains," telling all who know her that her people have been reached and are loved with the true Christ-like Love. "Inasmuch as ye have done it to one of the least of these, My brethren, ye have done it unto Me."

The Latest German Horror

One of our young Chaplains writes:—

"We returned from the Chaplains' School yesterday. At a station en-route we witnessed a pathetic sight. On the platform stood a crowd of French people—soldiers, civilians, women and children. One old woman, grey-haired and bent, a picture of hopeless misery, stood, clasping a child of five or six years of age. The old woman's eyes were bandaged, the child's eyes were bandaged. The little one started with terror at every sound, cuddled up to the old woman, evidently his grandmother, for protection. In the corner of the station, huddled together in a companionship of misery, stood and sat several women, eyes bandaged—blind. They inhabited a town several miles behind the line, and pursued their ordinary occupations of tilling the waste places, making lace, selling little articles. By the aid of a long-distance gun the Boche sent over into their midst a hail of shells filled with a liquid which spilt in all directions when the missile exploded. As it lay on the ground a vapour arose and spread through the town. (It is an invisible and imperceptible gas, which may be breathed without notice.) Soon they felt drowsy, slept as dead, and awoke to find themselves blind. They stood there on the platform, gazing into the blackness of a terrible blindness, which is searing into their brains, turning life into a hell. I watched the French soldiers as they clustered around them, heard the words that were wrung from their hearts as they looked at these innocent victims of a mad lust for conquest, and knew that God had set Himself to defeat Satan, and that He would tread out the winepress of His fury in a terrible judgment."

BIG REVIVAL OF FLAX INDUSTRY

Forty Mills Will be in Operation in Canada Next Winter

Fifty years ago there were 100 flax mills in Canada, but at the time the war started three years ago the industry was almost extinct. At best eight or nine factories were in operation. The industry has been revived by the war, and during the coming winter there will be 30 or 40 mills in operation. Ontario farmers have planted 8,000 acres this year to this crop, the uses of which are perhaps more varied than any other known plant, its production offering opportunity for industrial as well as agricultural development. The Dominion Government has established at Ottawa an experimental flax mill for carrying on investigation work with flax and flax fibre, and the progress being made in the development of this most interesting industry will be shown by an exhibit in the Government Building at the Canadian National Exhibition.

The Saviour the world craves is not a Saviour who shall explain away, but one who shall take away the sin of the world.—Selected.

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Thirteenth Sunday after Trinity.

Holy Communion: 235, 397, 429, 585.
 Processional: 406, 448, 494, 653.
 Offertory: 367, 388, 567, 641.
 Children: 688, 699, 700, 729.
 General: 523, 650, 654, 725.

Fourteenth Sunday after Trinity.

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

Preferments, Appointments and Inductions.

Bacon, Rev. F. W. M., late Rector of Richibucto, N.B., to be assistant Missioner in the Diocese of Fredericton. (Diocese of Fredericton.)

Harrington, Rev. S. E., Incumbent of Sydenham, to be Rector of Tamworth. (Diocese of Ontario.)

Ferguson, Rev. G. S., B.A., to be Rural Dean of the Caron Deanery.

Greene, Rev. O. L., B.A., to be Vicar of Elbow.

Clark, Rev. A., to be Vicar of Caron.

Gibney, Rev. F. M. Ross, to be Deacon-in-charge of the Bernard Mission. (Diocese of Qu'Appelle.)

Pratt, Rev. Canon, Rector and Rural Dean of Estevan, to be Incumbent and Rural Dean of Shaunavon.

Swalwell, Rev. W., Rector of Swift Current, Sask., to be Rector of Estevan.

Hilliary, Rev. F., of the Railway Mission, stationed at Rosetown, Sask., to be head of the Railway Mission.

Montgomery, Rev. Rural Dean, Organizing Missionary, to be Rural Dean of Assiniboia.

Western, Rev. W. C., Curate of St. Paul's, Regina, to be Rector of St. Stephen's, West Current.

Caspar, Rev. H. D., Rector of Craik, Sask., to be special collector for St. Chad's College Site and Building Fund.

Ferguson, Rev. C. S., Rector of Mortlake, Sask., to be Rural Dean of Caron and superintendent of the work directed by the C. and C.C.S.

Parrott, Rev. W. B., Rector of Indian Head, Sask., to be Incumbent of Kerobert. (Diocese of Qu'Appelle.)

White, Rev. J. G., B.A., T.C.D., formerly Rector of Sombra, Port Lambton and Becher, to be Rector of St. Mary's, Pelee Island. (Diocese of Huron.)

Church News

Prayer Book Revision Committee.

The Executive Committee of the Joint Committee of both Houses of the General Synod on the Adaptation, Enrichment and Revision of the Prayer Book will be held in Toronto at the Church of the Redeemer Parish Hall on Thursday, September 13th, at 10 o'clock. The members of the Executive Committee are:—The Primate of All Canada, the Archbishop of Nova Scotia, the Archbishop of Algoma, the Bishop of Huron (Convenor), the Bishop of Fredericton, the Bishop of Montreal, the Bishop of Kingston, the Bishop of Ottawa, the Bishop of Kootenay, Dean Coombes, Dean Evans, Dean Schofield, Dean Neales, Archdeacon Cody, Archdeacon Armitage (Secretary), Archdeacon Paterson-Smyth, Canon Plumtre, Canon Scott (substitute Rev. R. W. E. Wright), the Revs. Dyson Hague, Principal Seager, Principal Waller, Professor Abbott-Smith, Messrs. Chancellor Machray, Chancellor Worrell, Chancellor Campbell, Chancellor Davidson, Judge McDonald, E. G. Henderson, Matthew Wilson, Charles Jenkins, and John Hamilton. The Rev. Canon Simpson, M.A., has been appointed by the Primate to take the place of the late Canon Powell. Those desiring hospitality in Toronto will kindly apply to Archdeacon Cody, 603 Jarvis St., Toronto.

Quiet Day and Conference.

There will be a Quiet Day for the Clergy of the Diocese of Qu'Appelle in St. John's Church, Moose Jaw, on September 5th, conducted by Archdeacon Dobie, commencing with Holy Communion at 8 a.m. On September 6th, a conference will be held in the Y.M.C.A. building when the Bishop will give an address to the clergy. A discussion on the Revision of the Book of Common Prayer will follow. A conference of the Rural Deans will be held on September 7th.

A New Rector for Pelee Island.

The Rev. J. G. White, B.A., T.C.D., has been appointed Rector of St. Mary's, Pelee Island. He will assume his new charge early in September. Mr. White has been Rector of Sombra, Port Lambton and Becher for the past five years where he has done excellent work.

Presentation to Archdeacon.

Archdeacon Millbank, the Rector of Freehold, N.J., who has been taking charge of St. Mary Magdalene's parish, Toronto, for the past month, in the absence of the Rev. Charles Darling, the Rector of the parish, preached his final sermon on Sunday evening last on the subject of "Ideals." He chose for his text the words:—"I was not disobedient unto the heavenly vision," Acts 26: 19. In the course of his sermon he stated that all famous men and women were possessed of high ideals and it was through them that they attained success. Referring to the principles of the British race and the fact that Britishers all the world over had taken up arms in defence of these principles, he declared that while Canada had sent 400,000 men he could not understand why thousands of able-bodied young men were to be seen on the streets in Toronto, thronging the theatres and places of amusement. "What ideals can these men have for King, country and empire?" he asked. "These men are not living the true life; they haven't any ideals." At the conclusion of the service Archdeacon Millbank was presented with an address of thanks for his services by the Senior Warden on behalf of the congregation. Speaking

from the chancel steps the Archdeacon expressed his appreciation of this unexpected tribute and stated that he was deeply gratified to know that his short period of incumbency had been instrumental in bringing about some good.

Service of Memorial at Granby.

