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Vol. 43.

THURSDAY, SEPTEMBER 21st, 1916.

No. 38.

This Week

Christian Year _____

"Spectator" _____

Sermon, "Labour Day"—
Rev. L. N. Tucker, D.C.L.

Ontario Provincial Synod

Bible Lesson _____
Rev. Dr. Howard

Next Week

Charge of Archbishop Thorneloe
to Provincial Synod _____

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Personal & General

Miss A. L. Archer, a missionary of the Canadian Church in Japan, has reached Canada on furlough.

It is a false loyalty that cannot face possible failure. Christianity cannot fail, but the Church may fail in its presentation of Christianity.

"I didn't think much of the sermon to-day." Little Hilda—"Well, mother, how much more could you expect for threepence?"—London Opinion.

At least eighteen British Army Chaplains have lost their lives in the present war, ten of whom were members of the Church of England.

Captain E. H. Matheson, son of the Primate of All Canada, has been awarded the Military Cross. We feel certain that the whole Church will rejoice with the Primate at this honour.

Clerk (to Curate)—"I'm terrible sorry, zur, that you be a-gwaine to lave us. We've changed ever so many times since Passen Green died, and always for the wuss!"

The Rev. M. La Touche Thompson, Immigration Port Chaplain, who had spent a week in Toronto visiting friends, returned to Quebec on Saturday last. He expects to leave Quebec soon for St. John, New Brunswick, for the winter season.

The Lord Mayor of London recently unveiled the first memorial in the City of London to Lord Kitchener. It is a reproduction in Portland stone of a 14th century Gothic cross, nearly twelve feet high, and it stands in the churchyard of St. Botolph's, Bishopsgate.

The Rev. Harold Burton, Hon. Secretary of the Armenian Refugees' Fund, England, who has returned to England after relief work in the devastated provinces, states that "out of two million Armenians reckoned as subjects of the Porte, he believes that half a million have been massacred and a million deported."

The Vicar (discussing the Daylight Saving Bill)—"But why have you put the small clock on and not the big one?" Old Man—"Well, it's like this, sir: grandfeyther's clock 'ave been tellin' th' truth for ninety year, and I can't find i' my heart to make a liar o' he now; but li'le clock, 'e be a German make, so it be all right for 'e."

A small child who was the youngest member of a very hard-up family was told one day by her father that she had a new baby sister. "Isn't that nice?" he asked. But hard lessons of domestic economy had already taken hold of the young lady, and she answered severely: "Well, daddy, I s'pose it's all right, but it seems to me there's a lot of things we need more."

A prisoner, about to be released from the Massachusetts State Prison at Charlestown, said a few days ago to the Episcopal Chaplain: "I have been able to save during my imprisonment fifty dollars, now on deposit at the office. I am going back to take charge of my father's farm. I do not need the money, but I have heard something about Bishop Lawrence and the Church Pension Fund. I would like to give that fifty dollars to the Fund as an expression of my gratitude for

what you, as an Episcopal clergyman, have done for me."

The only son is one of the tragedies of the war. The obituary columns of the newspapers record the deaths of many only sons. The English Times' announcements of one day alone record the deaths of 11 officers who died of wounds, six of whom were only sons, and on the same day the provincial papers mention 15 only sons killed and wounded. Not merely only sons, but many only heirs have fallen early in the war. In certain cases, such as those of the Marquessate of Lincolnshire and the baronies of Knaresborough, Playfair, Ribblesdale, Rosmead and Stamfordham, the title will be extinct unless royal prerogative is exercised.

The Toronto Bible College, Toronto, opens its 23rd session this year with the prospect of continuing the large field of service it has been occupying for the last 22 years. Through the generosity of its supporters, an additional member has been added to the staff, who, among other duties, will have charge of a normal class for the study of the International Sunday School lesson on Friday evenings. It is believed that this course will meet a much-felt need in helping the large Sunday School constituency in the city in the preparation of the Sunday School lesson. A nominal registration fee is charged of \$2 for the evening courses, and \$4 for the day classes. Catalogue and full information can be obtained on application to the Secretary, 110 College Street.

There is no grip in modern preaching—a prevailing note of uncertainty—or a dogmatism which is parish-like, and not the fruit of real, personal conviction. Much is to be said in favour of this point of view. A thoughtful man very soon takes the intellectual measure of a preacher. He discovers where he fails. If the preacher be a strong man, and careless, he is discovered and discounted. If he merely repeats what others have said, without mastering their thought, he is not listened to, and will be avoided. If he is a hesitating and doubtful dissector of conflicting views, he has no message, and his church is deserted. Men do not want from the pulpit discourses they cannot understand by reason of their profundity. They need a message from God to their hearts, and in almost every case where a godly man does his best to preach Christ it is found that, even in careless London, he gets, in time, a devoted congregation.—Church of Ireland Gazette.

The report of the committee appointed by the Archbishop of Canterbury in 1913 to consider the Revision of the Psalter, has been published by the S.P.C.K. The principal changes recommended are the remedying of certain inaccuracies in translation, and the elucidating of other passages which sound as nonsense to modern ears. The following are a few of the new readings suggested:—"O my soul, thou hast said unto the Lord: Thou art my God, I have no good like unto Thee"—instead of "my goods are nothing unto Thee" (xvi. 2); "Wherefore should I fear in the days of wickedness: and when iniquity at my heels compasseth me round about"—instead of "the wickedness of my heels," etc., (xlix. 5); "The Lord gave the word: great was the company of women that bare the tidings"—instead of "great was the company of the preachers" (lxviii. 11); "He drave his enemies backward," instead of the unspeakable sentence with which we are too familiar (lxxviii. 67).

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Canadian Churchman

Toronto, September 21st, 1916

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The Christian Year

The Fifteenth Sunday after Trinity, Oct. 1st.

The success of a life depends largely upon the correctness of its value-judgments. The man who sees clearly what is ultimately desirable, who can distinguish where permanent worth lies, and who then steers his course accordingly, blind to the fascinating allurements of the second-rate—he is the man who attains the goal.

For the trouble lies here—"All is not gold that glitters." The task of earth's pilgrims is no easy one. Each man finds himself walking, as it were, down the Midway of some stupendous fair, beset by a babel of strident voices, each clamouring for him to buy their wares. This alone were confusing enough. But the situation becomes more perilous when the man is conscious within himself of an answering chorus of clamant appetites, bidding him accept now one and now another of the alluring propositions. To do so almost invariably spells ruin, for the loudest voices are generally those which push the most dangerous goods. The things of real value are praised by a still, small voice, which can often only be heard during some lull of silence.

All this is, of course, a commonplace of the moralist, and has been largely absorbed into the popular morality. Outrageous mistakes in value-judgments, the yielding to the lure of the baser siren voices, is universally condemned. It is, therefore, of profound interest to notice how Christ treats the matter. He does not warn us most urgently against the attraction of the bad, but rather against the danger which lurks in the pursuit of what is lawful, but second-best. Money, food, drink, and raiment—these are the idols which, as Christ saw, most frequently dethrone God from His rightful place in the affections. Necessities of human life they are. All must possess, and all must, in some sense, seek them. And precisely for this reason it is here that most men make a fatal mistake in value-judgment. Money is necessary, but to consider it also primary is disastrous. The allegiance of the heart must be anchored to a higher affection—even the Kingdom of God. That God may have complete control of our lives and of the life of the world—that must be our highest concern; to that our value-judgment must assign the premier place.

Mark how St. Paul in our Epistle expresses the same truth. He is discussing the danger of erroneous value-judgments, not in the sphere of life in general, but in that of religion. He is speaking to Churchmen, not outsiders. Here he assigns the highest value to a "new creature"—that is to say, an inner life, recreated, energized, and controlled by the Holy Spirit; in other words, the same Kingdom of God of which Our Lord spoke, which is "righteousness, and peace and joy in the Holy Ghost." The primary concern in religion, as in the world, is the Christ-controlled life. "Neither circumcision," which we of to-day should call "Sacramentarianism," "availeth anything, nor uncircumcision," which we should name "Evangelicalism," "but a new creature." Life in God—that is the supreme good. There lie "the unsearchable riches of Christ."

(Continued on page 600.)

Editorial Notes

Moosonee Appeal.

While the response to the appeal made a few weeks ago in this paper by the Bishop of Moosonee has been most gratifying so far as the few who have already contributed are concerned, it has been disappointing in the number of such contributors. Winter is fast approaching, and if the work in the various missions that suffered by the recent fires is not to remain at a standstill until next year, funds must be provided at once. We must remember that the work of the Church in these missions is the work of the whole Church, and, while the immediate care of it rests with the Bishop and his helpers, the responsibility for it rests on the Church as a whole. We realize that the appeal was made in the midst of the holiday season, and we trust that this fact accounts for the delay in the response made. A great deal is being done by the Government and different municipalities to assist the settlers who suffered material loss, and rightly so. Let us see to it that the Church shows at least as much anxiety regarding the spiritual needs of these sufferers.

* * * * *

The M.S.C.C. Board.

According to Canon, the M.S.C.C. Board should meet in the autumn on the second Thursday in October. This year, however, this would conflict with the meeting of the General Convention of the Church in the United States, which some of the members of the Board wish to attend. It has, therefore, been arranged that the meeting will be called *pro forma* for the 22th of October in the city of Montreal, and be adjourned until the following Thursday, the 19th. The usual spring meeting of the Board was dispensed with this year, which makes the coming autumn meeting all the more important. Much of the business to be considered will be presented in the form of reports from various sub-committees, which will expedite matters considerably, but there are two matters at least that will require careful attention, the apportionments and grants for the year 1917, and the report of the Committee on Work among Indians and Eskimos. The latter has been under consideration for some time by a committee in the West under the chairmanship of the Primate, and we understand that the prospects of a satisfactory solution are encouraging. We sincerely trust that this is so as it is time that the Canadian Church took charge of this work. This subject alone will make the coming meeting one of the most important that the Board has held.

* * * * *

Prayer Book Revision.

The Provincial Synod of Ontario has accepted the Prayer Book as revised by the last meeting of the General Synod with the proviso that they desire that part of the revision referring to the recitation of the Athanasian Creed to be safeguarded. This is the first of the Provincial Synods to pass upon the revision, and its action must carry great weight, representing as it does a very large percentage of the Canadian Church population. And the decision represents not only the opinion of the Lower House but of the House of Bishops as

well. The practical unanimity on such a subject indicates a tremendous step in advance in recent years. It indicates also a growing national spirit in the Church and a fuller realization of the fact that unity within the Anglican Communion throughout the world does not consist in uniformity in the wording, paging and general arrangement of its Book of Common Prayer. These must necessarily vary for different races or even for different portions of the same race. True union rests on great underlying truths and our imperfect efforts at expressing these in language have led to much of the lack of union that exists. The form of expression is, however, of very great importance and it is only by the exercise of the utmost caution in making changes that we can hope to approach perfection. The present revision must be regarded as exceedingly conservative and we are confident that the few alterations made will prove acceptable to a very large majority of the members of the Church.

* * * * *

Duke of Connaught.

The presence of the Duke of Connaught in Canada as Governor-General on the outbreak of war was one of many fortunate, one might say, providential, coincidences. His military training, his tact and good commonsense, not only made him most valuable to the military authorities but strengthened the bond of affection and loyalty between Canada and the Motherland. The representative of the Crown in Canada has in many ways a difficult and delicate position to fill and the influence he is able to exert depends largely on his own personality. His public utterances must always be non-partizan. To be more than a mere figure-head it is necessary that he visit the various provinces and be prepared at all times to say the right thing in the right place. In the present Governor-General we have a happy combination of qualities that have made him not only popular with all classes but have inspired confidence in him. We have almost forgotten that he is a member of the royal family and we venture to predict that his presence in this country has affected very materially the attitude of large sections of our population towards Royalty. We are grateful to him for what he has done for us and we wish for him many years of continued usefulness in the highest interests of the Empire.

* * * * *

"Ephphatha."

We were reminded by a sermon a few Sundays ago of the efforts put forth by the Church in the United States in behalf of the deaf and dumb. Between seven and eight thousand of these unfortunates are provided with special ministrations by our sister Church. It is needless to say that it is a noble cause and pleasing to Him who made "both the deaf to hear and the dumb to speak." It is, moreover, a difficult work, as it requires specially trained workers. The Church in Canada, so far as we are aware, has done practically nothing in this direction, although there must be a great many of this class who are members of the Church of England. It is surely a matter that ought to be considered by our leaders and one in which united action by groups of dioceses should be agreed upon. Our Provincial Synods might very well take up this matter. It is only one of several new departments of work that ought to receive earnest attention.

Spectator

Comment on Matters of Interest from Week to Week.

The official information furnished by the editor of the "Canadian Churchman" regarding the enlistment of men from the various ecclesiastical communions in Canada is very important and most suggestive. It indicates that almost one-half (46 per cent.) of the entire enlistment in the Canadian army is of the Anglican Church. That surely means that whatever may be the faults and follies of the old Church, however we may criticize her activities or inactivity, whatever may be said of her worldliness or coldness, one thing emerges with proud prominence, she has shown herself to be a Mother of men—real men. In the abstract there may not be much to boast of in the enlistment of 165,000 men in two urgent years, but when we think it has taken all the other communions in the country put together to produce a slightly larger roll of enlistment, one cannot but feel that our Church must have the root of the matter in her. A Church is not intended to be a recruiting agency for the army. She isn't intended to magnify the power of the sword or to glory in warfare, but she is expected to develop the spirit of live manhood in her sons and teach them to face their duty, great or small, when it confronts them. If when the crisis arises and the call for suffering and sacrifice is made and the men step gallantly forward and lay their lives at their country's feet, surely it is an indication that the Church has still the power to instruct and guide and inspire. Perhaps her doctrines may be but imperfectly understood. Perhaps her holy sacraments may have been too often neglected. It may be that her sons have not openly acknowledged their discipleship, but the spirit is there, and where the spirit is there is life. It is the spirit of service and sacrifice, courage and faith—these are the fundamentals.

* * * * *

"Spectator" gladly acknowledges that the disproportion in the appointments of chaplains on the whole is not as marked as seemed to him from a view of the situation from one angle of the field. It is true that according to the statistics given the Anglican Church has less than its proportion of chaplains according to the number of Anglicans enlisted; it is equally true that every other communion appears to have chaplains in excess of their proportion of enlistment, but the difference may not seem great enough to cause any special anxiety. Let this, however, be said, that the distribution of chaplains in the Canadian Army on this side of the Atlantic is such as to give cause for anxiety, and makes one wonder if in the near future the disparity as a whole may not be much more pronounced than now. The writer has personal, direct knowledge of two camps. In Barriefield in June there were nine battalions in training. There were four Methodist chaplains connected with various units, one Presbyterian, and two Anglicans. In Valcartier Camp there have been on the average about eighteen units in training, each one of which is entitled to a chaplain. The distribution of chaplaincies was as follows: There were eight Roman Catholics, six Methodists, one Congregationalist, one Baptist, two Anglicans until about a month ago, when there was only one Anglican overseas chaplain left. We have been informed by a friend, who has been in Petawawa Camp

visiting his son, that there are two Methodist, two Presbyterian and one Anglican on the staff of chaplains there. What the situation is in Borden "Spectator" does not know, but if anything like the proportion of the three camps already mentioned is maintained, it will probably be realized that he was justified in calling public attention to the situation.

