

Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Illustrated Family Newspaper

CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA.

Vol. 44.

THURSDAY, AUGUST 2nd, 1917.

No. 31.

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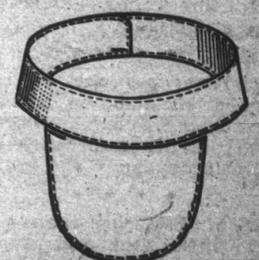
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Personal & General

Earl Grey, a former Governor-General of Canada, is seriously ill. He recently underwent an operation.

* * * *

Second Lieut. Marens Despard, of the Royal Fusiliers, a son of the Rev. A. V. Despard, formerly Rector of Vernon, B.C., has been killed in action.

* * * *

The Bishop of Hereford's retirement from the Bench, which was to have taken place immediately, has been deferred till the spring of next year.

* * * *

The Rev. Canon O'Meara, Principal of Wycliffe College, Toronto, preached in St. James', Orillia, on a recent Sunday, both morning and evening.

* * * *

"There is one man who is working as hard as the hardest-worked man in the country, and that is the Sovereign of this realm."—Premier Lloyd George at Glasgow.

* * * *

Special services are to be held throughout England in both cathedrals and parish churches on August 4th and 5th, the third anniversary of the commencement of the war.

* * * *

Lieut. H. P. Illsley, the son of Dr. Percival Illsley, the organist of St. George's Church, Montreal, was recently promoted to the rank of flying officer observer in the Royal Flying Corps.

* * * *

Professor Cotton, of Wycliffe College, Toronto, and Mrs. Cotton have lately been staying in Victoria, B.C. They are now in Vancouver, where Dr. Cotton will take charge of Christ Church for the summer.

* * * *

The total of Great Britain's votes of credit since the commencement of the war, three years ago, amounts to the huge sum of £5,292,000,000. The war is at present costing Great Britain nearly £7,000,000 a day!

* * * *

The white ensign of H.M.S. "Glasgow" has been placed in York Minster, where it was unfurled by Commodore Luce, C.B., who was captain of the "Glasgow" in the historic action of November 1st, 1914, when 1,600 British sailors were lost.

* * * *

Lieut. R. Gascoyne Cecil, son of the Bishop of Exeter and a nephew of the present Marquis of Salisbury, has been wounded for the third time. He was gazetted to the Royal Horse Artillery from a Canadian battalion early in the war.

* * * *

Mr. Henry Vaughan, the architect of Washington Cathedral, D.C., died lately, aged 72, at Boston. The one completed portion of the cathedral at Washington, the Bethlehem Chapel, is an acknowledged gem of early decorated Gothic.

* * * *

Miss Charlotte Worrell, the daughter of the Archbishop of Nova Scotia, is engaged to be married to Mr. N. R. DesBrisay, of St. John, N.B., son of Mr. and Mrs. A. N. DesBrisay, of Bathurst, N.B. The marriage will take place in September.

* * * *

The silver wedding of the King and Queen will (D.V.) be celebrated a year hence. They were married by Archbishop Benson in the private chapel in Buckingham Palace on July 6th, 1893. They were then known as the "Duke and Duchess of York."

Archdeacon Cody, of Toronto, was the principal speaker at a complimentary luncheon which was given by the members of the Chicago Board of Trade to the officers and men of the 48th Highlanders, of Toronto, on the occasion of their recent visit to Chicago.

* * * *

Captain George Willis, M.C., who is at present bayonet instructor at Camp Borden, was married on Friday of last week, in St. George's Church, Georgina (Diocese of Toronto), to Miss Marion Romer Gillespie, elder daughter of Mr. and Mrs. Walter Gillespie, of Toronto.

* * * *

Mr. G. G. Foster, K.C., Montreal, who has been honoured with a Senatorship, is a member of Christ Church Cathedral congregation and an active supporter of the "Canadian Churchman." We extend to him our hearty congratulations. His appointment will give universal satisfaction.

* * * *

Yet another secession from the ranks of the Nonconformist ministry to the Church of England has to be recorded. The Rev. A. C. Baker, B.A. (Cantab.), recently Presbyterian minister at Middlesborough, in Yorkshire, has entered the Church and he will shortly be ordained a Deacon.