Recently a service of memorial, the Ven. Archdeacon Longhurst, Rector of the Parish, officiating, was held in St. George's Church, Granby, Diocese of Montreal, and a large congregation was present to honour the memory of Lieut. F. R. Robinson, who fell in action on this date a year ago, with the 73rd Battalion. A bronze tablet was unveiled by Lieut.-Col. Davidson, in memory of Lieut. Frederick Robinson, for many years a member of this congregation. Archdeacon Longhurst's son was also a member of the 73rd. He fell while searching for a missing officer. The 73rd Battalion was representative, in part, of the Eastern Townships, and the quota from Granby and vicinity contained some of the best it had.

The Sunday School by Post in Saskatchewan, Annual Report.

All friends of the Sunday School by Post will hear with regret that Miss Boulton, who was its splendid Superintendent for nearly nine years, has been obliged to return to England owing to ill-health. There were exactly 600 names on the Register at the end of the year, and 12 on the Font Roll. This shows an increase of 159 in the year, while quite a large number of names have been removed owing to the starting of Sunday Schools near the homes of scholars, removal of the families to town or lack of response. At the Advent Examination there were 7 passes and 5 failures, while some of the most promising students wrote the papers, but their answers were lost in the post, consequently they got no credit. The failures are easily accounted for as the questions were much more difficult than last year. Already several members have sent in their names for the next examination and have begun to answer questions regularly so we hope for good results. The eagerness shown and the warm appreciation expressed by both parents and children are most encouraging. One little girl even walks 5 miles every week to fetch her lesson. The offerings for Sunday School expenses this year have amounted to \$105.44; of this one-fifth was sent as usual to the M.S.C.C. which together with some special gifts from the children for the Kangra Mission amounted to \$27.31. This is a sign that interest in missionary work is being aroused in many cases and this is largely due to the fact that some 300 children in England and the Colonies send "The Round World" to the scattered children of the Prairie. This little magazine is warmly welcomed and now an offer has come from another lady in England, to undertake the sending of another magazine in a similar way. Very hearty thanks are extended to the Ladies' Association of the C.C.C.S. and other kind friends, some of whom are unknown, for their gifts during the year. The Ladies' Association sent a donation of \$46.70, which was a substantial help, but even with that our balance is a very small one—75c. Quite a number of the members are the children of foreigners, and this fact calls for thankfulness, as all must feel that the lack of Protestantism among the immigrants is a grave menace to Canada. One mother writes that she and her little boy are the only English-speaking people in a district of foreigners, so that he has no opportunity for religious instruction beyond what he gets through Sunday School lessons, and even less of secular teaching, as the nearest school is four miles away, and there would be no other child understanding English there: so she keeps him at home.

Progress of the War

Monday.—August 20th—Anglo-French minor operations indicate a greater drive in the future than any yet attempted. The Russians hold on the Vilna and south-western Moldavia fronts.

Tuesday.—August 21st—French take enemy defences on eleven-mile front at Verdun. Italian drive on Isonzo front captures 7,500 Austrians. British tanks take German positions on Ypres-Poelcapelle road on one-mile front.

Wednesday.—August 22nd—Italian, French and British engagements continue at Isonzo, Verdun and Lens. Russians defeated Turks in minor engagements on Caucasian front.

Thursday.—August 23rd—Fifteen British merchant vessels of more than 1,600 tons were sunk last week. Over 13,000 prisoners were taken by Italians in recent drive.

Friday.—August 24th—Maude's forces take Sheraban, on the Persian frontier.

Saturday.—August 25th—Over 165,000 prisoners taken since April 9th by the Entente forces.

Tamworth's New Rector.

The Bishop of Ontario has offered the parish of Tamworth to the Rev. S. E. Harrington, the present incumbent of Sydenham, and he has accepted the offer. The Rev. S. E. Harrington in going to Tamworth will succeed the Rev. J. W. Jones, who has been appointed Clerical Secretary and Registrar of the diocese. The Rector-designate, the Rev. S. E. Harrington, is a young man with an excellent record, both at college and in ministerial work. He graduated from Trinity College, Toronto, in 1911. He was placed in charge of the Mission of Pittsburg, where he did excellent work. He was transferred to Sydenham in April, 1915, and was not long before the effects of his administration strengthened Church life in that district. Mr. Harrington will take up his new work at Tamworth on September 1st. He leaves Sydenham with the sincere regrets of his many friends.

Stoney Lake Mission.

The Stoney Lake Mission held two very successful garden parties recently at Haultain and Young's Point. In both cases the grounds were prettily decorated. At Haultain a picnic dinner was served under the trees. At Young's Point a delightful tea was served from 5 until 8. The proceeds at Haultain, after bills were paid, amounted to \$122.40. At Young's Point the sum of \$139 was cleared. At Young's Point a moonlight impromptu concert added to the enjoyment of those present. J. J. Robbins is the Incumbent of the Mission.

The Churches in Regina.

The Rev. E. C. Earp is returning to the diocese early in September, and he will once more take up his work as Rector of Grace Church, Regina. He has been acting as a Chaplain at the front for the last two years. The Rev. Canon Hill has resigned the parish of St. Paul's, Regina. Canon Hill has laboured long and faithfully in the best interests of the Church in both parish and diocese, and the Bishop has accepted his resignation with great regret. Canon Hill intends to retire altogether from any further active work, and he will take a well-earned rest.

German

Chaplain

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INDUSTRY

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Notes From Nova Scotia.

The parish of Sydney Mines has decided to complete the interior of the church, adding the groined roof as designed by the architect, the late W. Critchlow Harris. This progressive parish is also about to install a pipe organ. A handsome oak Communion rail has been given to St. John's Church, Big Baddeck, by Miss Elizabeth Foyle, and a handsome oak lectern by Mrs. Alex. Anderson. The parish of Sydney Mines has lost one of its oldest and best known parishioners in the person of Richard Partridge. At the funeral the Rector, the Rev. D. Jenkins, made appropriate references to the long and valuable services rendered to the Church by Mr. Partridge. The annual meeting of the Diocesan Woman's Auxiliary will be held this year in October, and it will be addressed by the visiting Bishops from the West. A most interesting service was held in St. Luke's, Glace Bay, lately, when a number of memorial gifts were dedicated by Archdeacon Draper. This little wayside church has been repainted and refurnished throughout.

Fredericton Diocesan Notes.

The Bishop has appointed the Rev. F. W. M. Bacon, recently Rector of the parish of Richibucto, to assist Canon Smithers in ministering in the vacant Missions of the diocese.

Archdeacon Forsyth has recovered from his recent serious illness and is at present taking a vacation.

Sunday School Convention.

The fourth annual meeting of the Deanery of St. Andrew's S.S. Convention was held at St. George's, N.B., on a recent date. At the first business meeting, after an address of welcome by the Rector, Rev. J. Spencer, reports were made by the heads of departments and the various representatives of the parish schools. The reports showed the schools to be in a very good condition. The following were elected to the various offices: Rev. W. Tomalin, president; Rev. J. Mason, vice-president; Rev. G. E. Tobin, secretary-treasurer; Miss E. A. Wilson, superintendent of departments; Ven. Archdeacon Newnham and Rev. J. Spencer, members of the Diocesan Committee.

Ordination at Mortlach.

The Bishop of Qu'Appelle held an Ordination in Emmanuel Church, Mortlach, Sask., on Sunday, August 19th, when Mr. F. M. Ross Gibney, graduate of Wycliffe College, Toronto, was admitted to the order of Deacons. Morning Prayer was said by Rev. R. P. Graham. Rev. Rural Dean Ferguson, B.A., acting as Archdeacon's Deputy, presented the candidate to the Bishop. Rev. R. P. Graham, of Morse, acted as Bishop's Chaplain, and Rev. A. Clark, of Caron, read the Litanies. The Bishop taking for his text St. Luke 5:4, preached a very helpful and impressive sermon. As it was the first Ordination ever held in the Deanery, there was a very large congregation, including members from other Missions in the Deanery. The service was inspiring throughout. Mr. Gibney has been appointed to the Mission of Bernard, across the south branch of the Saskatchewan River, and is meeting with a large measure of success in his new field.

A Special Orange Service.

A special Orange service, under the auspices of the Royal Black Preceptory, was held in Midland on Sunday, August 12th, when the sermon was preached by the Rev. Wm. F.