What is more, a returned Presbyterian chaplain stated publicly a few days ago that the Anglican Church had not her due proportion of chaplains, even if one disregarded largely the enlistment figures. He said that the Holy Communion is such an important feature of Anglican spiritual ministrations that more Anglican chaplains are needed to minister to a given number of men than any of the non-Anglican communions. This is specially noticeable in the hospital work in England and France. So convinced was this man of the fairness of his contention that he had interested himself in promoting the appointment of several Anglican chaplains. Having called the attention of the authorities of the Church to these features of the situation arising out of the spiritual care of the soldiers who have gone forth from Canada, we will let the matter rest.

* * * * *

There is, however, one other feature of the whole chaplain problem that Spectator would like to place before the Church of Canada, and that is the definite organization of the whole spiritual work of the army. To-day the spiritual care of the men is the one unorganized service in the Canadian forces. If a problem of transportation, of blankets or tents arises there is a definite head to which to appeal for instruction and guidance—the Director of Supplies and Transport. If a question arises about the care of the sick there is a staff-officer in the Militia Department—the Director of Medical Service—who has the last word in this department. The same thing holds good in the matter of every other branch of the military service with one lonely exception. There is no staff head properly so-called to the department of Spiritual Service. No Chaplain-in-Chief, no Director of Spiritual Affairs. The result is that when a chaplain is appointed to a Battalion he has no one in authority to whom he can turn for a definition of his position, for instruction and guidance out of successful experience in the nature and character of his work; no authority reaching down from Military Headquarters requiring certain duties to be performed, and assurances that they are duly accomplished. To-day the new chaplain has to turn to his commanding officer for information, and the views of the officers commanding are as varied and often as weird as can well be imagined. In the course of time he may learn his proper dress, his place on parade, whether he is a mounted or an unmounted officer, and a lot of other little things that to the lay mind are of small account. He has, however, very largely to make his own experience regarding the methods of performing the greater duties of his office. No clear vision seems yet to have laid hold of any one in authority as to the definite organization of this work, for the advantage of the men and the greater efficiency of the army. What, in the judgment of the writer, is needed is a staff-officer as an acknowledged head of this department of service with authority to direct and responsible to the Minister of Militia.

When this has been suggested privately the objection has at once been raised that the "Denominational" problem would make this impossible. In our judgment no problem of this kind is impossible until an effort has been made to test its possibility. The government of Canada, for aught we know, may be wait-

ing for a lead by those in authority to speak, on this very subject. What Church has a better right to speak to the Government of Canada to-day on a subject such as this than the Church that has sent forth from her membership nearly one-half of the entire enlistment? What is more, if the Anglican Church doesn't soon speak it will be too late. Already events are shaping themselves in such a way that the direction of the spiritual work of the army may come from other sources. A manual has been prepared for chaplains which has been approved, it is said, by the Department of Militia. This manual contains services such as burial, marriage, visiting the sick, and a communion service. The latter is largely ours but "amended," and is said to be the correct military form for the celebration of the Holy Communion! A chaplain is now practically doing the work of a Chaplain-in-Chief within, perhaps, a limited area, giving directions about vestments and celebrations, etc. Please don't let readers get a wrong impression from what has been written. The Government of Canada is exceedingly anxious to promote the efficiency of the army in every way and any reasonable suggestion backed by a sound body of opinion will be welcomed and carefully considered. It would seem quite proper that the initiative should come from the Church of England, but if she cares not to speak, depend upon it, others will.

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THOUGHTS FOR THOUGHTFUL.

Sorrow is not an incident occurring now and then. It is the woof which is woven into.

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The life that has no clouds has no showers of special blessing. Clouds and showers go together.

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Punctuality in attendance upon the means of grace as a rule means steadfastness and growth in grace.

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The end crowns the work, but there is a good deal of satisfaction in the work itself before it is crowned.

* * * * *

Bear your own burdens first; after that, try to help carry those of other people.—George Washington.

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Putting a purpose into words, especially written words, clarifies it and confirms it.—Amos R. Wells.

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"We should not be blind to the immense truth that whatever has been made known to us by revelation has always been true."—Bishop of Calcutta.

* * *

THE CHRISTIAN YEAR.

(Continued from page 599.)

Well may we pray with George Matheson: "O Thou divine Spirit that, in all events of life, art knocking at the door of my heart, help me to respond to Thee. . . . I would have my heart open at all times to receive—at morning, noon, and night; in spring, and summer, and winter. Whether Thou comest to me in sunshine or in rain, I would take Thee into my heart joyfully. Thou art Thyself more than the sunshine, Thou art Thyself compensation for the rain; it is Thee, and not Thy gifts I crave; knock, and I shall open unto Thee. Amen."

Labour Day



Sermon by Rev. L. Norman Tucker, D.C.L.
St. Paul's Cathedral, London, Canada.

"Six days shalt thou labour and do all thy work." —Exodus xx: 9.

SEPTEMBER 4th was Labour Day. In the modern industrial world the first Monday in September is celebrated as the festival of manual labour. And, by a sound instinct, the Church has fallen in with the arrangement. For surely there is no institution that should have greater sympathy with labour than the Church of God. The Bible is full of sympathy for the labouring man. The Old Testament is founded on the history of a nation whose ancestors were day labourers and whose cradle was the bondage in Egypt. The Psalms abound in sympathy for the poor, the weak, the oppressed, whose refuge is the Lord Almighty. The Prophets were social reformers, who thundered their denunciations against the luxury of the rich and the cruelty of the oppressor. The Lord Himself was born in the family of a mechanic, and of Him the question was asked, "Is not this the carpenter?" And, with more than a purely spiritual meaning, he said, "Blessed are ye poor," "Come unto Me all ye that labour." The Apostles were taken, in the main, from the labouring classes, and the Early Church was nurtured in the bosom of what is called the proletariat, for it is written, "Not many mighty, not many noble are called."

Now, it is to be observed, in the first place, that labour is the lot of man. In the Bible painful and labourious toil is represented as the result of sin: "Thorns and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread." But, as in all else, under the favour of God, the curse becomes a blessing. The greatest favour bestowed upon unhappy man by the God of Mercy is the blessing of labour. It is the great antidote against vice and misery. It is the foundation of all virtue, perseverance, patience, endurance, courage, skill, proficiency, efficiency—these are all the fruits of labour. Perfection in any art or science can only be attained by years of patient toil. And labour is the parent of all progress. The inventions and discoveries that have made this world so interesting and this life so comfortable are all the fruit of patient, persevering labour.

On the other hand, want of occupation is a fruitful source of misery. The experience of the world has passed into the proverb, "Idleness is the root of all evil." And Isaac Watt, in his "Sacred Songs," has enriched our language with this other proverb, "Satan finds some mischief still for idle hands to do." Luxury and idleness have been the ruin of communities, nations and empires in all ages. The sin of Sodom was "fulness of bread and abundance of idleness." The prosperity and disobedience of Israel are described under the simile of a well-fed ox in the stall, "Jeshurun waxed fat and kicked." Rome rose to greatness and power in the days of her poverty and toil, but she declined and fell when she became rich and luxurious. The most brilliant and cultured aristocracy in the world, that of France, dug its own grave through idleness and indulgence. And the only thing that can save the leisure classes of the world is the unselfishness and patriotism that lead them to labour for the good of the nation or of the world.

Now, in the modern industrial world the working classes have risen to exceeding great prestige and power. And this is inevitable. For they have numbers on their side and organization and a high order of intelligence. If they be wisely led, in this democratic age, where manhood suffrage is the order of the day, the fate of the world is in their hands. And, in the essence of

things, labour is the foundation of all social and national life. The war has taught us many lessons, because it has laid bare to us the essential things of life. Now, the first and most important lesson taught us by the war is that the only man who counts in the national life to-day is the man who can do something, who can make some contribution to the forthcoming victory. And here labour plays a fundamental part. It is admitted on all sides that the determining factor in the great war is sea power, or, in other words, the British Navy, that swept the raiders and all hostile commerce from the seas, and that kept the shores of the allied countries



Rev. L. N. Tucker, D.C.L., Prolocutor, Lower House, Ontario Provincial Synod.

immune from danger and the highways of the seas open to their needs. Now, there are probably a million men engaged in this great work, half a million in the fighting fleet and half a million in the fleet that is sweeping the seas of mines and of submarines. And there are at least a million mechanics and labourers on land keeping these 6,000 ships in repair and keeping them supplied with all the necessities of their warfare, the mechanic on land being just as essential to success as the gunner at sea. And in any fighting unit, be it battleship, or cruiser, or destroyer, the mechanic or the stoker is just as essential as the officer or the gunner, and when the ship goes down he gives his life equally for the cause. After the sublime heroism of France and the recuperative power of Russia, the miracle of the war has been five millions of British citizens transformed into soldiers, and such soldiers as can more than hold their own with the veteran troops of Prussia. There may be two millions of British soldiers continually engaged in the struggle in France, and there are at least two millions of men and women in the munition factories of England keeping the men in khaki supplied with guns and shells and all other necessities of their warfare; and we have

the highest authority for stating that the workers at home are just as essential to victory as the fighters in the field.

It follows as a necessary consequence that, in the essence of things, there is no conflict between the things that are continually arrayed against one another: capital and labour, the employer and the employed, the rich and the poor. They are all part and parcel of the body politic, and are all complementary and necessary to one another. The conflict lies not in the condition of things, but in the selfishness of men. There are many members in one body, and all members have not the same office, but all members are necessary to the completeness of the body. What the industrial world needs to-day is that its various classes and interests should know more of one another and have more sympathy, one with another; that they should more fully realize the essential brotherhood of the human family; and that they should cultivate until they are penetrated by the spirit of unselfishness and brotherly love.

Further, we should all pray and work for the day when there will be a more equitable distribution of the good things of the earth. It is surely a fallacy that finds expression in that great charter of freedom, the American Declaration of Independence, that all men are born free and equal. Men are not born free, for the child is absolutely dependent on its parents and men are dependent on one another, and altogether dependent on God. Some are born with rich endowments of mind and character and some are poorly endowed. Some are born to be captains of industry and some mere hands. Some, like Joshua, are born to lead the people in triumph into the Promised Land, and some, like the Gibeonites, to be hewers of wood and drawers of water, and, as long as human nature is so unequally endowed, some men will claim more than their fair share of the good things of the world. But surely it cannot be right that one man should be the possessor of countless millions and should be arrayed in purple and fine linen and fare sumptuously every day while others can scarcely find bread enough to appease their hunger and raiment enough to cover their nakedness. We should unceasingly pray and labour for the coming of the Kingdom of God to this extent at least, that the labouring man should have a little more leisure for the cultivation of his own gifts and of his relations with his family and a little more means with which to live in health and comfort and to train his children to become good and useful members of the State.

Lastly, we should continually hold up before ourselves the ideal of contentment and unselfish service. "Ephraim should not envy Judah, and Judah should not vex Ephraim." The workingman should bear in mind that he enjoys many unspeakable blessings, not only at the hands of God, but also from his fellowmen, the result of the labours of others, both in the present and in the past; and, in the time-worn words of the Catechism, he should "learn and labour truly to get his own living and to do his duty in that state of life unto which it shall please God to call him." And those who have means and leisure and culture and influence should not forget that these also are the gifts of God, and constitute an irresistible call to use those gifts for the glory of God and the well-being of their fellowmen. And this brings us back to first principles, even the principles of the doctrine of Christ, Who came not only to be the Founder and Redeemer of the Church, but to be its ever-living Example, and Who declared, at the most solemn hour in all His earthly ministry, "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

There is a world of difference between saying things well, and appreciating them when well said. One of the marks of true genius is its ability to so state great truths, that the man of ordinary ability feels as if he knew these things always, and could have said them as well, if only the circumstances had offered opportunity.

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STIAN YEAR.

(from page 599.)

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Whether Thou comest in rain, I would take yfully. Thou art Thyself ine, Thou are Thyself ain; it is Thee, and not nock, and I shall open

Proposed Pension System of the Protestant Episcopal Church

Report of an Address by Mr. Monell Sayre, as given in Living Church

PENSION experience shows that the cost of any kind of pension system for the aged members of an organization and their families is at least 5½ per cent. of the payroll. Therefore, as the payroll in our Church is \$9,000,000 a year, it meant that at least \$500,000 a year was absolutely necessary. Then we found that the combined income of the various relief societies throughout the Church only amounted to about \$225,000 a year, a picture of the way in which the charitable system does not work. We therefore arranged a very modest system of pensions—an old-age pension, with a minimum of \$600 a year, half of the average salary in the Church; a disability pension, available at any age; a widow's pension of half of what the clergyman would have been entitled to, and a pension for the minor orphans, varying according to their age and the presumed cost of their education. And we found that we could carry this pension system for a tax of 7.4 per cent. upon the salaries paid by the Church.

This therefore is one-half of the pension system of the Protestant Episcopal Church—that all the parishes, or other organizations—the Board of Missions, etc.—that pay a salary to a clergyman shall pay 7.4 per cent. of that salary into our treasury. It is put on the individual ledger account of the clergyman who is then serving in the parish, and gives him this pension at the end of his life, or to his family after he dies. And if by any chance the parish, notwithstanding the canonical action of the diocese, or the General Convention, fails to pay, it means that when the clergyman comes up for a pension he gets that much less.

A clergyman objected very strenuously that when a parish did not pay it was the fault of the laity and the laity ought to suffer. This is true, but as the laity did not come up for pensions it is impossible for us to accept the suggestion. So far, out of sixty-eight dioceses, fifty-five have enacted legislation by which they will put this tax of 7.4 per cent. upon all organizations within the diocese which pay salaries. The other dioceses, mostly small, have not yet got around to it.

The other half of the system is often neglected, and being extremely technical is somewhat difficult to understand. This is the problem of "the accrued liabilities." When a pension system starts all the men are not young, though that is the assumption. A teachers' pension system seems to presume that when it starts everybody is at the age of twenty-three, or in their start in a Church, that all the ministers are twenty-seven or twenty-eight years old. But they are not. Any assessments made on the basis of their being young—their age at ordination or on their entering the ministry is the usual basis—neglects the fact that they are not young and there are long periods in which the assessment has not been paid. Any pension that starts in the middle period of an organization starts with a heavy deficit, called technically "accrued liabilities," and so enormous is the amount that it swamps the pension system between the fourteenth and nineteenth years. In the city of New York the public school-teachers' pension system, and those of firemen and policemen and street cleaners, started without reference to the problem of accrued liabilities, are now in the eighteenth year of their existence, and have accrued liabilities of about \$300,000,000. If our Church was to start the pension system on this assessment of 7.4 per cent. without anything else, we would find that we already had accrued liabilities of about \$31,000,000 which sooner or later would cause serious inconvenience.