* * * *

The Anglican Bishop in Jerusalem and the East (Dr. MacInnes) is devoting himself to work amongst the troops in Egypt and Syria, and has confirmed 2,613 men, exclusive of civilians, 2,000 of them being British, 363 Australians, 81 New Zealanders and Tasmanians, 2 Canadians, 17 South Africans, 141 West Indians and 9 Maoris.

* * * *

Captain the Rev. C. K. Masters, who returned overseas last March, is now attached to the 13th Canadian Reserve Battalion at Shoreham Camp, England. Captain Masters was present as the official delegate from the Chaplains at Shoreham at the service in Westminster Abbey on July 2nd in honour of the jubilee of Canada's Confederation.

* * * *

The Duke of Grafton received numerous congratulations upon the occasion of his ninety-sixth birthday. He served in the Crimea, and was wounded at Inkerman. He has been an honorary equerry to the last three Sovereigns. The Duke, who is greatly beloved in the Midlands, has always taken a keen interest in the work of the Church.

* * * *

As an indication of the trend of events in the Church, the service held by the Bishop of Sheffield at Doncaster parish church on a recent Sunday has special significance. Four laymen—Messrs. F. J. Clarke, J. A. Claxton, G. H. Greenslade and J. E. Johnson—were publicly commissioned to be diocesan lay readers and authorized to preach and conduct Divine service in any church in the diocese in the absence of the incumbent.

* * * *

The Rev. H. W. K. Mowll, of Wycliffe College, Toronto, is taking duty at St. Matthew's Church, Winnipeg. From Winnipeg he goes to a church at Calgary. In September he returns and expects in October to go to England for a year. During his stay in the Old Country Mr. Mowll will lecture under the auspices of the Colonial and Continental Missionary Society on the work of the Church in the Canadian West. Mr. Mowll has been in poor health since last winter, but it is hoped he will return to Canada fully restored, and able once more to take up his arduous duties at the College.

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Canadian Churchman

Toronto, August 2, 1917.

The Christian Year

The Tenth Sunday after Trinity, August 12.

1. One of the secrets of successful praying, so the Collect for the day teaches us, is to pray for those things which are pleasing to God. We must pray in accordance with His Will, and we must pray in order to know His Will. "Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please Thee." To pray successfully we must pray in line with the Will of God, and we grow to know that Will by prayer. Just as in our earthly friendships we grow to know people by talking with them and by going into their company, so do we grow to know God by talking with Him in prayer, and by deliberately and consciously going into His Presence. St. John, in one of his Epistles, tells us something which helps us to understand this Collect, "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." Here, again, is the same condition of successful prayer. If we expect God to listen to us when we pray, ought we not to listen to Him when He speaks to us through His commandments? It seems to me that God says something like this to us, "If you wish Me to listen to you when you speak to Me, you must listen to Me when I speak to you."

2. In the Epistle St. Paul speaks of some of the things which certainly are pleasing to God, "concerning spiritual gifts." We can pray for spiritual gifts with complete certainty that we are in line with God's Will, and that they are "such things as shall please Thee." We ought to pray for spiritual gifts. The Church and the World need them. These things will be given in response to prayer. Let us ask in confidence, knowing that it is His Will to enrich the poverty of our spiritual natures with His gifts. At the same time we must leave to Him the choice as to what gifts He wishes to bestow upon us. "Now there are diversities of gifts, but the same Spirit." It is not for us to choose which ours shall be. "For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit." "But all these worketh that one and the self-same Spirit, dividing to every man severally as He will."

3. Outside the city of Jerusalem the Master wept, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." They did not know the things which belonged to their peace. It is God's Will that we should know the things which belong to our peace. The Gospel for the day has its message also as to what to pray for acceptably. We are to pray for open eyes, for eyes that see the things of God. We are to pray that we may never miss the Divine opportunities, that He may keep us clear-eyed for the things of peace with which our lives are filled, and that we may be saved from the fate of those Jews who, when their King came to His own city, knew Him not, for "He came unto His own, and His own received Him not."

Editorial

NATIONAL THRIFT.