Wrixon, of Wyebridge, Ont. The large gathering of men were called upon to realize their responsibilities as part of the nation whose forces were gone forth to battle. The text was: "When the host goeth forth against thine enemies, then keep thee from every wicked thing," Deut. 23:9.

St. Paul's, Halifax.

The preacher at the morning service on August 22nd was the Rev. A. S. Payzant, M.A., of Cleveland, Ohio. Mr. Payzant's subject was "Fishers of Men," and an able and impressive sermon was listened to with rapt attention. It was intensely practical throughout, and the wealth of illustration used had a telling effect. Mr. Payzant is a graduate of Dalhousie University in this city. Rev. Gordon Brown was the special speaker at St. Paul's Mission Hall.

Presentation at Cornwall.

A special meeting of Trinity Branch of the Girls' Auxiliary was held recently for the purpose of electing a treasurer to fill the vacancy made by Mrs. Shaver leaving Cornwall to make her home in Ottawa. Mrs. Shaver was presented with a Prayer and Hymn Book from the members, accompanied by an address, which referred to the regret felt at the approaching removal of Mrs. Shaver from Cornwall and her relinquishment in consequence of the office of treasurer, which she had so efficiently filled for so many years.

Dedications at Fort Erie.

St. Paul's Church has recently been enriched by some beautiful gifts. The widow and children of the late Alfred B. Hurrell placed a memorial pulpit in the church, Mr. and Mrs. Herbert N. Smith installed a new lighting system and a motor for the organ, and Mrs. Hare a pair of candelabra in memory of her husband, Pte. Edward Hare. The chandeliers and lamps which were taken out of St. Paul's Church when electric lights were installed ten years ago are offered to any church that can use them. Application should be made to the Rector, the Rev. Canon D. Russell Smith, of Fort Erie. An oak pulpit, in memory of the Rev. Elliott Grasett, M.A., second Rector of Fort Erie, and his wife, has been placed in St. John's Church.

Council for Social Service.

The fourth in the series of special Bulletins published by the Editorial Board of the Council for Social Service has just been issued, and proves to be one of considerable interest, dealing with the working of the prohibition laws in the various provinces which have enacted them. It is pointed out that the work of the Council consists very largely in the investigation of social subjects, and the presenting of the results of its researches to the Church. In accordance with this there was sent out during June a questionnaire, asking the opinion of the clergy on the results attained by prohibition in their own districts. This investigation was aimed at arriving at the opinion of English Church clergymen, not a minute enquiry into every aspect of the question. For this reason only a small amount of corroborative evidence is included in the report in the shape of official statistics from the police and licensing authorities as to the diminution of arrests for drunkenness, etc. It is pointed out, and the assertion is undoubtedly an exceedingly true one, that the evidence of parish clergy is probably the most

satisfactory that can be adduced on such a subject. In intimate touch with the daily life of their people, visiting constantly in their homes, they assuredly are in a position to give an opinion as to whether the acts are of benefit to the nation. In fact, it may be said that the judgment of a faithful, hard-working parish clergyman is the best and most accurate that can possibly be obtained on a subject of this kind. The response accorded to the invitation to help in the investigation was very gratifying, no fewer than 326 papers having been received up to August 15th. The opinions expressed in them have been very carefully classified, and the results are published in the Bulletin in a series of tables. These form a collection of opinions which are of absorbing interest, and are well worthy of the closest study and attention. The judgment formed on the whole subject is that prohibition is working well in practically all the provinces that have adopted it, and notably so in Manitoba and Ontario. The necessity for Dominion-wide prohibition, or, failing that, of the stopping of the importation of liquor into "dry" provinces, is brought out very clearly, and should command the earnest attention of all who read it. Such a valuable document should have the widest possible circulation, and it is announced that additional copies for distribution may be obtained from the editor of the Bulletin, Synod Hall, Kingston, Ont.

Canadian Contributors to the New Hymnal.

A new hymnal has recently been published by Novello & Company, London, which is of special interest to Canadians. Of the hymns, 564, and of the tunes, 498, are the same as in the Book of Common Praise. The editor makes special reference to Book of Common Praise as follows: "I am under great obligation to the Canadian General Synod for their kind permission to print copyright hymns and tunes from their admirable compilation. Also to Mr. James Edmund Jones, the convener and secretary of the Compilation Committee, for permission to print four of his tunes, and for his kindness in giving much information respecting owners of copyrights, etc. His annotated edition has been of invaluable service to me for supplying necessary and accurate information respecting the dates and origin of the hymns and tunes. Mrs. Plumtre's hymn, "Keep Thyself Pure" (B.C.P., 367), which is finding its way into most modern hymnals, is included, and also Rev. R. M. Millman's "Temple of God's Holy Spirit" (B.C.P., 368), and Mrs. Evans' "The Love of Christ Constrains" (B.C.P., 318). The Children's Supplement contains no less than 95 hymns, of which 53 are in B.C.P. Besides "Walden" ("The Lord's My Shepherd," B.C.P., 634), "Recessional" (B.C.P., 358), by James Edmund Jones, are his tune for Chadwick's great hymn for unity, "Eternal Ruler of the Ceaseless Round," which will appear in the new Canadian Presbyterian Hymnal, and his tune, printed a short time ago in the "Canadian Churchman," set to "How Firm a Foundation," and which will appear in the new Canadian Methodist Hymnal to "O Eyes that are Weary." The late Dean E. P. Crawford is represented by "Brockville" (B.C.P., 575, "O Thou from Whom all Goodness Flow"), and "Jehovah Nissi," his great tune for Miss Wordsworth's war hymn, "O Lord, Our Banner" (B.C.P., 339), the latter being the tune lately adopted by the Freemasons of Canada as one of the tunes in their Musical Ritual. The compilers have evidently adopted, both in words and music, the principle of the Committee of the Book of Common Praise,

"Unity by inclusion and not by exclusion." It will be surprising if this new hymnal does not secure a large sale and wide adoption. The indexes are many and full as in the Book of Common Praise.

Kapuskasing Internment Camp and Experimental Farm.

"Rivers at night that cluck and jeer, Plains, which the moonshine turns to sea, Mountains that never let you near, And stars to all Eternity."

These lines from Kipling's reverie of a returned soldier kept running through my mind while I visited "The Soldiers' and Sailors' Settlement" at Kapuskasing, Northern Ontario. The Kapuskasing, or "Shallow" River, is about three hundred yards wide where the Transcontinental Railroad crosses it. At that point it divides into two streams, flowing under two bridges. One stream rushes strongly over huge granite slabs, falling several feet in roaring and foaming beauty into a peaceful lagoon. On the west side of the Kapuskasing there is war, on the east side there is peace. On the west is the internment camp, where five hundred German prisoners are concentrated. A garrison of 250 officers and men is barely enough to entertain and guard these unwilling guests. The discipline of the garrison is strictly maintained, and there are rifles and bayonets, bugles and guardroom, sentries and escorts, although we are 600 miles from anywhere. There is, however, peace also on this west side. Some forty of the garrison are married men, and there are cosy little homes for each of them across the railroad from the camp. Each home has its little garden, and several have poultry yards, too. There is a school, too, for the children, who number about fifty. The teacher is a corporal of the garrison, who was a teacher before the war, and is very well qualified for the position. Here also there is an experimental farm. Nine hundred acres of rich clay land have been cleared and made ready for the coming season. Wheat, barley and oats, potatoes, peas and corn have been grown. In this connection the prisoners' gardens deserve comment. They are models of order and care, and are yielding abundantly, as yet untouched by frost. My visit of August 23rd and 24th was, however, particularly to the east side of the river—the side of peace and reconstruction. It was barely a month before that the first party of fifty returned soldiers landed here. In that time, in spite of the handicaps of wounds and shocks and shattered nerves, they have, with the assistance of forty mechanics and labourers, cleared a street, about 800 yards by 100 yards, of stumps and brush and undergrowth; they have completed eight model frame houses and half-built eight others, besides putting up twenty-five tents and shacks for equipment and stores and interim accommodation; and they have made good progress with a dormitory, 100 feet by 45 feet, which will bunk thirty men when finished and be a convenient assembly hall. Each week sees an influx of the soldiers' dependents. Eight women and eighteen children had come in to date. The morale of this small community was excellent. Under the superintendence of Major Kennedy, a returned soldier himself, the spirit of brotherhood and co-operation seems to have taken deep and enduring root. The purpose of my visit was to size up the situation from the Church viewpoint, to see if the religious ministrations were at all adequate, and if the services of an Anglican Priest were needed or desired. What did I find? Well, it was a week-day, and a busy week-day, but at 11 a.m. 60 of the 120 in the settlement laid down their various