We do not propose to raise \$31,000,000; but we find that by raising \$5,000,000 we can give to the present clergy at least a minimum of \$600 a year, and to their widows \$300; that is, the full benefits of the system must be reserved for the clergy who are ordained after the system starts next March. Those who are now ordained but are rather young will get practically all the benefits, but for those of the clergy who are now approaching old age we can give only that portion of benefit which consists of \$600 a year, or \$300 for a widow. We start on a minimum basis and gradually work to the full system. We can do that if we have \$5,000,000; but if we start without capital we will have ourselves involved in a deficit. When two-thirds of our dioceses had resolved to lay this tax of 7.4 per cent. we started to raise the \$5,000,000, because the Church had neglected the pension system forty years ago.

Diocese of Caledonia

Charge of the Most Rev. F. H. DuVernet, D.D.,
to the Synod of the Diocese of Caledonia,
Prince Rupert, September 6th, 1916.

OUR Annual Synod of 1914 and also for 1915 was postponed on account of the war, but it would be false economy not to meet this year and attend to our Church business.

Since we last met as a Synod great events have occurred. As a people we have had to take up our cross and follow the flag of freedom, but the spirit of self-sacrifice which has everywhere been evoked has been a regenerating force in our national life. Indifference to the higher things of life has in some measure passed away, and our people seem more disposed towards a religion which is felt to be a reality. If the organized Church fails at such a crisis as this to rise to the height of its opportunity and adapt its methods to meet the new order of things, it may be left behind in the onward march. From the rank and file of non-church-going people there may emerge a new type of Christianity, true to the Spirit of Christ, but discarding much that the Churches have over-emphasized. The church of the future will be the Church which possesses most of the reality of religion, the Spirit of Christ, with the greatest power of adaptability in its organization and methods while retaining its link of continuity with the Church of the past.

The leaders of the Anglican Church all over the world are calling upon our Church members to endeavour to meet the new situation. In Canada it seems a guidance of the Holy Spirit that our General Synod which met last September should have dealt so carefully with the subject of Prayer Book revision, adaptation and enrichment. The canon adopting this revised Prayer Book, while passed at this last session of the General Synod, has to be confirmed at the next session two years hence before it becomes operative. Meanwhile, it is earnestly hoped that our Church people will, through the permissive use of this revised book, learn to appreciate its value. The old book, hallowed by so many sacred memories remains practically the same, but the modified rubrics allow of adaptation to Canadian conditions, and the additions are a great enrichment. We in the Far West labouring under pioneer conditions especially rejoice in the greater elasticity provided. With this revised Prayer Book in use our Church will be better equipped to meet the new order of things and respond to the call for greater reality in religion.

The clergymen in this diocese have a difficult work before them. When the war is over British Columbia on account of its equitable climate, its fertile valleys, its mineral wealth, and its unexplored mountains will attract many returning soldiers, the majority of whom are likely to belong to the Church of England. Our clerical staff instead of being increased as it should be has been weakened by death and removals. We mourn the loss of two of our veteran missionaries, Rev. Wm. Hogan and Rev. R. W. Gurd, of whose faithful labours for many years in this diocese I cannot speak too highly. Four have resigned and taken up work in other dioceses, two have been given leave of absence to serve their King and country at the front. To meet these losses we have only received one from another diocese, and gained three by ordination.

Since the war began we have opened three new churches showing that, notwithstanding the financial stringency, we are still advancing.

The Court of Assessors of the General Synod decided last September that the British Columbia Peace River District forms part of this diocese. I have obtained land for church purposes in the Pouce Coupé Country and have secured a clergyman to take charge of this large district.

Important issues are coming before the electors of this Province on September 14th. It has been said that prohibition is an economic and not a religious question, but the removal of unnecessary temptation is a matter most closely related to the moral and spiritual welfare of our people. The fallacy that morality and religion have only to do with the personal will of the individual is one which the present war is doing much to refute. There is such a thing as the conscience of a people, and the soul of a nation, and there are certain evils, such as intemperance, which cannot be successfully dealt with by the individual alone, but call for the united action of an enlightened

(Continued on page 609.)

The Church Abroad

Apart from the Anglican, no other regular Society in the British Isles has work in Japan.

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In the first House of Representatives the Speaker and twelve others were Christians.

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"Nowhere else in non-Christian lands have so many men of recognized position embraced the Christian faith."

* * * *

Professor Shuka, one of the leading thinkers of Japan, has stated that, "If there is any such place as hell, that is where the Buddhist priests will go."

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"A Tokyo professor declared that more than a million of his fellow-countrymen, though unbaptized, were ordering their lives by the Word of God."

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A Chinese woman told a Christian missionary that she had killed five of her little girls and that she did not know that it was wrong until the missionary told her.

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Prebendary Fox after his visit to Japan in 1912 wrote, "Where the Gospel in its purity is preached, where the Word of God in its integrity is taught, there the invariable results follow."

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Dr. Henry Morgenthau stated in a speech at Cincinnati, U.S.A., that the Turkish Ministry had been approached regarding the sale of Palestine to the Zionists, and had eagerly approved of the project.

* * * *

"The Japanese newspapers watch the English and German Press, and eagerly copy any attacks on the Bible or the Christian faith, and there is a widespread impression that Christianity is a more or less exploded religion."

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A missionary in India, according to the "Moslem World," has stated that after 28 years' work, partly among Mohammedans, he has never seen such a change in any community as he has noticed in the Mohammedans during the past year or so. "They come in crowds to purchase books, Gospels, and the Psalms especially, and come with good questions—not the old routine questions."

* * * *

Christian Missions in Modern Japan, as given by Dr. Eugene Stock. In 1901 statistics showed a total of 130,000 Christians in Japan, of which 56,000 were Roman Catholics, 27,000 Russo-Greek, 10,000 Anglican, and 37,000 other denominations. In 1912 the Roman Catholics had increased to 67,000, the Greek Christians to 32,000, Anglicans to 17,000 and other Christian denominations to 66,000, or a total of 182,000.

* * * *

"It is painfully true that Unitarian and Neologian teaching has gained considerable influence in the Japanese churches themselves, and even in the missions,—at least in some of those from America; and mention has also been made of a 'German Universalist Mission.' The 'New Theology' has its votaries and its preachers; and a non-miraculous Christianity commends itself to the modern Japanese mind."

* * * *

Difficulties in China.—Some faint idea of the difficulties that are encountered in mission work can be gained by a consideration of the vastness of the country, and diversity of the dialects. The area of China is 3,913,560 square miles, and the total railway mileage is under 7,000. The roads are poorly constructed and badly kept; consequently travelling is arduous and slow. On the other hand, there are numerous canals and navigable rivers which facilitate communication. In regard to dialects, the actual number in use throughout China cannot be stated, but an estimate, said to be conservative, has placed them at over 300. Knowledge of the Mandarin dialect is general among the official classes throughout the country, but for intimate work among the people a knowledge of the local dialect is essential.

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The Provincial Synod of Ontario

THE consent of the Synod of the Ecclesiastical Province of "Canada," as the Eastern dioceses within the Dominion were formerly designated and constituted, having been given to Canon VIII. of the General Synod of Canada, which provided for the erection of a new Ecclesiastical Province for the Civil Province of Ontario, the delegates of the old and larger "Province" living within the confines of the new and being present at the last meeting of the old in Montreal on October 18th, 1912, organized the Provincial Synod of Ontario, the third Session of which was recently held in the city of Hamilton. All the six dioceses were represented by their Bishops, chief as well as assistant or co-adjutor, viz., Archbishop Thorneloe, of Algoma; Bishops Mills and Bidwell, of Ontario; Bishop Williams, of Huron; Bishops Sweeny and Ræve, of Toronto; Bishop Clark, of Niagara, and Bishop Roper, of Ottawa.

The opening service was held in Christ Church Cathedral, beginning at 10.40 on the morning of Tuesday, September 12th, the processional hymn being the bright and stirring No. 648, "Thy hand, O God, has guided," etc., with the repeated line, "One Church, one Faith, one Lord." The second hymn was that model of supplication, No. 410, "Breathe on me, Breath of God." Canon Kittson, of the Ottawa diocese, the select preacher, chose for his text Heb. 13:8, "Jesus Christ, the same yesterday, today, and forever." The sermon was a scholarly explanation of the purpose of the sacred writer and an application of the lesson of the text to the members of the Christian Church of to-day. As the converts from Judaism, to whom the epistle was addressed, would be cheered and encouraged, notwithstanding the adverse conditions in which they stood and the disappointments which met them, by the thought of the unchanging love and support of their Messiah, the ascended Saviour, so the faithful now, liable to be perplexed and distressed by heresies, departures from the historic standards, "organized barbarism" in the present war, and various other evil influences, should hearten one another with the consoling truth that the Lord Jesus is true to His promises, and changeth not.

In the Holy Communion the celebrant was His Grace the Metropolitan, the Epistle being read by the Bishop of Niagara and the Gospel by the Bishop of Ontario. In the administration the Bishops of Niagara, Toronto, and Huron assisted. The recessional hymn was No. 286, "O Thou Who makest souls to shine," etc.

Owing to the Cathedral Parish Hall undergoing extensive alterations and improvements the robing of the Bishops and clergy was performed under conditions less pleasant and convenient than are customary, but everything possible was done to reduce the difficulty to the lowest degree; and the delegates were pleased to observe such signs of progress and zeal in the mother parish of the See city.

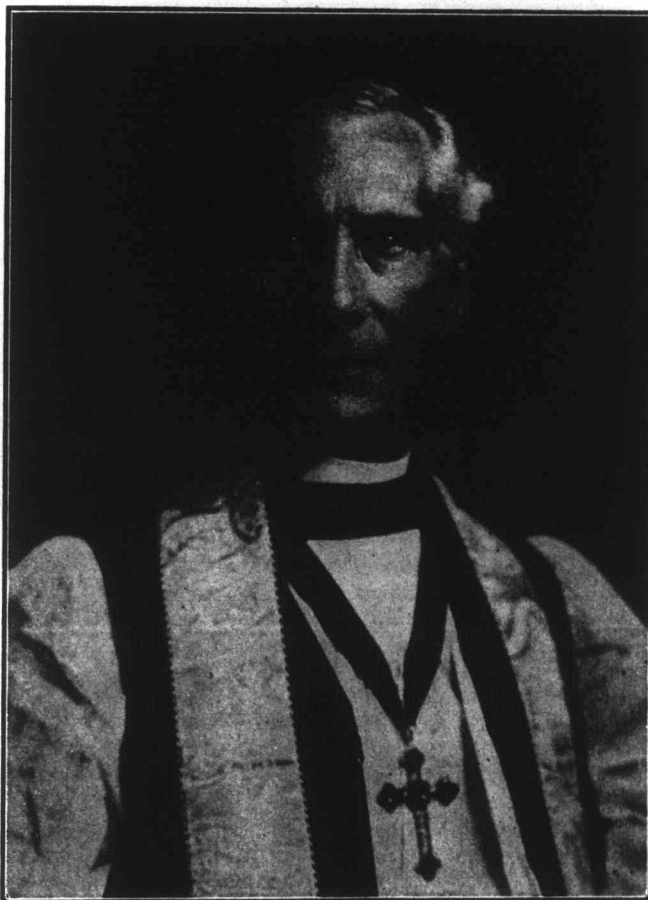
After lunch in the several guest-houses opened to the visiting delegates the Synod assembled for business at 2.40 in the capacious Parish Hall of the Church of the Ascension, the opening prayers being said by the Metropolitan. A pleasing feature of the opening ceremonies was an address of welcome delivered by the acting mayor of the city, who, after explaining the absence of the mayor as due to his performance of military duty at Camp Borden, extended to the Synod the hearty greetings of the City Council, and expressed the hope that a blessing would rest upon the members of the Synod in their laudable endeavour to "build up the spiritual life" of the people of the Province. The "Ambitious City," which was now first in many things, was desirous of making its many advantages known abroad and of welcoming the right kind of people to become residents.

The Metropolitan responded in felicitous terms, and Canon Tucker, the Prolocutor of the

Lower House, followed in an appreciative acknowledgment of the city's welcome.

At 3.15 the Metropolitan began his triennial charge. It deeply impressed the members of the Synod, all feeling that its statements, counsels, and admonitions constituted a solemn call to be up and doing. The physical force, mental grasp, and spiritual fervour of the Archbishop are remarkable, his many years of arduous labor in a missionary diocese having produced little perceptible change in those high powers which singled him out early for leadership in the Canadian Church.

At 3.45, the Bishops having withdrawn, the honorary secretaries called the roll of members, the number of the clergy answering to their



Most Rev. George Thorneloe, D.D., Archbishop of the Ecclesiastical Province of Ontario.

names being 57 and the attendance of the laity being 33. The convening circular shows the possible numbers to be respectively 66 and 64.

Canon Tucker, who was again elected without a rival to be Prolocutor, chose Canon Kittson as his deputy and Chancellor Worrell and Judge Macdonald as his assessors. Balloting for the office of honorary clerical secretary resulted in the election of Archdeacon MacKay, of the Diocese of Ottawa, and the position of honorary lay secretary was filled by the Synod's re-election of Mr. James Nicholson, of Toronto. Mr. Matthew Wilson, K.C., of the Diocese of Huron, was again chosen honorary treasurer, while the honours of auditors fell upon Mr. A. H. Campbell, of Toronto, and Canon W. F. Fitzgerald, of Kingston.

A message from the Upper House announced that Rev. C. W. Balfour, of North Bay, had been chosen secretary for the Bishops.

In the course of the routine business which followed, and which usually lacks interest for the average reader of Church newspapers, Hon. Richard Harcourt, of Welland, in the Diocese of Niagara, introduced the following patriotic resolution, and thus stirred the loyal emotions of the delegates, besides imparting variety to the proceedings:—

"The Synod of the Anglican Church of the Province of Ontario, now in session, desires to convey to His Majesty King George an earnest assurance of its unswerving loyalty, devotion and affection to King and Empire; of the great pride it takes in the prompt intervention of Great Britain in the present world-wide struggle, having regard especially to the causes which provoked it; of its unfaltering belief in the absolute righteousness and justice of the cause of the Allies; of its fixed determination to continue its aid to the utmost of its ability to the very end; and also of its unbounded confidence in the ultimate result."

This resolution was sent on to the Upper House, and was subsequently endorsed with hearty approval. The passing of the resolution was emphasized by the vigorous singing of "God Save the King."