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tools and "came apart" for a bright, open-air camp service—the first since they came in. In the afternoon I crossed the river to survey things on the west side. The colonel commandant kindly gave me permission to hold a Communion service in the camp recreation room that evening. He also detailed a corporal (the school teacher before mentioned) to assist me in arranging and advertising it. The corporal is a good Churchman and a splendid organist. His help was valuable. I was made clearly to understand that the camp had its own Chaplain, and that my ministrations were specially privileged. I found that the Chaplain was a lieutenant Presbyterian theological student, not ordained, and that for several weeks his military duties had hindered him from arranging church parades. The previous Sunday the camp had had a concert, terminating in a dance. My service did not attract many. The garrison were too busy for it, but there were ten communicants this (Thursday) evening, including the Camp Chaplain and some women. The latter appeared specially grateful. "My first Communion in five years," said one. "We have less religion than black people up here." Next morning I baptized five infants and visited a few of the homes. The welcome was always cordial, and "If only you could come on a Sunday!" But I have a church and Sunday School, and they are a hundred miles away. "How can they hear without a preacher; how can they preach except they be sent?" This northern diocese is beset by opportunities like this, which it has neither the men nor the money to undertake.

A Priest of Moosonee Diocese.

**Glimpses of Hospital
Life**

DURING the summer of 1916 it was our privilege to work among the wounded soldiers at the Duchess of Connaught Canadian Red Cross Hospital in Taplow, Bucks, England. This splendid institution, a worthy memorial of its royal patroness, is situated on one of the loveliest estates in England, called "Cliveden," by the kind permission of Major Waldorf Astor. Vain would it be for me to attempt to describe its beauty! Miles of delightful walks and drives, the trees often meeting overhead; gorgeous rhododendrons of various colours; sumptuous straggling shrubbery, fragrant with many perfumes; quaint old Roman seats and statues here and there which reminded one of nightly revels of gnomes and fairies; a handsome marble fountain; vistas of the Thames flowing lazily past—all combined made an ideal location for a hospital for men who should receive the best of every-thing.

The numerous hospital buildings are specially erected huts, containing large airy wards, fully equipped with verandahs, kitchens and a few small rooms for severe cases. They were also supplied with phonographs which were played incessantly. Visitors kept the wards fragrant with lovely flowers. The recreation hut is a splendid building containing several billiard tables, seldom unused, a fairly comprehensive library, a raised platform that serves as stage or pulpit, a piano, grate and easy chairs. Addresses, plays and concerts were given here daily, often twice a day. All the famous speakers, actors, actresses, dancers and singers came gladly, eager to do their best to give the wounded men pleasure.

In the wards everything was usually almost cheerful. How amazingly happy those men contrived to be! It

was delightful to supply some with books; others, with magazines or papers. For those who could use their hands, we had many coloured silks and wools with which they embroidered belts in various designs. Their own badges, or the flags of the Allies, were the favourites. Some men knitted—one, especially, made himself a really handsome sweater-coat. Others embroidered centre-pieces which would rival the work of the most fastidious girl. Weaving baskets was also a favourite occupation for passing many otherwise tedious hours. The Mistress of Cliveden was a veritable Lady Bountiful. Coming in laden with fruit and flowers, full of fun and joviality, she created such an atmosphere of effervescent good-humour, that pain-racked men forgot their troubles and joined in the hearty laugh. Most of the men loved to talk. Relating their experiences, often without omitting the harassing details, telling tales of their homes and babies, passed many more hours. Some exhibited with the greatest pride, pieces of shrapnel taken from their own bodies, that they were keeping as souvenirs!

For the men who could go out there were many pleasures; walks, games, afternoon teas at various homes; launch rides on the historic Thames—punting with poles and the numerous locks amused the Canadians; motor rides through beautiful Buckinghamshire (when the supply of petrol was curtailed many noble Englishwomen kept their allowance to take our men out) and first-class concerts were available every day.

Windsor Castle was a great attraction. The brake, a large wagon with parallel seats accommodating about 25 men, would leave the gates about 2 o'clock nearly every day and drive through ideal country to Eton. Here the small boys in their top hats caused great amusement always. From Eton we would proceed across the bridge, watching the swans swimming gracefully up and down, to Windsor. This old town teems with interest. Many parts of the Castle were always open, at least to the wounded men, who enjoy strolling around the historic tower, the moat, the horse-shoe cloisters, the Albert memorial chapel and finally St. George's Chapel, where the Duchess of Connaught was buried recently. Afterwards they would have tea in a café on High St., overlooking the Castle and Queen Victoria's monument. A very substantial afternoon tea it was, too, unlimited bread and butter, tea, buns, cakes and ice-cream (as good as it was possible to make it in England).

The English ladies vied with one another in providing entertaining parties for our men. A garden-party at Bourne End was typical of many most enjoyable outings. About 3 o'clock we drove up to a lovely old home, exchanged greetings with our hostess, then wandered among myriads of roses and other flowers until we came to the orchard which boasted a lovely velvety lawn. Here we sat in a semi-circle watching about 20 children, quaintly clad, dancing several of the old English peasant dances. Between the dances, a musical programme was rendered, several of the numbers given by our men. Imagine the scene afterward when all sat down at little tables for tea! The fruit overhead almost ripe, looked luscious and tempting, but the trees were high! The tables laden with appetizing goodies, between two and three hundred men in their blue hospital suits, about 50 ladies in pretty summer frocks, the costumed children, the numerous girls who acted as waitresses all wearing the flowing caps worn by the nurses in military hospitals, a few big dogs wandering here and there, made a picture that will never fade.

One interesting event on the Cliveden grounds was a birthday party given in honour of Billy Astor. Great preparations were made for a gala

day! Every man who could possibly be moved was conveyed outside. A merry-go-round was set up which, with its jingly music, provided unlimited pleasure. A series of competitions was keenly contested, the spectators enjoying themselves as much as the men participating. Fancy watching men trimming hats, threading needles, rolling peanuts, as well as running all kinds of races! Every one entered into the spirit of the day and added his quota to the general fun. Afterwards, a wonderful collection was temptingly displayed in a large marquee. Suddenly down came the rain in torrents! Instantaneous scateration! We scurried to the tent, thoroughly enjoyed the refreshments, and when the storm abated somewhat, walked home, soaking wet but very happy. Inclement weather never bothered the men, so the party was a huge success.

The services on Sunday were held in the recreation hut. At the 11 o'clock service, a shortened form of Morning Prayer was used. The hymns chosen were always familiar, therefore the men sang lustily. The Sunday after Lord Kitchener was drowned, the Padre arranged a memorial service in the afternoon. The hall was crowded. A large photograph, draped in black, of the famous war lord was placed in front of the platform. An orchestra played suitable music as well as the accompaniments to the hymns. Lord Desborough, of Taplow Court, gave the address which consisted of personal reminiscences of an intimate friendship lasting over 30 years. He tried to show us that Kitchener was not the stern, unbending sphinx of popular imagination. Among other things he said: "I think it would be very difficult to find a man with so much will and so much ability to carry it into execution, and in addition, so modest, so interested, so clever and amusing. No one to his friends was a more stimulative companion. When alone with you, he was very talkative, his curious humour, his quaint summing up of individuals and situations was an unfailing source of interest and surprise. He was absolutely unaffected, possessed an ingrained distaste of popular demonstration, speechifying and banquets." In a private letter written shortly before the dreadful accident, Kitchener wrote: "We all wish sometimes the trumpet would sound for us, but we have to stick it out and do our very best until the release comes. I only wish I could do more, or rather that what I do was better work." At the conclusion the Last Post was sounded.

A short distance from the main buildings, with a cross above the door to distinguish it, stood a little chapel where the remains of those who passed on to higher service awaited burial. For the Canadians, the surpassingly beautiful Italian garden, was consecrated God's acre. Nothing lovelier could be imagined for a last resting-place. It was perfect peace. The men were buried with full military honours.—Isabel E. Callan.

FAMILY PRAYERS.

By the Archbishop of Canterbury.

(Continued from page 553.)

not an elaborate note at all, but a few words scribbled on a piece of paper which can be torn up afterwards—as to the points I do not want to let slip while my friend is there. Were it not for some such method, I should find it increasingly difficult as years go on and memory is no longer fresh to bear in mind the points I wanted to elicit. Now, would not some usage of that kind help us in our daily prayers, either in person or in family? The notes need not be

elaborate—I want to draw that distinction—but the merest scrap that can be torn up and thrown away afterwards. We might jot down the things which have occurred during the day—things which we want not to forget when we meet for prayer or are alone in prayer in the evening or the next morning—the people we met, in public or private, the mistakes, the blessings, the letters—merely a single word scribbled on a bit of paper—but making all the difference in the purpose and directness of the prayers we offer. It is a prosaic method, but on talking about it I am surprised how few friends make use of it. Some, perhaps, with exceptional memories, can do without it, but I cannot do without it myself. All that it means is a little more carefulness, a little more thoughtfulness in the way in which we set to work. We are told to love the Lord our God, not only with heart and soul and strength, but expressly also with the mind, and I wonder how often we forget that the exercise of the mind's powers is as much called for as the exercise of the other powers when we say our prayers or plan our prayers or help others to say theirs with us.

Daily prayer also must be connected up with the Sunday prayers. Next to the English Bible there is no single blessing I prize so greatly of that sort as our English Sunday. We want beyond all words to make the thing sure that week by week as we look forward to the Sunday we are remembering in our prayers what that Sunday worship is going to be, the blessing God has given us in it, so inestimable that we want to link it on to every day of our week, and not with the twenty-four hours only to which it belongs; and when the Sunday is over we want also to gather up its lessons in our week day praying. Let us remember, finally, that the goodness and counsel of God and the sustenance He will give can be counted on, not as something to hope for, but as something absolutely assured. "Show Thou me the way I should walk in, for I lift up my soul unto Thee." If that be the tone and purpose and endeavour stimulated for us by such a meeting as this, then I am sure we shall not hold these meetings in vain, but they will be fruitful for us and those who come after by planting the root of what is to be a living and growing and expanding tree in the land we love.

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God is great enough to move the whole of His infinite love down to the delicate point of sympathy that touches the heartache of an orphan child.—Selected.

ARCHBISHOP CRANMER.

A Study for Churchmen.

(Continued from page 553.)

That is, his first project was purification; to purify the old offices, and, by means of translation and purgation, rid them of some of their most objectionable mediæval features. This seems to have been followed by the idea of an abbreviated and adapted Breviary, and the reduction of the eight or nine offices, used mainly, if not wholly, by ecclesiastics, to two services for the use of the people. It was, in a word, the rudimentary idea of popularization. For, when Cranmer started out on the path of liturgical reform, it may be safely asserted that his primary object was merely purgation and reform, and that even when he reached the second stage of adaptation and translation, he did not contemplate a Church of England Prayer Book for the use of England's people in English. His idea was simply an adapted or Anglicanized form of the Roman or Breviary service. But gradually, in ways that men would call accidental, but which we must think Providential, there rose before the mind of Cranmer what surely must have been the dream of his life, the vision of a people's Prayer Book. Henceforth, his idea was to have one Prayer Book for the people of England; a single volume, not eight separate books; a single volume, not in Latin, but all in English; one book, all on scriptural lines, in an easily-handled volume, and all for the people.

The result of these visions, and dreams, and ambitions, and efforts, was that masterpiece of Cranmer's life, the Book of Common Prayer. In its first stage of publication, in 1549, even though it contained many elements of superstition, it was, with its democratic idea and popularized worship, distinctly a new thing in the then Catholic world. Yet, even at the date of its compilation, Cranmer had undoubtedly arrived, in a measure, at the views contained in the second. The first Prayer Book marks a mere transitional stage in the Reformation of the Church of England, for a very short time afterwards, in 1552, the second Prayer Book was introduced, containing the more matured and final views of Cranmer and Ridley upon the Sacrament of Baptism and the Supper of the Lord, and purposely omitting the words mass, altar, auricular confession, sundry genuflections and crossings, and prayers for the dead.

But the most important thing to be remembered in regard to Cranmer's views and their relation to the Prayer Book is this: the final stage of Cranmer's views represent, in the main, the doctrines and ritual finally impressed upon the liturgy of the Church of England. In other words, the views, doctrines and opinions which Cranmer held in 1552, were in 1552 formally set forth in the second Prayer Book, and in the Articles, as the teaching of England's Church; and in that form to this day the true views and the real principles of the Church of England are stereotyped in the teaching of the Book of Common Prayer, and of the Thirty-nine Articles. An Oxford scholar has recently said: "The whole outcome was, and is to this day, the expression of Cranmer's mind. The ultimate construction of the Church of England was shaped in accordance with Cranmer's ideas." That is true. And though this writer probably did not refer to the liturgical or doctrinal phase of it, it is mainly true with regard to doctrine. His mind, his ideas, became the master-force, the moulding-force, of the form of the

worship and formulated teaching of the national Church. For what Cranmer did in 1552 was done permanently. With a few slight changes—changes largely of addition, enlargement, and enrichment—the whole of their revising work has been introduced permanently in the Prayer Book of the Church of England. Or, as it may be stated in other words: the position which Cranmer and his associate compilers deliberately assumed in 1552, with regard to the salient teachings of the Church, has never been abandoned by the Church of England.

As far as the liturgical work of Cranmer goes, it must be a source of gratification to all Englishmen that one so steeped in Scriptural knowledge, and so gifted with the power of producing a stately and sonorous English, should have been selected as God's instrument for the compilation of a book which was to exercise so widely-spread an influence as the Book of Common Prayer. If men speak of the beauties of the Prayer Book, and of its language as a well of English undefiled; if men speak of its power to mould a nation's spiritual character; of its power to steady and uplift the devotions of a world-wide Church; of its power to hold and attract and inspire Christians of every realm, it is largely owing to the patient toil and the Scriptural devotion of Thomas Cranmer, Archbishop of Canterbury.

(To be Continued.)



FROM WEEK TO WEEK.

(Continued from page 555.)

threatened the existence of the community.

Is this over-drawn? Is not the reality infinitely more trivial, frivolous, selfish, insane than the imaginary? Must not these excuses be held aloft, smiled at, riddled in every fibre until the people who use them shall in shame and confusion withdraw them? There are only two valid reasons for any loyal citizen of Canada refusing his support to participation in this war. First, that Canada is in no danger, Europe, Asia, Africa, America and the Islands of the Sea may imagine that they are in danger, but Canada is the one spot on all the earth where the Teuton dare not plant his hostile foot. And second, Canada is under no moral or military obligation to aid in preserving faith and freedom in a stricken world. If we assert and believe these two things then all other justification for our inaction is only waste of uninformed and unworthy breath.

"Spectator,"

Correspondence

"BLOOD BROTHERS."

Sir,—The delightful and moving story by the Rev. J. Callan in the issue of August 9th has doubtless been perused with great pleasure by all the readers of the "Canadian Churchman," and as a manifestation of the fine character manifested by our men at the Front it stirs the hearts of all, and particularly of those of us whom age, or infirmity, or other duty prevents from coming into direct touch with the nobleness which is being so widely shown. But a little thought reveals a specious danger lurking in this beautiful tale, this true story, as I take it to be.

Ever since, in the earlier days of the war, Cardinal Mercier, in his famous Pastoral, spoke of the death of brave men in battle as having a sacrificial character, it has been constantly reiterated that a soldier's glorious death can atone for the sin of his past life. One soldier, writing to me from the trenches, complained of this constant theme, and added the illuminating comment, "The men don't believe it."