That the Synod's finances are in a healthy condition was shown by the treasurer's report, which indicated a balance of \$233 in hand.

The evening session was largely devoted to the consideration of Mr. Charles Jenkins' motion in favour of an extension of the episcopate. He was strongly supported by Rev. Dr. Renison, Canon Gould, Canon Allman, and others, the prevailing opinion being that Northern Ontario should, as soon as possible, be set apart as a separate diocese. Mr. Jenkins' motion was duly carried.

The morning of the second day began with a celebration of the Holy Communion in the Cathedral at 7.30, followed at 9.30 by Morning Prayer in the Church of the Ascension. Business began at 10.10 in the Parish Hall. The session was partly devoted to another war resolution, introduced by Chancellor Kirwan Martin, of Hamilton, and concerned with the matter of enlistment. After much discussion, which showed that the Synod wanted the sentiments of the resolution expressed in as strong terms as possible, the matter was referred to a special committee. This committee finally brought in the following:—

"With the object of carrying this war to an issue of early and unquestioned victory, this Provincial Synod of Ontario urges upon the Dominion Government that immediate steps be taken for the effective organization of the resources of this country in men and materials, so that at least 500,000 men, and the munitions required for their support, may be provided by Canada in time to be of service; and further, this Synod assures the Government that in taking such steps it will have the united and enthusiastic support of the Church of England in this ecclesiastical province.

"A copy of this resolution to be forwarded to the Right Honourable Sir Robert Borden."

This passed the Lower House.

The afternoon of the second day was, by previous agreement, devoted to the great subject of Prayer Book revision, or, in other words, the acceptance or rejection of the proposed new Book of Common Prayer, prepared by a large committee of the General Synod. In considering this matter the House of Bishops and the Lower House held a joint session. The Archbishop, in explaining the view held by the Bishops, stated that

they were favourable to the acceptance of the new book with the exception of the method prescribed for the recitation of the Creed of St. Athanasius. Acceptance was strongly urged by Mr. Matthew Wilson, who formally brought forward his motion, of which he had given notice in the Agenda Paper. His arguments were briefly these: The long continuance of the matter of revision before the Canadian Church; the largeness of the Committee of the General Synod, embracing seventy members; and the fact of the acceptance of the book by both Houses of the General Synod. He was ably supported by Chancellor Worrell. Archdeacon Ingles, on the other hand, pleaded for delay, partly to allow opportunities for gaining a wider acquaintance with the contents of the book and partly to afford time for watching the work of revision now slowly proceeding in England. His opposing amendment was supported by Rev. C. E. Sharp, of Toronto. Many others spoke on one side or the other, but lack of space forbids particulars. As the debate proceeded the friends of immediate acceptance began to point out the excellences of the volume. "A thoroughly catholic book," said one. "The additional services alone repay for all the labour spent upon it," said another.

(Continued on page 608.)

A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

CHAPTER XXIII.

"Rajah."

THE "Stella" sailed into the cove three days after the little party from the camp had arrived. They had been days of intense anxiety to Graham, for Gilbert was critically ill, and he knew that good nursing might turn the balance in his favour. What chance had he there, where he lay tossing on a bed of sacks in a shanty knocked together to shield him from the worst of the heat and rain?

Graham had a few drugs in phials, small enough to be carried without fear of identifying him as a doctor, but the supply was quite inadequate. Gilbert lay in a stupor and seemed rarely conscious. Day and night his companion tended him with the skill of a doctor and the tenderness of a brother. But he knew that the lad was dangerously ill, and watched feverishly for the "Stella." He smiled grimly sometimes as he thought of the scorn he would have poured on anyone who might have had the temerity to suggest that he would ever long—yes, and even *pray*—for the coming of a mission boat. He had almost given up hope when she ran along side the little wharf, on the other side of which the great logs lay in a "boom," waiting to be towed down to the sawmills at Port Victor.

The "Stella" was a smart gasolene launch, specially designed for her work as a floating hospital and church combined. Graham hurried to board her directly she ran alongside. The captain was being hailed by friends among the men working at the "chute," where the great logs crash down an inclined plane with a splash into the water. He was evidently well known and well liked. Graham went up to him, and said respectfully:—

"There's a boy sick with typhoid in that shack, captain, can you take him aboard?"

The captain turned and looked at Graham. He was a short little man with the sailor's eye—blue, searching, far-seeing.

"Are you sure it's typhoid, my friend?" he asked.

"Yes—quite," said Graham, and in confirmation of his opinion enumerated in technical terms certain symptoms of the disease. His anxiety for Gilbert had put him momentarily off guard. Captain Allen looked at him keenly. He had been told by the Bishop to look out for a doctor and a lad in the camps; was it possible they had come to meet him at the landing stage? He said nothing, however, to indicate that Graham had betrayed himself, but went on shore. At Gilbert's side he ceased to be the captain and became the doctor.

"Typhoid sure enough. Bad case too—I'll send a stretcher for him and then we'll run him down to Indian Bay hospital. Will you come, too?"

Graham refused.

"Promised the boss to go back to cook at camp. If you have a chance you might send me news of my brother. 'Tom Lawson's' my name; the boy's called 'Bob.'"

"Sure; you shall know how the boy does," said Allen, as the "Stella" headed out of the cove with "Bob" comfortably lying in her "hospital."

"If you get paid off before Bob is out again, come down yourself to Indian Bay and take a look at him."

"So I will," said "Tom," and then he stood and watched the little vessel

turn southwards as she rounded the southern point of the cove.

She was only about as long as a racing eight, such as he had often seen on the Thames at Henley or Oxford, yet she braved the waves of the Pacific, up and down the coast of British Columbia, on errands of mercy to the loggers and Indians of that wild shore. As Colson said, she was a pretty solid argument for missions, with her hospital and her chapel, and her library, and, above all, her manly, God-fearing, dauntless little captain who "feared man so little because he feared God so much."

"Tom" trudged back through the forest with a heavy heart. He felt that his love for Gilbert was the last link which bound him to human kind. If that link were broken, life would no longer be worth living.

In the hospital at Indian Bay, Gilbert lay unconscious in his bed, while the Bishop of Port Victor sat beside him in case there might be a moment's consciousness—perhaps the last—for the crisis was at hand, and the hospital doctor and the captain both feared the worst. The Bishop had recognized Gilbert in spite of his terribly altered appearance, and he watched the boy, hoping for a word or a sign for his mother's sake. As he sat, he wrote continually. It was far into the night when the nurse persuaded him to rest.

"You'll be our next patient, Bishop; you look 'down and out' as they say. I'll call you if the boy gives any sign of consciousness, but I don't think he will. We got there too late for him, I'm afraid, poor boy."

"Well, I must confess I'm tired," said the Bishop, as he stood up. "We drove twenty miles to-day and tramped ten, but the others haven't turned a hair, and I'm ashamed of feeling so stiff. I think I will go and rest if you'll promise 'on your honour,' to call me if this poor lad shows any sign of knowing any one."

"I promise, Bishop," said the nurse, as she stood looking down at Gilbert, "but I don't think he'll ever rouse himself now. Has he a mother or any friends?"

"A mother"—what a picture the question called up before the man's eyes! A tall, slight figure in a soft black dress, with a beautifully poised head crowned with coils of dark hair, the rather long oval face redeemed from insignificance by the sweetness of the eyes and the strength of the mouth. And this was the mother whose son lay insensible on the bed beside him. It seemed but a few days since he had carried to her the news of Colonel James' death and of Gilbert's departure. Must he now bear her the message that the folly of a headstrong boy had ended in death? Forgetful of fatigue, he knelt beside the bed and poured out his whole soul in an agony of supplication that, if it were possible, the woman whom he loved might be spared this blow. For the first time, Hugh Neville allowed himself to think of Margaret Lane in this way, though he knew that the time for telling his love could not be yet. As he prayed, the words he himself had used to strengthen her came like balm to his own heart: "His will is our peace."

"Thy will be done," he murmured as he passed from the room; "Nevertheless, if it be possible—"

The Bishop slept until the light of another day shone into the tiny bare room which the doctor at Indian Bay had placed at his disposal. He looked at his watch; it was past seven o'clock. The day's routine at the hospital had begun hours ago; why had no one called him? A sudden fear shot through his mind. Was the boy dead—dead without a sign? He dressed hurriedly and hastened to the ward where Gilbert was the only patient. The door was shut. The Bishop

(Continued on page 610.)

English Notes

THERE are sure to be some Canadians who heard the Archbishop of Canterbury, or those who read his utterances when His Grace visited the Dominion some years ago, and they will remember the vigour, the incisiveness, and the aptness of the style, and these are the very qualities that mark the admirable address which the Primate gave on the second anniversary of the war. The analysis of the German idolatry of the State is simply masterly and has been inspired by first-hand reading of the acknowledged authorities, though no names are given; and, having duly presented that false and pernicious view, the speaker proceeds to state and enforce the nobler, truer view of patriotism, saying: "We believe nationhood to be a God-given bond. It has the constant sanction of Holy Scripture. It rightly invokes the enthusiasm of every one of us."

Breathes there a man with soul so dead

Who never to himself hath said,
This is my own, my native land?
Whose heart hath ne'er within him
burned

As home his footsteps he hath turned
From wandering on a foreign strand?

But there is something higher still. We believe in a Kingdom, a God upon earth whereof each state is but a little part. . . . We believe with an intensity beyond words that there does exist exactly what our opponents deny—a higher law than that of the State, . . . and that in personal and in national conduct alike we are to follow higher and more sacred principles of honour and right than any State law can enforce." And on this lofty note the Archbishop carries us right into the hurlyburly of the present war, bidding us all be prayerful, thankful and trustful, for then, in His own good time the Lord God Omnipotent will give us the priceless blessing of an abiding peace.

* * * * *

Our Northern Primate has called special attention to the coming Mission as being the delivery of a Message, differing from the usual Parochial Mission in its length—three days in the country and five days in the town—and such Message must be simple, clear, definite. Delivered in the power of the Spirit of God, it should compel and inspire us all for many years to come to apply its call in all spheres of social and national life with a new earnestness, hope and unity. Let us remember that the whole Mission is but a beginning. It is one of preparation. "Prepare ye the way of the Lord."

* * * * *

I see by the new Bulletin issued by the National Missionary Council a hint is given that the new expected quickening of spiritual life should bring with it a deeper interest in oversea evangelistic action, and as this depends on fresh knowledge of what is going on, I can heartily recommend a new book just received, "Adventure of Missionary Explorers," by R. A. M. Ibbetson (Seeley, Service & Co., 5s.) in which one or two of the older heroes—Chauncey Maples, and your own Bishop Bompas—have their proper meed of praise. New and later workers—Alfred I. Swann, of Central Africa; Grenfel, of the Congo; Griffith John, of China; W. Bartrooke Grubb, of Paraguay, also have their truly heroic work set forth in these entrancing pages; and happy will be the lad or the girl into whose hands the handsomely bound book may fall, for they will unmistakably see that the Church—the Cross—has its heroes as well as the Empire and the Flag.

Progress of the War

September 12th.—Tuesday—Offensive on Saloniki front begun by Allies, the British crossing the Struma River.

September 13th.—Wednesday—French capture a line of trenches north of the Somme and 1,500 prisoners. British drive back Bulgarians in Macedonia. Premier Zaimis, of Greece, has resigned.

September 14th.—Thursday—French continue their drive between Combles and Peronne. Servians drive back Bulgarians.

September 15th.—Friday—British and Servians continue to drive back Bulgarians. French gain more ground about Combles.

September 16th.—Saturday—British penetrate German third line on eight mile front from Thiepval to Ginchy taking more than 2,300 prisoners. Bulgarians retreat over 12 miles on Macedonian front.

September 18th.—Monday—British and French advance about 1,000 yards along 6 mile front and take 1,700 prisoners. Servians advance north-east of Florina and capture 32 Bulgar guns. Italians and Russians also advancing.

On a recent Sunday afternoon I saw and heard a Sunday School object lesson which will long remain in my memory. The parish priest, instead of the usual catechising in the church, led his children under the yews down the gravel path into the Vicarage grounds, preceded by the cross-bearer and altar server, and having sung a hymn and prayed a collect or two, the boy server stepped forward with the Holy Eucharist Vessels and coverings and these one by one were shown to the children and their meaning and use very simply yet clearly explained. The day was stifling hot, but there under that wide-spreading mulberry tree those forty children gave their eager minds to the beautiful symbolic teaching of our beloved Church, and strange indeed will it be if that definite, glowing instruction will be ever forgotten by those who heard it in such happy surroundings. Toeble's words, learnt long, long ago, came back to me as fresh as ever as I formed one of the listeners.

O say not, dream not, heavenly notes
To childish ears are vain;
That the young mind at random floats
And cannot catch the strain.

Dim or unheard, the words may fall,
But yet the heaven-taught mind
May catch the sacred strain, and all
The harmony unwind.

* * * * *

In an under-graduate's room at Oxford may be seen a tablet on which are the words, "Doing His will; nothing less, nothing more, nothing else," and, while we like the neatness of the epigram we shall admire still more its true Christian spirit. That student's thought surely is close akin to Dante's: "In His will is our peace," and both run up into those words uttered in the Olive Garden: "Not my will but Thine be done." All three again rest on the grand truth expressed by Elizabeth Barrett Browning:

The little birds sang east,
The little birds sang west;
And I smiled to think God's greatness
Flowed around our incompleteness—
Round our restlessness His Rest.

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

Fourteenth Sunday after Trinity.
Holy Communion: 238, 249, 260, 433.
Processional: 530, 533, 617, 624.
General: 23, 434, 456, 567.
Children: 686, 709, 718, 728.
Offertory: 398, 573, 641, 768.

Fifteenth Sunday after Trinity.
Holy Communion: 251, 397, 429, 464.
Processional: 307, 448, 494, 653.
General: 423, 523, 654, 764.
Children: 502, 686, 688, 697.
Offertory: 398, 408, 641, 765.

The Bible Lesson

By Rev. Dr. Howard, Montreal

14th Sunday after Trinity, September 24th.

Subject: "A Plot against St. Paul."
Acts xxiii: 10-33.

INTRODUCTION.

LYSIAS, the Roman Captain, left St. Paul in prison only one night and then sought to know the charge that the Jews had against him. To ascertain this he summoned the Jewish Sanhedrin together on the day following the Apostle's arrest in order that this judicial body might examine him and bring in a report to the Roman authority. The Jewish Sanhedrin was a most important and ancient judicial court. In fact, it was the Supreme Court of Judea at this time—that is, supreme over all other Jewish courts, but at all times subject to Roman authority. The Romans allowed the Jewish people a certain amount of autonomy. They had their own courts of justice, whose decisions had the force of law, and at the head of which stood the Sanhedrin. Behind all such courts stood the power of Rome either to enforce or nullify their decisions. The Sanhedrin was presided over by the high priest, and consisted of seventy-one members. At this time it was divided as to its personnel between Sadducees and Pharisees. The former were aristocratic in birth and rationalistic in religious thought; the latter were not of the aristocratic class, but were men who prized education and accepted the Scriptures as the undoubted and inviolable Word of God. Such a court was of great importance in all cases where religious questions were uppermost. It is interesting to

note the cases mentioned in the New Testament that were brought before it. They were all important in the history of early Christianity, and were as follows:—

- (1) Christ was tried by it for blasphemy (Matt. 26:57; John 19:7).
- (2) Peter and John were charged with false prophecy and public deception (Acts 4:5-22).
- (3) "The Twelve" were summoned before it (Acts 5:21-40).
- (4) Stephen was tried for blasphemy (Acts 7:57, 58).
- (5) St. Paul, charged with breaking the Mosaic Law (Acts 23:10).

This court had the right to arrest people by its own officers, and was, for the most part, a court of final judgment in all cases that did not involve the sentence of death. If a sentence of death was pronounced, the Roman authority had to ratify the sentence before it could be carried out. Before such a court, representing the most cherished traditions of the Jewish people, St. Paul was brought. He had at one time, before his conversion to Christianity, been a member of it. To-day's lesson opens with his defence before this supreme judicial tribunal.

ANALYSIS OF THE LESSON.

The Sanhedrin met in a council chamber of the Temple. Thither the Apostle was brought by the order of Lysias to undergo examination at the hands of the judges of his people. Lysias was, no doubt, present as a spectator. St. Paul began his defence (23:1), and offered an explanation of what he had done. He said that the council was likely to be divided, part of it being of Sadducees and the other part of Pharisees. Therefore, he declared his adhesion to a belief in "the hope and resurrection of the dead." By THE HOPE must be understood the Messianic hope as embodied in the Old Testament—a doctrine implicitly held by the Pharisees. As to the resurrection of the dead, the Pharisees strongly held this. St. Paul held it with even greater tenacity than they in that he was a Christian (v. 6). This declaration caused a diversion in the Council. The Sadducees, who mocked at the idea of a future life and resurrection, were bitterly opposed to him. But the Pharisees took his part. In this divided council there could be no hope of satisfactory judgment. Here the lesson proper for to-day begins.

I.—The Roman Captain removed Paul from the Council Chamber to the prison (v. 10).

A great discussion arose in the Council after Paul had spoken. The Roman Captain feared that the council would forget its dignity and become a mob. They seemed likely to tear the prisoner in pieces. So he sent for the soldiers and had him removed to a place of safety in the castle.

II.—St. Paul's vision (v. 11).

We can readily understand that the Apostle must have been greatly depressed by all that had happened to him. Mobbled by the people of Jerusalem and nearly mobbed by the members of the Supreme Jewish Court, he must have felt that his tenure of life was precarious. Moreover, he was now in the clutches of the Roman power—and that kept him in prison and thus interrupted his work. Depression, sadness, perhaps something akin to despair would seize upon his soul. But in the moment of his extremity the Lord Jesus Christ stood by him. The words He uttered are familiar to Gospel readers. "Be of good cheer." It was hard to be of good cheer in a Roman prison, hard to look back upon work interrupted and to look forward to uncertainty regarding work in the future. But the reason for being of good cheer is specified. It was twofold: (1) You have testified concerning Me at Jerusalem. Rejoice that you have had the opportunity of

such witnessing and that you embraced it. (2) You must bear witness at ROME. The dream of the devoted Apostle's heart was to preach the Gospel in Rome. That opportunity is now promised him. "Be of good cheer."

III.—The Jewish plot to kill Paul (vv. 12-15).

1. The Jews, indignant at being thwarted from destroying Paul, made a plot to kill their enemy. They swore that they would not eat or drink until they had shed his blood. More than forty of them entered upon this unholy compact.

2. They asked the Sanhedrin to request the Roman captain to permit them another hearing of the Apostle. The conspirators declared that while he was being brought from the castle to the Council Chamber they would rush upon his conductors, overpower them, and, having secured the prisoner, put him to death. It was a bold, unjust and illegal proposition, made in the sacred name of religion.

IV.—St. Paul discovered the plot and communicated its nature to the Captain (vv. 16-22).

1. St. Paul's nephew by some means heard of the conspiracy. We know nothing more of this young man than that which is told here. He must have loved his uncle—perhaps had learned the way of Christian life from him.

2. This nephew gained admission to the prisoner. (That he was able to do so may indicate that he was a man of some importance and authority.) He revealed the plot to Paul. Though a centurion, Paul had his nephew go to Lysias and tell him all that he knew.

3. Lysias received him kindly, listened to his story and dismissed him with the injunction that he should tell no one that he had revealed the fact of the conspiracy to him.

V.—Lysias arranged to send Paul secretly to Caesarea (vv. 23, 24).

1. He summoned a centurion and ordered him to prepare a company of soldiers, 200 foot soldiers, 70 horse soldiers and 200 spearmen. They were to hold themselves in readiness for orders at the third hour of the night.

2. Beasts were to be provided also for Paul's comfortable conveyance, and under this safe escort he was to be taken by night to Felix, the Roman governor, who dwelt at Caesarea.

Thus would Lysias frustrate the murderous plot of the Jews.

VI.—The Letter of Lysias to Felix (vv. 26-30).

This letter should be compared carefully with the incidents related in last Sunday's lesson. It will be seen that Lysias puts his own actions in the most favourable light possible—possibly stretching the truth for this purpose. At any rate, he did the Apostle a good turn when he provided him with a safe conduct out of the city of Jerusalem. The letter shows how thoroughly Lysias despised the charges made against Paul by the Jews.

VII.—Paul is conducted to Caesarea and handed over to Felix, the Governor (vv. 31-33).

In the night they left Jerusalem. The plotters were completely hoodwinked. The cavalcade journeyed through the night to Antipatris. There they rested until the next day and then the horsemen alone continued the journey to Caesarea. From Jerusalem to Caesarea was 62 miles. Paul was now in the hands of Felix, the Governor of the Roman Province.

THE RELIGIOUS LESSONS OF THE PASSAGE.

I.—Man's extremity is God's opportunity. This is an old saying and is well illustrated in this lesson:—

(1) In St. Paul's extremity the Lord stood by him and gave him good cheer. The Apostle had had such

divine interpositions before—at Jerusalem and at Corinth. He needed help now more than ever before. His human strength was at its limit; his courage almost gone; divine strength and encouragement were immediately forthcoming.

(2) In an unexpected way the Jewish plot was discovered, revealed and thwarted. Surely the hand of God was here manifest. God stood within the dark shadows that surrounded the Apostle's career and at the crucial moment frustrated the evil designs of wicked men.

These two incidents are but illustrations of the fact that universally God watches over His faithful people, and that in their extremity His almighty arm is stretched forth to be their help and deliverance.

II.—God brings good out of evil. Paul's enemies would take his life and destroy his work. God made their schemes a means of bringing the Apostle to Rome, there to bear witness for Christ. What a help and consolation to know that in spite of sinful men God will actually use their evil counsels and deeds to the furtherance of His own beneficent purposes! In connection with these religious lessons read carefully Hymn 467.

Church News

Preferments and Appointments.

Lindsay, Rev. J. E., Curate of St. George's, Ottawa, to be Rector of St. Luke's, Ottawa. (Diocese of Ottawa.)

Floyde, Rev. F. D., Rector of Aultsville, to be Rector of the Church of the Good Shepherd, Cornwall. (Diocese of Ottawa.)

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Archbishop, Halifax, N.S.

Halifax.—All Saints' Cathedral.—At both services in this Cathedral on Sunday, September 3rd, Dean Llwyd, who returned from his vacation on the Friday preceding, was the preacher, the sermons being utterances of memorable power, large congregations greeting him. At the midday service the Holy Communion was celebrated, his Grace Archbishop Worrell, who returned from Quebec on the Saturday previous, being the celebrant. The Dean, taking as his text the words of Jesus, "A house divided against itself falleth," addressed an intimate and earnest word to his own people, especially for new devotion to the highest duty as the varied work of the fall and winter is taken up. He first urged the truth that the Redeemer of men stood for a world-wide brotherhood—a unity of spirit as wide as the world is wide. "The weakness of the good," said he, "lies in its divisions." Passing on, he pleaded the importance of "mobilizing" not only the material forces, but those greater, more potent forces which are spiritual and moral, in order to meet the tremendous responsibility arising from the results of this war. Proceeding and insistently urging how high and holy a thing is unity, and addressing himself directly to the members of the Cathedral congregation, he said: "Let us remember, as we enter upon the work of the fall, that dreams are ideals translated into reality by small groups of people. Let us prayerfully consecrate ourselves to playing our part in hastening the day when all the kingdoms of the world shall be the kingdoms of our God and of His Christ."

St. Matthias.—This church held on Sunday, September 10th a general rally day, both in the church and Sunday School. The Sunday School, which

Press of the War

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unheard, the words may fall, ch the heaven-taught mind ch the sacred strain, and all armony unwind.

under-graduate's room at may be seen a tablet on ure the words, "Doing His thing less, nothing more, else," and, while we like the of the epigram we shall ad- ll more its true Christian hat student's thought surely akin to Dante's: "In His will eace," and both run up into ords uttered in the Olive "Not my will but Thine be All three again rest on the ruth expressed by Elizabeth Browning:

e birds sang east, tle birds sang west; iled to think God's greatness round our incompleteness— our restlessness His Rest.

is fast outgrowing the building in which it meets, has a total membership of about 600, and between 350 and 400 in regular attendance. Professor Hallam, of Toronto, delivered an address, and an enjoyed feature of the programme being music by a group of boys under the competent leadership of T. Abbott Cumming.

Windsor Junction.—St. Stephen's.—On the 8th inst., this church was formally opened. It is a Mission church in the parish of Bedford, of which the Rev. J. A. Winfield is the Vicar and it was largely through his energetic efforts that the building has been erected. The ceremony, which was an interesting one, was performed by Archbishop Worrell in the presence of a large congregation. In the course of his address at the conclusion of the ceremony, his Grace took occasion to congratulate the people there on the fact of having such a well-appointed church in which to worship. Rev. Canon Vernon, Rev. Dr. V. E. Harris and the Vicar, Rev. J. A. Winfield also took part. The church was artistically decorated for the occasion, and the music was bright and inspiring.

Pictou.—In the stormy years of 1816 the famous Pictou Academy was established for one reason at least, because King's College was not free from religious tests to other denominations than the Anglican, and the Academy had the opposition of that old institution. To-day, this has so completely disappeared that the Anglicans of Pictou have worked hand-in-hand with the committee in preparing for this celebration and Rev. Dr. Boyle, President of King's College, took part in the exercises. Not only this, but the inscription on the Historic Tablet was provided through the Nova Scotia Historical Society, of which Archdeacon Armitage is president, and was composed by the Rev. Rural Dean Andrew, Rector of Pictou, a graduate of King's. This inscription is as follows: "1816-1916. This tablet is erected to commemorate the foundation of Pictou Academy and to mark the passage of a century of valuable service in the cause of education. Born in the dawn of the great peace won at Waterloo and nursed at the breast of freedom, this child of the Scottish heart and mind grew in the favour of men and richly blessed of God. In the simple dignity of love and service, hopeful, confident, serene, she awaits the verdict of the coming age.—Nova Scotia Historical Society."

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

Rothesay.—A very helpful retreat for clergy was held at Rothesay Collegiate School from Monday, September 4th to Thursday the 7th. The following programme was closely adhered to: Monday, 6.30 p.m., tea; 7.30, evensong; 9.30, compline and introductory address. Tuesday and Wednesday, 7 a.m., Matins; 7.20, Holy Eucharist; 8, breakfast; 9.30, terce and address; 12 p.m., sext and intercessions; 12.30, lunch; 4.15, none and address; 6, dinner; 7.30, evensong and address; 9.30, compline. Thursday, 6.15 a.m., Holy Eucharist; 7, breakfast. There were present the Bishop of Fredericton and 38 clergy, three of whom were from the diocese of Nova Scotia. Though all schools of thought were represented a remarkable spirit of unity prevailed, and the many thanksgivings presented at the Thursday celebration and words of appreciation spoken in private and at the last breakfast testified that it had really been what it was intended to be—a season of special spiritual refreshment and blessing. The addresses were given by the Bishop, and it seemed to be the general opinion

of those present that his Lordship had never spoken with greater power, and that his messages were one and all of a very searching, practical and uplifting character. He began by pointing out that the great need of the Church to-day is spirituality, and if it is to be found in the Church it must first be found in the clergy. He then took Isaiah 6:1-10 as a text and used the prophet's experience as portrayed in this passage as a picture of what the life and character of God's prophet in the present age should be, dwelling upon the prophetic office of the clergy and the importance of preaching. In his several addresses the Bishop spoke of (1) Isaiah's call; (2) Isaiah's vision of God. The sense of God's continual presence to our awaking to the responsibility of our office as priests of God; (3) Isaiah's sense of sin in himself as a result of the vision. The realization of God's presence will give us a deep sense of sin and unworthiness. The great saintly characters of the Church have always felt the power of sin; (4) Isaiah's penitence; (5) the live coal. The forgiveness of sin an intense reality as a result of the Atonement. God's grace

St. Peter's.—The Rev. Canon E. A. W. King has been ordered by his doctor to take a complete rest for several months. During Canon King's absence Archdeacon Balfour will have charge of the parish.

OTTAWA.

J. C. Roper, D.D., Bishop, Ottawa, Ont.

Ottawa.—St. Luke's.—Rev. J. E. Lindsay, Curate of St. George's Church, has been appointed Rector of this church. Rev. J. E. Lindsay will succeed Rev. Canon Read, who has been Rector for many years, the latter having been appointed Anglican Chaplain of the Ottawa charitable institutions. Rev. J. E. Lindsay has been Curate of St. George's for three years and has shown marked ability.

Cornwall.—Church of the Good Shepherd.—The Bishop of the diocese has appointed the Rev. F. D. Floyde, Rector of Aultsville, to be Rector of this parish. Mr. Floyde will succeed the Rev. R. H. Archer, who has resigned on account of ill-health.

AN APPEAL

From the Bishop of Moosonee

THE terrible bush fire that ravaged Northern Ontario on Saturday, July 29th, with appalling loss of life and property, destroyed six of our church buildings, viz., two churches at Hunta and Porquis Junction, two rectories at Cochrane and Porquis Junction, and church-rectories at Matheson and Iroquois Falls. Only two of these buildings were partially insured, and we need at least \$2,500 to replace our losses. Contributions will be acknowledged through the "Canadian Churchman."

(Signed),

J. G. MOOSONEE.

Bishopthorpe, Cochrane.

the result of Incarnation. The reality of the Virgin birth; (6) Isaiah's vocation and ministry. The importance of vocation.

QUEBEC.