Now, it is easy to sit in one's study and criticize, yet the possibility of the reply that no one has a right to judge in these matters, who has not faced the perils of a modern battlefield, must not prevent one from protesting against the perverting or the ignoring of the fundamental truth that return to God can only be by the forgiveness of sin, and that sin can only be forgiven through the atoning death of Jesus Christ. The valiant and glorious death of one who, facing imminent risks on behalf of his comrades, dies helping, or maybe saving, them, cannot be compared with that of Christ in dying for us. The underlying motives of such valour and glory are not always the same. In some cases it is kindred to the instinct of animals, who will die defending their young, the instinct of "brotherhood" developed in the gregarious life of the soldier becoming remarkably strong. Again, it is by no means confined to our Christian soldiers, but heart-moving stories are told of Hindu and Mohammedan soldiers, also; while yet again the influence of the Story of Christ and the ideals of Christian service in many cases count for the nobility of self-sacrifice as a following in His steps. Would that one could think it were always so. But even in its highest form it is far removed from being like the voluntary humiliation and conscious acceptance of death by Christ as an Atonement for sin. The story illustrates the deplorable lack of the consciousness of sin. The only

allusion to it is a confession by the hero, which is promptly met by the Chaplain's, "Sometimes religious people do things they shouldn't," which practically means, "You are no worse than the generality. Do not trouble about your sins." Again, the acknowledgment of the neglect of public worship calls only for a sympathetic, "I understand." The whole gist of the story is that all such deviations from accepted standards are covered by the fact that in being ready to die helping his comrades he is doing as Christ did. The Scripture tells us that salvation is not of works, but only through faith in Christ.

What foundation is there for the statement that early Christians were known as "Saviours?" a statement which is at the basis of the thought of the story, viz., that the blood-shedding of men puts them on a level with Christ. He is a Saviour. They are saviours, too! He is "Chief" certainly, but their doing and His doing are one. They are admitted into a "blood brotherhood." How utterly contradictory is this of the Sacred Feast to which we come as sinners, needy and weary, to be refreshed and renewed by Him, not to sit at His side as fellow-benefactors.

But the Chaplain evidently regards "Tom" as being one of those men "who do not need conversion. They simply go on as they are, but improving!"

Again, sentiment overrides Scripture. Our Lord Himself says, "Ye must be born again," and "Except a man be born again he cannot see the Kingdom of God." It is not a question of the mode of conversion, of instantaneous or conscious; it is a mere question of fact. The story has been distributed through the army, and to tell men that there is no need of conversion, to lead them to believe that gallant service atones for all, when not a few of those thus addressed are living immoral lives, is to put oneself with the false prophets, who cry, "Peace! peace! when there is no peace."

It is not easy to write thus concerning the brave and the self-sacrificing, but the very beauties of their character demand that they shall have the highest Truth, and that in the affairs of the Infinite and Eternal, not human sentiment, but the Revealed Word of God, shall be the only guide of those who bear the solemn responsibility of being "ambassadors of God" to those who may so soon be called to His awful presence.

J. N. Carpenter.
Emmanuel College, Saskatoon.

Sir,—I read with much regret the story called "Blood Brothers" in your issue of August 9th. I consider that it contains utterly misleading teaching, and reveals a decline in the preaching of the simple story of salvation by the precious blood of Christ to men who need it, and know they need it. I have been working among soldiers for thirty years, British and Canadian, in Halifax, London, Valcartier and Toronto. I know what I say. It is not fair to the men who are facing death to obscure the absolute need of conversion, being born again by the work of the Holy Spirit.

Presbyter.

Sir,—Could you tell me if the S.P.C.K. has an agency on this side? I am anxious to secure several copies of "Blood Brothers" for distribution. The article is beautiful and I thank you for printing it.

H. H. D.

St. James' Rectory, Greenfield, Mass. [The American agency for S.P.C.K. is E. C. Gorham, 7 West 45th St., New York. The address in England is 68, Haymarket, London, S.W.—Editor "Canadian Churchman."]

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LORD MACAULAY AND CRANMER.

Sir,—As a specimen of Lord Macaulay's criticism of Cranmer, permit me to cite the following. In his history, Volume I., Chapter I., he says: "Cranmer had declared in emphatic terms that God had immediately committed to Christian princes the whole cure of all their subjects, as well concerning the administration of God's Word for the cure of evils as concerning the administration of things political," and for this statement he cites the appendix to Burnet's "History of the Reformation."

Burnet's account of this matter is this. Speaking under date of the year 1540, he says: "Cranmer had at this time some particular opinions concerning ecclesiastical offices, that they were delivered (derived?) from the King, as other civil offices were, and that ordination was not indispensably necessary, and was only a ceremony that might be used or laid aside; but that the authority was conveyed to Churchmen only by the King's commission. Yet he delivered his opinion in this matter with great modesty, and he not only subscribed the book in which the contrary doctrine was established, but afterwards published it in a book which he writ in King Edward's days, from which it appears that he changed his mind in this particular."

To quote a man as being of a certain opinion when he has notoriously changed it is surely a very unfair proceeding, and a piece of literary dishonesty. But that any person should change his mind was to a "cocksure" individual like Macaulay an unpardonable offence. And yet, if there was ever a man who needed to change his mind on certain subjects on which he essayed to write without sufficient rudimentary knowledge it surely was Macaulay himself.

Whenever he wished to ridicule a person from whom he differed his favourite method was to inform his readers that an ordinary school boy would know better. This "ordinary school boy" was really a most extraordinary, mythical individual gifted with the most recondite knowledge on all sorts of subjects. It is a pity that he could not have given the celebrated writer the most elementary information on ecclesiastical history so as to have saved him from making the absurd and ridiculous statements concerning the Church of England, to be found in the opening chapters of his history of England. He has no conception whatever of the Church as a spiritual body. His only idea of it appears to be that of a department of the State. He talks of it being founded by Henry VIII., forgetting that, after Henry VIII., came Mary, in whose reign the Church of England was reconciled to Rome. Macaulay, like most ignorant Protestants, appeared to think that the Church of England of Magna Charta ceased to exist simply because it refused to permit the Bishop of Rome any longer to exercise dominion over it, a dominion which the ancient statutes of the realm show the people of England had long before the Reformation claimed to be an unlawful "encroachment" on its rights.

He speaks as if the Church of England had framed a new creed at the Reformation era, whereas she resolutely stuck by the old creeds, and it was the Papal part of the Church which framed a new creed, viz., the Creed of Pius V., and has since that date twice assumed to add new articles.

It is interesting to read what took place when Elizabeth came to the throne; how she communicated the fact to the Pope of that day, who happened to be one of the arrogant sort, and who, instead of receiving the information in a becoming manner, insolently informed the Queen's ambas-

sador that his mistress had no right to assume sovereignty until he, forsooth! should authorize her to do so. Any hope for peace or reconciliation with such a man was, of course, out of the question.

Geo. S. Holmsted.

AN APPROPRIATE HYMN.

Sir,—I have introduced a good many clerical friends to Hymn 696, as a useful hymn, especially at the present time. It is by Rudyard Kipling, and is found in "Puck of Pook's Hill." It can be sung to the 1st tune of Hymn 20, or perhaps better still, to the tune of "Fight the Good Fight."

F. G. Plummer.

PRAYER BOOK REVISION.