Lennox Waldron Williams, D.D., Bishop, Quebec, P.Q.

Quebec.—Cathedral of the Holy Trinity.—The Rev. T. F. Cline, who was the special preacher at the Cathedral during the absence of the Dean, has returned again to Philadelphia.

Trinity.—At a recent quarterly meeting of the Sunday School officers and teachers, reports were given by delegates who attended the Summer Schools at Lennoxville, London and Knowlton.

St. Matthew's.—The Rev. H. S. Chesshire, missionary at Thetford Mines, has been appointed an assistant minister to St. Matthew's.

St. Michael's.—The diamond jubilee of this church was celebrated by special services on Sunday, September 17th. This beautiful church was consecrated on September 16th, 1856, by the third Bishop of Quebec, the Right Rev. George Jehoshaphat Mountain, and the sermon on that occasion was preached by the Lord Bishop of Fredericton, the Right Rev. John Medley, the first Rector being the Rev. Armine W. Mountain. The Rev. E. A. Dunn, son of the late Bishop Dunn, is the present Rector.

ONTARIO.

William Lennox Mills, D.D., LL.D., Bishop, Kingston, Ont.

Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Co-adjutor of Ontario.

Kingston.—St. Paul's.—"Capt. and Hon. Chaplain Canon W. F. FitzGerald has been transferred from the Depot Batteries to the Headquarters Staff as Chaplain."—Camp Orders. Capt. FitzGerald has been a Chaplain for the troops at Kingston since the war broke out and has taken a deep interest in their welfare. He was on duty at the camp last year as a staff Chaplain and during the winter was in charge of the work for the artillerymen, not including the R.C.H.A. He continued with the artillery until the Depot Batteries left last week for Petawawa and will carry on the work as a headquarters staff officer to the camp.

TORONTO.

James Fielding Sweeny, D.D., Bishop, Toronto, Ont.

William Day Reeve, D.D., Assistant.

Toronto.—St. Alban's Cathedral.—On Sunday morning last the Bishop of Toronto dedicated the following: A full choir seat and plate in memory of the late Archbishop Sweatman, the gift of his family; a stall and plate to the precentor; stalls and plates to Mrs. Ella Boswell, the gift of her hus-

band, A. R. Boswell, K.C.; to Henry Langley Smyth and his wife, Katharine Ann, the gift of their daughter, Mrs. Frederick P. Evans; to Frederick Percival Evans, the gift of his widow; to Margaret Eliza Warren, the gift of her family; to Harold Carter, former chorister, the gift of his brother, Dr. Charles Carter; to Lance-Corporal Hugh Chas. Cameron, former chorister, who fell at Langemarck, April 23rd, 1915; to Lieut. Neville Hamilton Ricketts, former chorister, died of wounds, December 31, 1915; to James and Mary Ann Worthington, the gift of their family; to Prof. J. W. T. Andras, the gift of his family, and of friends to Mrs. Emily R. Winstanley, the gift of her children and of her grandchildren.

St. James' Cathedral.—Mrs. Charlotte Ann Hawke, who was born on old Palace (Front) Street, Toronto, 85 years ago, died on Sunday, the 10th inst., at the residence of her daughter, Mrs. T. G. Brough, 19 Oriole Rd. She was the widow of the late Mr. George Macaulay Hawke, and a daughter of Dr. Widmer, at one time a leading physician in the city. For over 50 years she lived in Wellington St., and was one of the oldest members of the congregation of St. James' Cathedral. Up to the end she was wonderfully active.

St. Mary the Virgin.—On Sunday evening last the Bishop of the diocese dedicated a tablet in this church which has been placed therein in memory of the late Lieut. Alexander Douglas Kirkpatrick, a member of the congregation, who has been killed in action at St. Julien last year on St. George's Day, April 23rd. The church was crowded to the doors to see honour paid to the memory of one of its hero members. After the simple unveiling and dedicatory service the Bishop spoke to the congregation. At the core of this mystery called life, he pointed out, was man's response to a call. When the call of war came there was a magnificent springing forward on behalf of the young men and middle-aged men from all parts of the Empire. The congregation of St. Mary the Virgin could show an honour roll of 204, and of these men eight had died for their country. The late Lieut. Kirkpatrick, who was a son of Mr. A. M. M. Kirkpatrick, and a grandson of Col. George D. Denison, went overseas with the 3rd Battalion, first contingent, and was killed at St. Julien. He was an officer of the Queen's Own, and before that of the Governor-General's Body Guards. He was killed at the age of 25. In the church last Sunday night 20 returned soldiers of the 3rd Battalion were present, under Major Mason. Rev. Anthony Hart, Rector of the church, read the Lesson, and Prof. Cosgrave, of Trinity College, acted as Bishop's chaplain.

Eglington.—St. Clement's.—The Ven. R. S. Radcliffe, Archdeacon of Ridgeway, diocese of Erie, Pennsylvania, U.S.A., was the preacher in this church last Sunday morning. He was the guest of his brother, Mr. D. A. Radcliffe, manager of the Eglington branch of the Bank of Montreal.

Cobourg.—St. Peter's.—The colours of the 139th Battalion, which were presented to that unit last June, were duly deposited in this church for safe keeping during the war on the 14th inst. Lieut.-Col. W. H. Floyd, Officer Commanding the 139th Battalion, and staff of officers, came up from Valcartier Camp with the colours. The ceremony was an impressive one and it was performed by the Rev. F. J. Sawers, M.A., the Rector of the parish. It is significant that these colours rest beside those of the old 40th Northumberland Regiment, presented by the ladies of Cobourg some 50 years ago, and deposited in the church on September 14th, 1902, in commemoration

well, K.C.; to Henry and his wife, Katharine their daughter, Mrs. ns; to Frederick Pergriff of his widow; to Warren, the gift of her Carter, former chorist to Lance-Corporal Leron, former chorist Langemarck, April lieut. Neville Hamill chorister, died of or 31, 1915; to James Vorthington, the gift to Prof. J. W. T. of his family, and of Emily R. Winstanley, children and of her

Cathedral.—Mrs. Char who was born on old Street, Toronto, 85 on Sunday, the 10th of her daughter, Hugh, 19 Oriole Rd. low of the late Mr. y Hawke, and a Widmer, at one time an in the city. For lived in Wellington of the oldest mem- egation of St. James' to the end she was e.

Virgin.—On Sunday Bishop of the diocese in this church which herein in memory of Alexander Douglas member of the con- as been killed in ac- n last year on St. ril 23rd. The church e doors to see honour ry of one of its hero the simple unveiling service the Bishop egation. At the core alled life, he pointed response to a call. war came there was ringing forward on ng men and middle- ll parts of the Em- egation of St. Mary show an honour roll hese men eight had country. The late c, who was a son of Kirkpatrick, and a George D. Denison, h the 3rd Battalion, nd was killed at St. s an officer of the d before that of the s Body Guards. He age of 25. In the y night 20 returned l Battalion were pre- jor Mason. Rev. ctor of the church, and Prof. Cosgrave, s, acted as Bishop's

Clement's.—The life, Archdeacon of e of Erie, Pennsylv as the preacher in unday morning. He his brother, Mr. D. ager of the Eglinton nk of Montreal.

eter's.—The colours ion, which were pre- last June, were duly urch for safe keep- ar on the 14th inst. Floyd, Officer Com- Battalion, and staff up from Valcartier ours. The ceremony e one and it was Rev. F. J. Sawers, of the parish. It these colours rest he old 40th North- nt, presented by the some 50 years ago, he church on Sept- in commemoration

of the coronation of his Majesty the late King Edward VII., by the late Col. J. Vance Graveley, formerly of Stanley Barracks, Toronto.

Chester.—St. Barnabas.—In memory of Pte. Harvey Wright, 10 Arundel Ave., killed in France, a memorial tablet, given by his wife, was unveiled on Sunday afternoon last in this church by Bishop Sweeney. Following the dedication the Bishop spoke to the children on heroism, taking the conduct of Pte. Wright as an example worthy to be held in the highest respect. A very large congregation paid a tribute to the deceased by their attendance. Pte. Wright went overseas with the 19th Battalion, and was killed last May. He had spent many months in the trenches.

Deanery of West York.—The second annual convention of the Sunday School Association of the Deanery of West York will be held at Richmond Hill, on Thursday, September 28th. Addresses will be given by the following clergy: Rev. R. J. Moore, M.A., Toronto, Communion service; Rev. S. A. Lawrence, Thornhill, address of welcome; Rev. C. W. Holdsworth, Islington, "The Country School and the Teen Problem"; Rev. R. A. Hiltz, M.A., Toronto, "The Lesson Presentation" and conference on "Class Management"; Rev. F. W. Hovey, M.A., Burlington, "Co-operation between the Home and the S.S., together with some Requirements of a Successful S.S."; Rev. Wm. Evans, Woodbridge, "Some Lessons I have learned from this Convention." The Rev. W. J. Creighton, M.A., Bradford, is president of the Convention and the Rev. G. S. Despard, Aurora, secretary.

NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

Hamilton.—Christ Church Cathedral.—Dr. Bidwell, the Bishop of Kingston, preached in this Cathedral church at the evening service on the 10th inst. The Bishop preached from the text: "What think ye of Christ?"

Church of the Ascension.—On Sunday, the 10th inst., the preachers in this church were, morning and evening respectively, Dr. Bidwell, the Bishop of Kingston, and the Most Rev. Dr. Thorneloe, Archbishop of Algoma. The former chose for his text the words: "Now ye are the Body of Christ and members in particular," 1 Cor. 12:27. The latter prelate based his discourse on the three words: "Looking unto Jesus," Hebrews 12:2. (First clause.) Large congregations were present at both of the services.

HURON.

David Williams, D.D., Bishop, London, Ont.

St. Thomas.—St. John's.—On the 10th inst., the passing of the Rev. W. A. Graham, a former Rector of this church, was appropriately recognized when at the morning service in the course of his sermon, Rev. W. F. Brownlee, the present Rector, spoke most feelingly about the deceased clergyman, saying in part as follows: "For ten years he laboured unselfishly as a faithful servant of the Master, whom he has now met face to face. It was not of the spectacular kind. In the pulpit and from house to house in the parish he served as a quiet, unwearying, unostentatious servant bent only on glorifying God and leading his people to true righteousness. His service was not calculated to win the plaudits of the world, but to win for himself and those whom he led the 'well done' of the Master when the course here had been run. The occasion was not one for sadness, but

rather of rejoicing, for one who had kept the faith in running his course here below and had now won the rest beyond. We may think of him as having entered upon that glorious existence of the beyond; as having left the church militant and now worshipping with the church triumphant. During his declining years he had always been in thought with the congregation of St. John's. A year ago on the occasion of the consecration service he had planned to participate in it, but at the last moment bodily infirmity prevented him from making the journey from his home in Toronto. His memory will ever be cherished by the people of St. John's as a faithful and devoted servant of God. While we shall see his face no more, the memory of his consecrated life and service shall ever be an inspiration to all. Let the young think on his counsels, and the old on his example, and follow the Master faithfully as he did." The opening sentences and lessons from the Burial Service were said and appropriate music was sung. There was a very large congregation present, many being present as a tribute to the memory of the deceased. A message of condolence was sent to the widow and family by the Rector and wardens on the previous day on behalf of the congregation.

Kitchener.—This city was en fête on the 11th inst., when the 118th (North Waterloo) Battalion was presented with the colours given by the Queen Anne Chapter of the Daughters of the Empire of this city. Thousands of people were present at the ceremony which took place in Victoria Park. The flags were duly dedicated by Capt. the Rev. J. W. J. Andrew, Rector of Trinity, St. Thomas, who was assisted in the service by Capt. the Rev. A. G. S. Clarke, the Chaplain of the Battalion.

Huron College.—The annual meeting of the Huron College Alumni Association was held in Huron College on Monday and Tuesday, 11th and 12th September. Although the number of members attending was small yet a very successful meeting was held. The Alumni were guests of the College Council and the equalization rate made it possible for men living at

a distance from London to attend. The Rev. Nevill N. Ward, M.A., a Huron graduate, gave a deeply interesting address on the religions of China and their relation to Christianity. The paper by the Rev. C. W. Saunders, "The Church and its Relation to Modern Conditions," called forth a varied discussion and was a good stimulus to thought. The Rev. E. C. Jennings' paper, "The Layman's place in the Spiritual Revival and Extension of the Church at the Present Time," dealt minutely with plans for developing and using the services of laymen in the teaching work of the Church. It is hoped that the discussion will bear fruit in practical adoption of the plans and methods suggested. The following officers were elected for the ensuing year: Pres., Rev. W. L. Armitage, B.A.; 1st vice-pres., Rev. S. P. Irwin, B.A.; 2nd vice-pres., Rev. D. J. Cornish; sec., Rev. H. C. Light, B.A.; treas., Rev. L. W. Diehl; executive committee, Rev. W. M. Shore, Rev. H. B. Ashby, Rev. R. E. Charles; representative to Western University Senate, Rev. S. P. Irwin.

RUPERT'S LAND.

Samuel P. Matheson, D.D., D.C.L., Archbishop and Primate, Winnipeg, Man.

Winnipeg.—Captain E. H. Matheson, son of his Grace Archbishop Matheson, of Rupert's Land, has received the Military Cross. Capt. Matheson left here with the first contingent as a private in the 16th Battalion, Canadian Scottish, going through all the battles in which the 16th was engaged up to last December, when he was offered and accepted his commission as lieutenant in the 2nd Battalion of the West Yorks. He was immediately made bombing officer and received his captaincy and the Military Cross as a result of his work at Contalmaison in the Battle of the Somme.

St. Matthew's.—This parish has paid the sum of \$5,357 off its capital debt since the 1st of January last.