Sir,—In the "Canadian Churchman" of August 16th there is a letter by Francis H. Gisborne which gives a number of passages from the Psalms that are to be cut out of the revised Prayer Book. This is regrettable. If the Psalms are inspired, then they are Scripture, written for our learning (Rom. 15: 4). That they are Scripture is evident from the words of our Lord (Luke 24: 44), "All Scripture is written by inspiration of God, and is profitable for doctrine" (2 Tim. 3: 16). No body of men have authority to take away from the divinely inspired Word of God (Rev. 22: 19). We are told that it has been "agreed upon," but there is to be no change involving doctrine. But what is meant by doctrine? Is it merely the set thoughts of theologians who have "agreed"? "How is it, then, brethren," asks St. Paul, "that when ye come together every one of you hath a psalm, hath a doctrine, hath an interpretation?" The unborn of the next generation, who have not "agreed" will be inspired and give to the world knowledge and doctrinal truths from those very passages in the Psalms that have been cut out, and they may not be on the same line of thought of those who have now "agreed." In these Psalms David appears to have reference to the unrighteous in his day and their opposition to the Lord Our Righteousness. Some of them may have been his Philistine enemies; but the Psalms themselves are never merely personal. They refer to that Philistine spirit which arrayed itself in opposition to the righteous life in the Lord the God of Israel. It was the power of man against the power of the Ever Living. David went forth against Goliath, who had defied the armies of the living God. Goliath was a giant. He was a dog in the sense that that term is used in Rev. 22: 15, and he evidently surmised as much (1 Sam. 17: 43). He was one of the dead in contrast to the living, of whom the Lord is God, the living of whom Eve is the mother. He was a man who had no pre-eminence above a beast. They have both one breath. As one dieth, so dieth the other. They both go to the one place (Ec. 3: 19). He was one of the dead. They have no resurrection. "They shall not rise" (Is. 26: 14). They are not changed in a moment, in the twinkling of an eye, at the last trump. They do not change from glory to glory, for "they have no changes" (Ps. 55: 19). This verse is cut out. As well might these censors cut out those words in Ps. 88: 10, "Wilt thou show wonders with the dead?" No doubt it is thought the dead here refers to people whose material tabernacle has long since become the dust of the earth, to whom there could be no object in "showing wonders," and, being perfectly harmless to their doctrine, it is allowed to stay; but it is really a thought in keeping with much

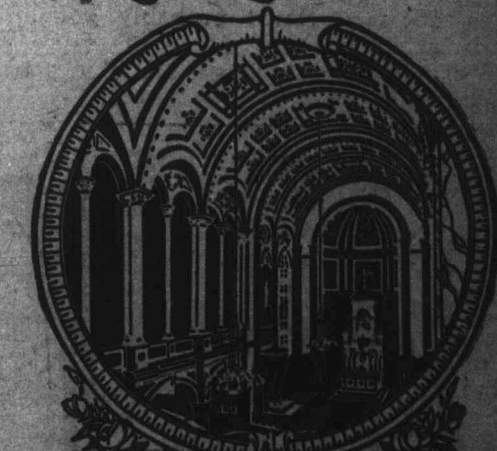


of David's teaching that has been expunged, and should get the scissors if these revisionists are to stamp their prejudices to doctrine upon our Prayer Book.

The dead, or "deceased," who rise not, and whom David says "have no changes," were once served as lords (Is. 26: 13, 14) by God's chosen people. They looked up to the powerful man of the world, that which is not eternal. The Lord of Life, the Ever Living, "Him that liveth for ever," can alone give eternal life.

I presume it is the word "enemies" that is offensive to the revisionists,

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and they want to force that exhortation, "Love your enemies," into the narrow channel of their bigotry. Were we to follow them we should love the Devil, because he is the enemy to all truth, our natural enemy. It is merely that which is unrighteous and in opposition to the Lord of Life, sometimes expressed in the "dead" in contrast to the "living," that David refers to in these quotations: "That the man of the earth may no more oppress" (Ps. 10: 8), "Let him be blotted out of the book of the living and not be written with the righteous" (Ps. 69: 28), "Let the iniquity of his fathers be remembered with the Lord, and let not the sin of his mother be blotted out. Let him be before the Lord continually, that he may cut off his memory of him from the earth" (Ps. 109: 14, 15). Compare Is. 26: 14. David probably got his desire when Og, King of Bashan (Ps. 68: 22, 23), was slain; but that

spirit of opposition to the Lord of Life and His inspired Word, and the setting up of "doctrines of men" in opposition to the Truth, is still in existence. Whilst we are to love our enemies, it is not essential that we should love the spirit that nurtures them, nor even that spirit that would mutilate the Word of God, that pride of life that sets itself up as "wisdom" above the inspired Word, our Bible. The above quotations are from the Psalms in the Bible, not the Prayer Book rendering, as it is from the Bible we get doctrine.

"Revision of the Prayer Book" should not be synonymous with "mutilation, of the Bible."

Aurora. John B. Spurr.

By the death in action of Captain James Shine, of the Dublin Fusiliers, Colonel Shine, of the A.M.C., has lost all three of his sons in the war.



Barbers Itch Eczema

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Mr. Chas. A. Duxbury, Meaford, Ont., states:—"While out in the Northwest I caught barbers' itch, and anyone who has had it will admit that it is not at all pleasant. It began on my neck below the chin, and spread until I became alarmed. It itched so bad that I had to scratch it, and that only made it worse.

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ROSE ISLAND

By Lilian Leveridge

CHAPTER X.

At Christie's Creek.

"Ye whose hearts are fresh and simple
Who have faith in God and Nature,
Who believe that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened;—
Listen to this simple story,
To the Song of Hiawatha."

—Longfellow.

ALL the troubles were left behind when the little picnic party embarked in the boat and pushed off from the Haven. It was a perfect morning, exceptionally warm for May. A gentle little breeze, scented with balm of Gilead, rippled the lake and set the poplar leaves a-dancing. The sunlight glistened on the fresh, young leaves, and bird songs rang jubilantly through the woods on every hand.

At first June was very silent, and every now and then a little, sobbing sigh quivered in her breast, like the spent ripples that reached the shore from the dip of the oars in the water. But when the boat entered the narrow channel of Christie's Creek her ecstasy found its natural vent in words. The banks were carpeted with blossoms, and among the familiar flower-faces were some June had never seen before, and that were nameless even to Robin.

"O Robin!" June cried, joyously, "do look at those sweet little pink and white flowers on that bank above the water. I never saw any like them before. What are they?"

They were the very flowers of which June's face had reminded Robin on the day of their arrival. The resemblance was even more marked now that a faint pink flush had tinted the human flower.

"I don't know the name of them," he replied, "but I think they're awful pretty, and they smell just as nice as they look. Sit still and I'll reach you some."

"Just a little spray, Robin. They make such a lovely picture, growing there; it would be a pity to spoil it."

Robin carefully gathered a single spray of trumpet-shaped blossoms, as delicately pink as a seashell, and set in a cluster of glossy green leaves. The air was filled with the fragrance of the flowers, a wild, woody fragrance that seemed the very essence of the wilderness, the spirit of the spring.

"Oh!" cried June, raising the delicate blossoms to her face. "It is as beautiful as a poem, and, oh, how sweet!"

Robin smiled happily. He was pleased at her pleasure, but it never occurred to him to tell her of the comparison he had been forming in his own mind.

Just as they were about to push on again, a bird of tropically brilliant plumage—its colour a glowing scarlet, with black wings and tail in vivid contrast—flashed through the misty green of the tamaracks, settled on a bough just above the blossomy bank, and began to sing.

June opened her lips to speak, but Robin whispered, "Hush!" and for about five minutes the three sat in rigid stillness till, like a poppy petal caught by the wind, the wonderful bird floated away amid the trees.

"What bird was that?" June and Brownie asked in a breath. June's face was all aglow with the fires of a new delight.

Robin shook his head a little sadly. He was ashamed of his ignorance. Having lived all his life in the very midst of the wilderness, it seemed

that he ought to have been more intimately familiar with its tenants.

"I wish there was someone who could tell us," sighed June, "or that we could find out somehow. There's such a lot that I want to know, and, oh! I want so much to know it!"

On through the green boughs and birds and blossoms the boat wound until it reached a spot where the creek widened into a deep, still basin.

"This is as far as we can go," Robin said as he drew up to the bank. "There's rapids a little farther on, and this is a good place to fish."

They sprang blithely out of the boat, and all helped to pull it up on the shore. Then Robin cut and trimmed three long, slender birch rods and fastened a hook and line to the end of each. Neither June nor Brownie had ever fished before, so Robin baited the hooks and cast them out.

In a few minutes Brownie's cork went under, and he felt prouder than a king when he landed a fish. That it was only a "shiner," and a small one at that, didn't matter to Brownie. He had caught the first fish, and that was honour enough for him.