Shellmouth.—This Mission was visited on Sunday, August 27th, by the Rev. H. L. Roy, B.A., Assistant General Missionary for the diocese. At 10 a.m. the Holy Communion was celebrated in St. Cuthbert's Church. Among those who communicated were some members of the 107th Batt. who are here on their final leave before proceeding overseas. The memory of this service will remain long with us, for we all received a spiritual uplift. In the afternoon a large congregation assembled in Rochedale School-house for the service. At 3 p.m. a baptismal service was held and three children were admitted into the church. The Sacrament of the Lord's Supper was then administered and a large number partook. At the evening service in St. Cuthbert's a memorial pulpit was dedicated by the Rev. H. L. Roy. The pulpit has been presented to the church by the W.A. as a memorial to the men, who have gone from this district and died for their country. The interior of the church is enriched by the addition of this handsome pulpit, which is made of quartered oak. The top rests on a base and on each side of the hexagon are two panels, and over these are Gothic openings. It is intended after the war to place in the panels inscription plates bearing the names of those who have fallen. The dedicatory prayers were offered by Rev. H. L. Roy. In his sermon Mr. Roy outlined the changes that are taking place throughout the world. When the men returned their attitude towards the church would be changed and because of this it was the duty as well as the privilege of those who stayed at home to keep the church alive. The fact that the people of St. Cuthbert's are so anxious to furnish their spiritual home in a

way that is worthy of the House of God is an indication that they realized their duty.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

Saskatoon.—Emmanuel College.—It is hoped to reopen this College on September 25th with a fair number of students. Wartime conditions make it necessary to restrict operations at Emmanuel as all colleges have had to do since the war began; but there is no thought of anything else but to keep the flag flying. As a result of the war there are no new students expected at present, but about 17 of last year's students will likely be in attendance this year, the exact number being uncertain until the session opens. Convocation will be held on the 25th when the degrees of Licentiate in Theology and Testamur will be conferred on the successful ones among five applicants. The staff this year will be somewhat reduced consisting of Dr. Carpenter, Prof. Collier and Archdeacon Dewdney. "We are just holding on until the war is over," says Dr. Carpenter. "Until then we are merely marking time and keeping things going. Twenty-six of our men have gone to the war. One, Mr. Egar, was killed in the big engagement at Loos in July. Several have been wounded, including Sergeant Burd, who was awarded the Distinguished Service Medal; Chatfield W. Burd and Lieut. Reynold have also been wounded. Prof. Kerridge, who was here last year, is now at Noble College, Masulipatan, South India.

The Pas.—Mrs. W. A. Burman, widow of the late Rev. Canon Burman, of St. John's College, Winnipeg, has accepted the position as matron in the Mackay Indian Boarding School, offered her by Bishop Newnham. This school at Le Pas, of which the Rev. Mr. Laronde is principal, takes its name from Mrs. Burman's uncle, Ven. Archdeacon McKay, an outstanding missionary in the North-West and the first to the Indians of Saskatchewan, and who translated the Bible into the Cree language. The late Canon Burman was the first missionary to the Sioux Indians at Oak River and put forth, with the approval of the Archbishops of Canterbury and Rupert's Land, the Anglican Prayer Book in the Sioux language. Mrs. Burman left Winnipeg for The Pas last week.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

Calgary.—Cathedral of the Redeemer.—An impressive service was held in the Cathedral recently in memory of the late Major Stanley Jones who was taken prisoner on June 2nd last and died in Belgium on June 8th. The Bishop of the diocese, the Dean and Major Hogbin took part in the service and an address was given by the Dean and Brig.-Gen. E. Cruikshank.

Diocesan Notes.—The quarterly meeting of the Executive Committee of the Synod of the diocese was held on Wednesday, September 6th. A good deal of business was transacted.

Rev. Canon Hayes, until recently Principal of the Bishop Pinkham College Boys' School, has accepted the position of Rector of St. Benedict's, High River.

Rev. J. P. Dingle, priest-in-charge of Cronfield with Cochrane, etc., has assumed the duties also of locum tenens of St. Barnabas', Calgary, the Rector having become assistant camp Chaplain.

The Rev. A. C. Swainson, B.A., of Suffield, in the diocese of Qu'Appelle, has been appointed priest-in-charge of

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Bassano, with Brooks and Sutherland. There is much need for energetic capable clergymen at Gleichen, Nanton, etc.

St. Hilda's Ladies College is about to re-open.

Rev. James Christie, A.K.C., of the Archbishops' Southern Alberta Mission, is leaving for England on account of ill-health. He has been in the diocese a little over three years.

* * *

EDMONTON.

Henry Allen Gray, D.D., Bishop, Edmonton, Alta.

Edmonton.—All Saints' Pro-Cathedral.—The clergy of the city of Edmonton have arranged to meet weekly at this Cathedral to prepare themselves for the purpose of deepening their own spiritual life as well as that of the parishes to which they minister. These meetings will begin with a celebration of Holy Communion at 8 o'clock. Breakfast will be served in the school-room, after which there will be a weekly meditation and conference. Two meetings have already been held, and have been exceedingly well attended. The semi-annual corporate communion of the W.A. was celebrated in the Pro-Cathedral on Tuesday, September 12th, at 10.30 a.m., his Lordship the Bishop being the preacher. The opening meeting for the year of the Anglican Sunday School Association of Edmonton was held on Tuesday evening, September 12th, taking the form of an intercession service, Bishop Gray being the preacher. Miss Potts, superintendent of the primary department of All Saints' Sunday School, Dorcas secretary of the Diocesan W.A. and vice-president of the Sunday School Association, has been appointed to a responsible position in connection with Harvard University. Miss Potts will be greatly missed both in Edmonton and the diocese at large. A quiet wedding was solemnized in All Saints' Pro-Cathedral on August 5th, when the Rev. Albert Jones was united in marriage to Miss Beatrice Maud Pye. Mr. Jones, who is Curate of All Saints', is receiving congratulations from his many friends.

St. Paul's.—Miss Bennett, deaconess of this church, left Edmonton on August 20th for Carcross in Yukon diocese, having accepted a position on the staff of the Choontlu School.

St. Faith's.—The special preachers at this church during August were Ven. Archdeacon Webb, Rev. Canon Howcroft and Rev. John Partridge, of St. Andrew's.

St. Luke's.—The Rev. Ingram-Johnson, of this church, has just returned to the city after an enjoyable vacation at Lac La Biche.

St. Andrew's.—During August this church welcomed a number of visiting clergy as preachers at the Sunday services. Among these were Rev. Canon Howcroft, Rev. Canon J. Little, of the diocese of Athabasca, and Rev. T. W. Scott, of St. Peter's.

Holy Trinity.—During the month of September the services at this church are in charge of the Rev. W. Everard Edmonds, of the neighbouring parish of St. John the Evangelist.

St. Barnabas.—During the absence of the lay-reader in charge, Mr. Allwash, the services here have been in charge of Mr. G. Jones. The Bishop is taking one service in September.

Edmonton Mission.—The Rev. E. E. Winter, who has gone to England was given a hearty farewell on the evening of August 15th. Mr. Winter has done much arduous work in the diocese and from January to April of this year he was acting head of the Mission. The present head, Rev. J. Morrice, is spending most of his time at

the various outposts which have no regular ministrations.

Camrose.—This prosperous little town of some 2,000 has seen several changes the last few months in her ministers. Just recently, however, the last post has been filled and at a meeting held on September 12th, a decided step in the right direction was taken when "The Camrose Ministerial Association" came into being, with the Principal of the Lutheran (Scandinavian) College as president. While this is in no sense intended as a step towards outward organic union, it is hoped that it may help towards the truest spiritual union in this very cosmopolitan district.

* * *

ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing, Alta.

Bishop's Movements.—The Bishop had a busy time last month. Early in August he attended the Provincial Synod in Edmonton, afterwards proceeding to the Indian Mission at Lesser Slave Lake, Grouard, where the Diocesan Synod was held. At the close of this meeting important changes in the locations of the staff were announced. From Grouard the Bishop proceeded by trail to visit another Indian Mission at White Fish Lake, 40 miles further north. An encouraging time was held here. A large number of Indians were assembled to meet the Bishop. A week night service was held and several candidates were presented for Confirmation by the zealous missionary in charge, Mr. C. D. White. The Bishop's visit happened to coincide with the payment of treaty—altogether a happy and spiritual time was spent by all assembled. The Bishop arrived home at Peace River on September 1st and left next day by the D. A. Thomas steamer to pay a visit to the Mission at Fort Vermilion, which is an isolated post without telegraph or railway communication, situated, roughly, about 200 miles north of Peace River Crossing, having also a very fine winter climate and good farm land. The Bishop was accompanied by the Rev. R. E. and Mrs. Randall, who will return to take up their new duties at Lake Saskatoon, Grande Prairie district. The Rev. and

Mrs. Quarterman go for the first time to take up Mr. Randall's work at Fort Vermilion, Mr. Quarterman having recently joined the staff.

Change of Locations of Clergy.—A large number of changes in the locations of the Athabasca clergy has been rendered necessary owing to the shortage of men partly caused by the European war, and also by the death of one of the senior clergy and the removal of others through ill-health and family necessities. At the conclusion of the recent Synod held at Grouard the Bishop announced that, after careful consideration, he had decided to make the following changes in the work of the men: The Rev. Canon White will, in the near future, reside at High Prairie on the E.D. and B.C. Ry., instead of Lesser Slave Lake where he has been in charge of the Indian Mission for some years. The Rev. R. Little, who has been in charge of the southern district of Athabasca, where he has done much extension work during the past three-and-a-half years, goes to the West Peace River district and will probably reside at Griffin Creek. Mr. Little will be succeeded by the Rev. Hesketh, who removes from Peace River Crossing. The Rev. W. Minshaw will take over Mr. Hesketh's former parish and also assist in the diocesan secretarial work as hitherto. The Rev. R. E. Randall removes from Fort Vermilion and will assist the Rev. F. V. Abbott in the Grande Prairie district, which is rapidly becoming well settled since the advent of the new railway finished sufficiently for traffic purposes this year. Already several elevators for grain have been built in the neighbourhood. The Rev. R. E. Randall will in future reside at the Church House, Lake Saskatoon, Alberta, and will probably arrive there for work about September 15. Most of the changes mentioned will take effect from October 1, but the Rev. Canon White cannot go into permanent residence at High Prairie until a house is built.

* * *

STORY OF A BOMB.

"A German bomb from a Zeppelin cooked the entire year's store of hams and bacon at a well-known Yorkshire club and did no other damage."—Ladies' Pictorial.

THE CHURCH IN THE UNITED STATES.

The Rev. Dr. W. J. Seabury, Professor at the General Theological Seminary, and the Rev. Dr. G. B. Hopson, of St. Stephen's College, Annandale, both of the diocese of New York, died on the last Wednesday in August. The former eighty and the latter seventy-seven years of age.

* * *

The Bishop of Worcester, England, and Bishop Montgomery, of the S.P.G., are to be the preachers in the Cathedral of St. John the Divine, New York City, on Sunday, October 1st.

* * *

The presiding Bishop, assuming from the illness of Bishop Brooke, in St. Luke's Hospital, New York, that a temporary vacancy exists in the episcopate of the Missionary District of Oklahoma, has taken charge of the said district, and has appointed the Rt. Rev. Dr. Thurston, Bishop in said charge up to October 1st, and if Bishop Brooke's disability continues, to November 1st, 1916.—The Churchman.

* * *

MOOSONEE APPEAL.

Previously acknowledged ...	\$410.75
Miss Dorothy Carlisle, London, Ont.	2.00
Geo. B. Kirkpatrick, Toronto Church of the Ascension, Hamilton, per Dr. Renison	100.00
Women's Bible Class, St. Paul's Church, Toronto ...	5.00
Frank E. Hodgins, Osgoode Hall, Toronto	50.00
Trinity Church, Belgrave, Ont., per Richard Proctor, Warden	18.00
Mrs. M. Bell Irvine, 59 Grande Allée, Que.	20.25
Mrs. Rice, Cochrane, Ont. ...	5.00
Mrs. J. M. Campbell, St. John, N.B.	5.00
Miss G. S., California	10.00
Friends, Blenheim, Ont.	2.50
Mr. Walter Gillespie, Toronto	25.00

Total to date \$657.50

* * *

THE PROVINCIAL SYNOD OF ONTARIO.

(Continued from page 603.)

"A book that supplies the needs of the people, who find the present book confusing," argued in effect a third. The Bishop of Kingston related his experience with a prominent layman who, before careful examination, declared the book "mutilated," but who, after proper consideration, pronounced it "good." The debate ended with the introduction of words expressive of the view of the Bishops concerning the manner of using the Athanasian Creed into Mr. Matthew Wilson's resolution and the carrying of the resolution by a large majority.

(To be Continued.)

* * *

HOW JAPS HARVEST WHEAT.

As in most of their ways the Japanese differ in their way of harvesting wheat from that used here.

Instead of cutting it with a scythe or reaper, they pull up the greater part of it by hand, and clip off the roots with shears. The reason for this is to keep the long golden straws from getting bruised or broken.

With the Japanese, who allow nothing to go to waste, the straws are almost as valuable as the grain. They first flatten them, and then after being flattened, the straws are woven, either whole or split, into matting, baskets, hats and other articles.

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"The small native church here (we only number 16) sends you enclosed 11/4 and requests you to send Gospels to that amount to the front.

"We have read and told the natives here of the blessing God is giving on your work amongst our brave troops, and this is the result."

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IN THE UNITED STATES.

W. J. Seabury, Pro-General Theological Rev. Dr. G. B. Hop-

Worcester, England, Montgomery, of the

Bishop, assuming of Bishop Brooke, in

FREE APPEAL.

- acknowledged ... \$410.75 Carlisle, Lon- 4.00

ANCIAL SYNOD OF NTARIO.

from page 603.)

supplies the needs of find the present book

Continued.)

HARVEST WHEAT.

of their ways the in their way of har-

Correspondence

CHURCH DISCIPLINE.

Sir,—My attention has been called to a canon of the American Church, constituting a "Court of Review,"

T. G. A. Wright.

The Rectory, Sutton West, Ont.

ARMY CHAPLAINS.

Sir,—I am a regular reader of the "Canadian Churchman," and am much interested in the article of August 31st by "Spectator."

Early in the summer I sent out letters to some of my friends for help in the shape of books and magazines.

ing of the men each night to secure a place to read or to write home to their loved ones.

As "Spectator" said, nothing is furnished by the Government to the chaplain to carry on his work.

From a careful census of the battalion, which I computed myself, I found that 40 per cent. of our men are Anglicans.

H. L. Nicholson, Chaplain 198th Batt., Camp Borden.

ARMY CHAPLAINS.

Sir,—"Spectator," as usual, hits the nail on the head in his remarks on the appointment of chaplains to our Canadian forces.

great cause. I hope others will take this up in your columns and keep hammering away till justice is done.

British Fair Play.

"RUMANIA AND THE GOSPEL."

It is just two years ago since the late lamented Lord Roberts wrote his message for the soldiers, which ever since has been inserted in all the English Scriptures issued by the Mission for the troops.

"I ask you to put your trust in God. He will watch over you and strengthen you. You will find in this little Book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity."

Roberts, F.M.

Shortly after penning this message he was called to his heavenly rest, but being dead yet speaketh, for the Mission receives applications almost daily for the Gospels and Testaments containing Lord Roberts' message.

This week has been a momentous one. Roumania has been undecided for so long that we wondered what she was going to do and it was cheering news to us all to learn that she had decided to throw in her lot with the Allies.

The Mission has on order some 200,000 Gospels, but quite 400,000 more will be needed. We feel sure that this needs only to be brought under the notice of our readers in order that sufficient funds may be forthcoming to enable the Mission to print and circulate these under such favourable circumstances.

The cost is about the same as the Gospels for other countries—viz., £2 5s. od. per thousand, so that roughly a gift of £200 would enable the Mission to print 100,000.