It was not long before Robin landed a fine speckled trout, and for a few hours the fishing was good. Brownie caught three little trout and about a dozen shiners, to his unbounded delight. June, too, caught a few, but half the time she did not know when she had a bite, for her gaze wandered off to the inviting green places where her beloved flowers grew and the woodland choirs were practising their hymns.

"June, I don't believe you like fishing very much," said Robin by-and-by.

"I don't believe I do," she owned, a little reluctantly. "It seems to me it must hurt most awfully to be hauled up with a hook in your throat. I don't like to hurt anything."

"Oh, well," returned Robin, "they were made to eat, and we can't eat them alive. You don't think it's any harm to fish, do you?"

"Oh, no," June replied. "I know it isn't. Jesus and His disciples fished, you know, so it can't be wrong. But if they've got to be killed that way I'd rather somebody else did it."

Robin laughed. "I think catching them is the best part; don't you, Brownie?"

"Course 'tis," assented Brownie, heartily. "Robin and me'll catch enough, June. You needn't fish any more; need she, Robin?"

"Course not, if she don't want to," Robin agreed.

With an air of relief June laid down her rod, and went back from the bank, out of sight of the poor, gasping things. There, among the flowers, she sang as sweetly as any bird in the wood.

Before long the boys called her with the welcome announcement that it was dinner-time. They had already cleaned some fish, and Robin was gathering a little pile of dry sticks and leaves to make a fire. "You open up the basket, June," he said, "while I cook these fish."

"June spread out a white cloth upon the rock and laid upon it a plentiful supply of fresh bread and butter, cheese, cake, and apple pie. "What's this, Robin?" she asked, holding up a large flask about a quarter full of a pale, amber-coloured fluid, with little, brown specks floating in it.

Robin's face brightened. "That looks mighty good," he said. "It's what Aunt Hilda calls 'mock lemonade.' It's made of vinegar and sugar and ginger and nutmeg. We'll fill it up with water—there's a little spring just

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over here in the woods—and you'll
see how nice it is. Are you thirsty?"
"I'm almost choking."
"Well, just watch these fish, and
I'll fill up the bottle."
By the time Robin returned the
fish were browned beautifully, and
the hungry little party gathered
around the spread.
"Now, just pile in," said Robin.
"I want a drink first thing."
"What'll we drink out of?" asked
Brownie. "There isn't any cups."
"Out of the bottle, man alive!"
laughed Robin. "You first, June.
Let's hurry up and begin."
June hesitated, and a shy little
flush stole over her face.
"What's the matter?" asked Robin,
wonderingly.
"We always said Grace at home,"
June ventured, "and everything is so
lovely, I'd like to now."

"All right," Robin agreed. "You'll
have to say it. I don't know any."
With bowed heads and folded
hands, amid the sudden hush that
had fallen, June said softly the old,
familiar words: "Be present at our
table, Lord." Then the picnic dinner
proceeded, with all the keen enjoy-
ment that youth and health and appet-
ite could impart. Brownie thought
that nothing had ever tasted so good
as those fish of his own catching;
and now that they had ceased to feel,
June even forgot the hurt of the cruel
hook. Aunt Hilda's mock lemonade was
particularly refreshing.

At last, even Brownie declared that
he couldn't swallow another bite, so
after a good rest the boys resumed
their sport, and June gathered flowers
and dug up a basketful of plants to
take home.

By-and-by, the fish refused to bite
any more, and, as all were a little
tired, they sat down to rest. Brownie
begged for a story, and Robin joined
in the plea for some more about
that wonderful fisherman, Hiawatha.
Nothing loath, June began the story.

"After a while, when Hiawatha had
done some more brave and wonderful
things, he began to think he'd like
to get married and settle down. He
knew of a nice girl away, away off
in the land of the Dacotahs. That is
another Indian tribe. Hiawatha was
chief of the Ojibways. This girl's
name was Minnehaha, which means
Laughing Water. She was an arrow-
maker's daughter. Hiawatha had seen
her once when he went there to buy
some arrows, and he thought her the
loveliest girl that ever lived.

"He told his grandmother, Noko-
mis, one day, that he was going to
find a wife. Nokomis wasn't a bit
surprised, but she was afraid he wou'd
choose somebody she didn't like, so
she began to give him a whole lot
of good advice.

"Hiawatha's mind was made up,
but he let his grandmother say what-
ever she liked about it. First, No-
komis advised him not to marry a
stranger. She said some nice neigh-
bour girl that they knew would be
comfortable and homelike, just like
the fire on the hearth; but a
stranger would be cold and distant,
like moonlight or starlight.

"Then Hiawatha said yes, that was
certainly so; the firelight was pleas-
ant, only he liked moonlight or star-
light a whole lot better.

"Next, Nokomis advised, 'Be sure
to get somebody who can work. We
don't want an idle person around, get-
ting in the way and doing nothing.'

"Then Hiawatha told her about
Minnehaha. He said she was hand-
some and useful, too, and she would
be starlight, moonlight, firelight and
sunlight all in one.

"Nokomis thought that was all non-
sense; she couldn't be so splendid as
all that, but, of course, she didn't
say so. She reminded him that there
had been wars between the two tribes,
for the Dacotahs were very fierce, and

at any time they might be fighting
again.

"Hiawatha just laughed at that.
He said that was the very reason why
it would be a good thing for him to
marry a Dacotah girl; the tribes
would be united, and there would be
peace between them forever.

"Well, Nokomis hadn't another
word to say. She saw Hiawatha was
bound to have his own way, anyhow,
so she might as well give in.

"It was a long, long, long way to
Minnehaha's country, through moors
and meadows and deep, silent forests,
where nobody had ever lived. It
seemed as if the woods would never
come to an end. You may be sure
Hiawatha didn't forget to put on his
magic moccasins that took him a mile
at every step. And yet he was so
anxious to get to Minnehaha that he
couldn't travel near fast enough to
satisfy himself. At last he heard the
pleasant music of Minnehaha Falls,
and knew that he would soon be there.

"Just on the edge of the forest he
saw a herd of deer feeding. They
didn't see him, so he took very careful
aim and shot one, which he carried
with him as a present to his girl.

"All this time, as he was coming
nearer and nearer, Minnehaha and
her father were thinking about him.
They were sitting side by side in the
doorway of the wigwam. He was
making jasper arrowheads, and she
was braiding a mat; but her work
dropped idle in her lap, and her eyes
grew very dreamy as she looked far
away over the forest, and wondered
if the wise, strong, brave chief would
ever come back.

(To be Continued.)

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English countryside which are particu-
larly noticeable, are the many odd
corners which have been devoted to
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work has been done by the Vicar,
Curate and congregation.

Boys and Girls

Dear Cousins,—I seem to have
missed a week, somehow or other. I
shouldn't wonder if they played tricks
with the time down at that farm and
made two weeks seem like one, the
days flew so fast. Yes; I have left
it now, though I only came away this
morning, and as the train came
through the country I could see every-
body hard at work, even so early in
the morning—it was only seven o'clock.
The men were out with the teams
and the girls were busy among the
fruit. I saw some oats cut already,
and I expect it'll be carried by the
end of the week. By the time I
reached the city the sun was quite
hot; but, do you know, I'd ever so
much rather be working as hard as
I know how in the field under a hot
sun than be walking slowly round
the town on a hot day. I don't like
cities in hot weather at all, though
I'm not going to be here so very long;
in fact, I'm off to-morrow to make
the acquaintance of another lake fur-
ther north than I've ever been before,
and I'm feeling as interested and ex-
cited about it as I do when I meet
a new cousin. I keep wondering what
the shore will be like, if the water
will be warm, and if the bottom will
be sandy or pebbly; whether I shall
go out most in a canoe or a row-
boat—I wonder if you can guess
which I like best?—and a whole heap
of other things. But one thing I am
certain of—I know I'm going to like
it. So when I get there, shall I give
it your love? It'll like that, I know.

Your Affectionate Cousin,
Mike.

Captain Martin Dunsford, of Peter-
borough, Ont., who was wounded at
Hill 70 is another of Colonel George
T. Denison's (of Toronto) relatives to
be named in the casualty list. Colonel
Denison's family Honour Roll is one
son, two nephews, one grandson and
three cousins killed, and five other
relatives wounded.

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