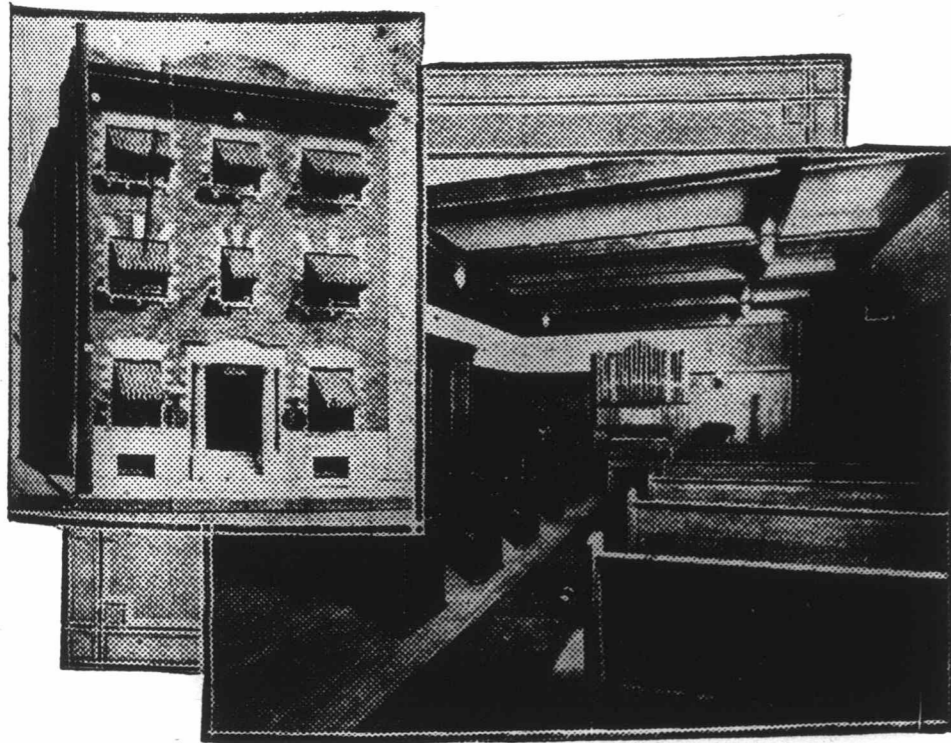
DIocese OF CALEDONIA.

(Continued from page 602.)

people made effective through legislative enactment vigorously enforced. As a people we are morally responsible for the unnecessary snares and pitfalls which we place in the pathway of the individual citizen.

If the women of this Province are given a voice in the making of our laws we shall have a better order of things in all matters affecting the welfare of the home and the education of the young.

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The above photograph is a view of the splendid Funeral Chapel of A. W. Miles, one of Toronto's most prominent Funeral Directors, and is found to be very convenient when death occurs in hotels, hospitals, or apartment houses.

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Narcissus and Daffodils, all shades, per doz. 25c., 40c. and 60c. If required by mail add 15c. to 20c. per doz.

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In view of the appalling waste of wealth as well as of men caused by the war it becomes the duty of our clergymen to aid our statesmen in urging upon our people the twofold need of economy and production. The whole problem is best explained by saying that there is not enough to go round, and so from the highest Christian motive we should endeavour to consume less and produce more. Money is like a ticket on a general store which contains only a limited quantity of goods. Because a few may have plenty of tickets they should not selfishly draw out of this store more than they really need. What happens is this—not that many actually starve but the cost of living goes up causing great hardship, and this condition of things can only be rectified by a united effort—we must consume less and produce more.

Christ came into this world to establish a kingdom of love and righteousness as well as to save individual souls. Our religion is not truly Christian unless it affects our corporate action in all matters which concern the public welfare, as well as influencing our personal conduct. We live in stirring days. The bugle call to advance all along the line both as individuals and as a community, both as a Church and as a nation, is ringing in our ears.

May our clergy and laity, following the Cross of Christ, be in the forefront of every movement for the betterment of mankind and the uplifting of humanity, and may the cause of liberty and justice, purity and temperance, righteousness and love win the well-fought day.

Loan and Mortgage Companies and their Functions

(By Herbert Waddington, Managing Director Standard Reliance Mortgage Corporation.)

When confederation of the several provinces was brought about, the administration of the affairs of the country was divided; the Federal Parliament having jurisdiction over one part; the Provincial Legislature over the other.

Speaking generally, the Federal authority deals with Trade and Commerce; the Provincial authority with Property and Civil Rights.

The control of the banking system, as dealing with Trade and Commerce, thus fell to the Dominion Parliament, while the Provincial Houses took charge of matters relating to the transfer of real estate, the making of mortgages, etc. The dividing line is thus drawn pretty clearly and definitely between the two governmental systems.

Under the Bank Act, the chartered banks of the country have wide powers, but they are limited to lending money on personal security—i.e., notes of hand, bonds, stocks, accounts, timber, etc.

The Provincial Parliaments have power to, and do, give authority to companies known as Loan Companies or Mortgage Corporations, to receive deposits and borrow money on the companies' credit. This with a few exceptions, must be invested only on the security of real estate.

Two Large Separate Systems.

We thus are building up two large, though separate systems of dealing with the financial needs of the country; one catering to the development of the manufacturing and commercial side, the other to foster and assist the agricultural side.

The banks of the country have for many years been the medium for gathering in the cash from the country districts which are lending rather than borrowing places, and then, through the head offices, distributing this money to points where manufacturing and commercial life is carried on and which are needing money for development.

In like manner, the larger mortgage corporations have placed their debentures (the corporation's promise to repay at a given time) in the older and more settled parts and through a carefully organized plan of agencies are able to place their funds at fair rates where the money is required to open up new districts, help the farmer clear up more land, aid the city resident to build his home, and generally to assist in any way that will provide homes for the people and increase the facilities for taking care of the agricultural product of the Dominion.

Much Money from Scotland.

The mortgage corporations have been able to attract a very large sum of money by the sale of their debentures in Scotland, and the development accomplished in the lending of this money is very great, if perhaps difficult to illustrate in actual figures.

The depositor with the bank has a first charge after the government upon the entire assets of the institution he deals with (and, in addition has a call upon the shareholder of the bank to the extent of double the amount of his holding). The depositor and debenture holder likewise has a first charge upon the assets of the mortgage corporation, and these consist almost entirely of mortgages upon real estate. How satisfactory this security has proved in the past is shown by the fact that, according to the latest returns available, out of \$251,505,707 of these securities, only \$461,126, or one five-hundredth part, has been subject to foreclosure, and even the greater proportion of this amount has been subsequently realized on a sale.

A TURN OF THE ROAD.

(Continued from page 604.)

op had never seen it shut before; what did it mean? A touch on his arm made him turn. A convalescent patient, who could make himself generally useful in the hospital, stood by him.

"Yer riverence, the docthor gave me a message for yourself. He said, 'Say the bhoys taken a turn for the betther, and asleep it is that he is, sor. And the docthor and the captain are gone across to Indian Island to see a man who has hurt the back of him. And yer riverence's breakfast is ready below.'"

"Thank you, Mike, and how's the arm this morning?" asked the Bishop. "Doin' fine, yer honor," said Mike. "The bacon's done to a turn, yer riverence."

"Go ahead then, Mike, I'm coming. I'm as hungry as a hunter or a lumber jack."

He ran lightly downstairs to enjoy the excellent fare prepared for him. Happily for himself he was one of those lucky souls who can eat anything and sleep anywhere. He could even ingratiate himself with farmers' wives by apparently enjoying their solid pies, greasy eggs and strong bacon.

House Cleaning Time!



Cheer Up—
Old Dutch
Is Here

Before he had finished his meal the doctor returned.

"So your patient has turned the corner, doctor," said the Bishop.

"Well, he's round one corner, and we'll do our best to pull him round the rest, but he's a pretty sick man still. You know his folks, don't you? Would you like to let them know how the lad's doing? We've got a man on board the 'Stella' who has hurt his back pretty badly. He is a big contractor from Port Victor, and he has offered to pay all our expenses and give me a new operating table for the hospital, too, if we will run him home, even if it's only to die. The round trip will take the captain four days; will you wait here, or will you go down with the 'Stella'?"

The Bishop considered for a few minutes.

"I will wait here and try to tackle some of those poor chaps at the saloon over there who are soaking themselves in whiskey. I'll write a note to Bob's friends. I expect a brother of his will come up with the captain. Can he board here till his brother's well enough to go home? I know it will mean a long job, but I should like to get the boys together."

"That's all right, sir," said the doctor; "we'll find him a shakedown, and he can make himself useful round the place in his spare time."

The Bishop sat down and wrote a hasty note to David.

"Gilbert is found. He is very ill with typhoid at the mission hospital at Indian Bay. Captain Allen of the 'Stella' will bring you back to the hospital with him. I should like you to be with Gilbert while he is recovering. He is just turning the corner. He has been up in a lumber camp as cook, calling himself 'Bob Lawson.' A man who said he was Gilbert's brother, 'Tom Lawson,' brought him down to the boat. From the description of him I am pretty sure he was Graham. Gilbert has not recognized me yet. Come without fail. Yours, Hugh Neville."

(To be continued.)

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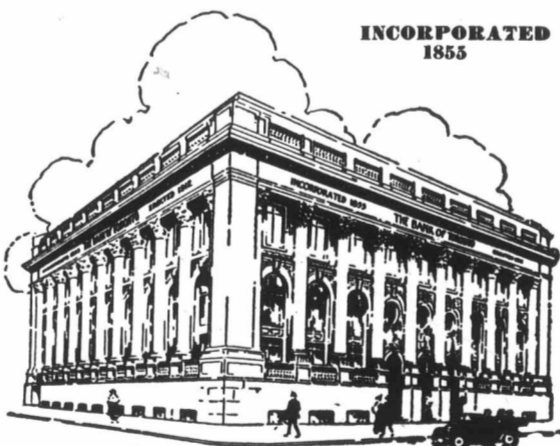
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Reserve Funds, \$6,439,382

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Boys and Girls

THE ANVIL

Last eve I paused beside a blacksmith's door,
And heard the anvil sing the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all those hammers so?"
"Just one," he said; then, with a twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word

For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—John Clifford, D.D.

THE SHABBY PICNIC

"Didn't you have a good time at the picnic?" asked Aunt Mary when Gertrude came home very quiet and thoughtful. "I heard the children laughing and thought they were enjoying themselves as I drove past the grove, but you do not look very happy."

"There were only three girls there in black shoes and I was one of them," burst out Gertrude. "All the rest looked lovely with white slippers, and I couldn't play at all because my black shoes showed so much. I just despise black shoes," and she looked scornfully at the shining slippers tied with pretty bows.

"But, my dear, your mamma thought she could not afford to buy you a pair of white ones this summer. The ones you are wearing will do till late in the fall, while white ones are only for very warm weather or parties. You are wrong to let the thought of what you wore keep you from having a good time. Lots of children would enjoy a picnic where they could wear their old clothes."

"I wouldn't," said Gertrude, decidedly. "I don't believe anybody would come if you wanted them where they could wear their old clothes."

Just then some little girls came to see Gertrude, so no more was said about the picnic at that time. When the next picnic was given Gertrude begged to stay at home; but when grandma found out the reason she gave her granddaughter a pair of lovely white slippers, so the despised

black ones had to remain in the closet at home while the new ones went to the party.

"Are you going to the picnic next Saturday afternoon, Gertrude?" asked a new scholar after the children had all started to school and vacation was over. "Mrs. Reeder asked me this morning, and I think it will be such fun."

"Of course she's going," laughed the other girls. "Mrs. Reeder is her Aunt Mary."

"She won't tell where the picnic is to be, and all I can find out is that we are to wear our oldest things," said Gertrude. "I am afraid we won't have a good time after all the nice picnics we had in the grove this summer."

But when Saturday came all the boys and girls Aunt Mary had asked were in the front at one o'clock, and that lady came out to inspect them. "Freddy, you will have to run home for older shoes," she said, "and Mattie must leave that nice white apron at home."

"My old shoes have the toes out," said Freddy, "and I had to wear my new ones."

"We can't have anyone in new shoes," said Mrs. Reeder, quickly. "This is to be a shabby picnic."

Away Freddy scampered, and presently a big hay wagon drove up and took all the children out to the country, where there were lots of hickory and walnut trees. There were old hats and dresses, torn shoes, patched trousers, and old jackets, instead of lovely party dresses and new suits, but everyone was as jolly as possible long before the big trees were reached.

"My! but I'm glad Mrs. Reeder made me put on these shoes," said Freddy, as they scrambled under the trees for the clean, white nuts or pounded off the thick skin of the walnut. "I wouldn't have had a good time at all in my new ones."

"Look at my dress!" said Gertrude, showing two brown spots where she had knelt on the soft soil. "I'm glad mamma wouldn't let me wear my school dress."

They worked very hard to fill the baskets and pails and sacks Aunt Mary had brought, and it was late before they could be persuaded to stop for lunch. The jays and squirrels scolded overhead, but the merry children rattled the pails and called to the squirrels that they would have to hunt other trees to lay in their supplies for the winter. Then they washed their hands in the brook and ate the good things out of the big hamper.

"Isn't it lovely to sit right on the ground and not to worry about your clothes?" said one little girl as she ate chicken and bread and butter. "We never can have anything but sandwiches when we wear our good clothes for fear something spills. I'm tired of just sandwiches and cake, and I think this supper is too lovely for anything."

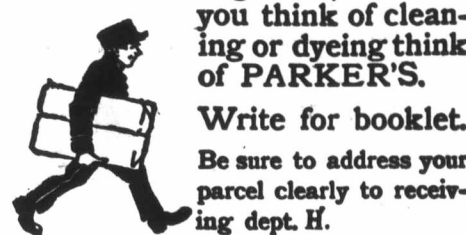
"It's lovely because nobody's telling you to be careful all the time," said a boy. "This is the best picnic I ever went to."

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"We can all say that," said a little girl, soberly. "I always have to be so careful of my white shoes that it's fun just to have on your very oldest ones and have a good time."

"Well, what do you think of the shabby picnic, Gertrude?" asked Aunt Mary when the big wagon rattled away from the gate and all the children started home in the twilight with brown hands carrying baskets of nuts.

"It was the very best we ever had, and all winter we'll think of it when we crack the nuts. I'm sorry I said I couldn't have a good time in old clothes, for it has been perfectly splendid," said Gertrude. "Let's have a shabby picnic every year."—Intelligencer.



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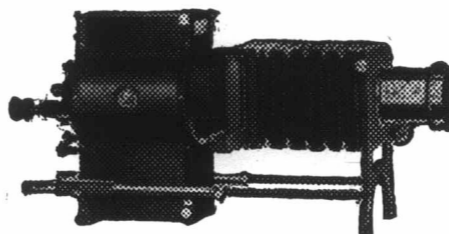
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