The Food Controller of Canada, the Hon. W. J. Hanna, made his first appearance on a public platform, since taking up his new duties, at the Province-Wide Convention of Women, held in Toronto on Monday and Tuesday of last week. He has been making a thorough study of his subject, and the facts that he laid before his audience were certainly such as should make every Canadian consider seriously how he or she can best help meet the situation. That the women are willing to do their share was evidenced by the number of those who attended the above Convention, as well as by the efforts they have already put forth in munition factories, in gardens and on farms. And no statement from any of the speakers at the great opening meeting called forth as great applause as that of Mrs. Buchanan when she said: "If the men at Ottawa would run their business as we conduct the affairs of the Women's Institutes and throw their party quibbles and political intrigues on the scrap heap, we would all be able to work better for the winning of this war."

Defining his work, Mr. Hanna said that Canada had appointed a Food Controller "in order that the men at the front may be fed—in order that Great Britain and her Allies may not be forced to retire from the enemy in defeat." He referred to the abnormal harvests of 1914 and 1915, followed by the short harvest of 1916, which had taken up all the surplus of the two previous years. He stated that there is needed to feed the men at the front, and Great Britain and her Allies in Europe, 1,105,000,000 bushels of wheat this year, of which 645,000,000 bushels will be produced in Europe, leaving 460,000,000 bushels to be provided from other parts of the world. Shipping conditions render it practically impossible to get much of this from India, Australia and the Argentine Republic. Hence it must be supplied by Canada and the United States. These two countries, under normal conditions, have a surplus of 300,000,000 bushels a year, which means that at least 160,000,000 more must be provided. This can be done only by greater production and by cutting down the amount consumed in these countries; hence the call for economy and saving.

These, in brief, are the facts regarding the needs. What can be done to meet them? One of the first things to be done is to stop the wastage, much of which, under any conditions, is easily preventable and inexcusable. It has been estimated that in the United States \$700,000,000 worth of food goes into the garbage cans each year, and it is probably not much different, proportionately, in Canada. Moreover, large quantities of wheat and meat can be saved by using other grains and more perishable foods, such as fish, fruit and vegetables. Ignorance as to the best means of preserving food for winter use is also the cause of much unnecessary waste, and a persistent educational campaign along this line is needed.

One of the most pressing needs at the present moment is farm help. As the result of the production campaign carried on last spring, the acreage under crop in Canada this year is very large, and in the greater part

of the Dominion the prospects for a bountiful harvest are exceedingly bright. There is, however, very real danger that much of this will go to waste on the ground unless something is done at once to provide the help that is needed to gather it in. Thousands of men can be spared for a few weeks from other occupations, and an opportunity is presented now for the man who, for sufficient reasons, has not been able to shoulder a rifle at the front in Europe, to show that he is no slacker by shouldering a fork or hoe at the front in Canada.

We referred several months ago to the opportunity presented to the Church in all this effort, whether of production or of saving. Its whole influence should be brought to bear upon the situation without delay, and an example should be set for those outside. Persistent prayer for God's guidance and blessing and persistent work on our part will overcome all the difficulties that are facing us.

* * * * *

A lesson that Sir Wilfrid Laurier, and those who are his supporters in his anti-conscription stand, have still to learn is that a united Canada can never be a Canada in which the interests of the whole Dominion are made subservient to the wishes of one province.

* * * * *

The vote of every man who has laid down his life at the front should be counted as a silent vote on the side of conscription. What right have men to vote to stay at home and reap the fruits of the struggle that has cost other men their lives? Every man's life at such a time should be at the disposal of the state, and it is for the state to see that it is used to the greatest advantage.

* * * * *

In a couple of days we shall have reached the third anniversary of the war, and we are still, so far as one can see, far from the end. Even Kitchener's three years, which many thought much longer than would be necessary, have proved too short a time in which to force the enemy into submission. The superiority of the enemy in the early days of the war has been overcome. The danger facing the Allies now is a feeling of war-weariness and of over-confidence. The long pull is, after all, the testing pull and we need constant reminding of the events leading up to the war and the righteousness of the struggle in which so many noble lives have been sacrificed.

* * * * *

The more one learns about the Anglican Military Chaplain situation in Canada, the less satisfied one becomes. We do not presume to understand all the intricacies regarding the appointment of these men, the standing of each and the particular areas within which they are supposed to work. We do know, though, that the work is not being adequately cared for and that large numbers of men are receiving little, if any, attention. This is true both of returning soldiers and of those who are being trained for overseas service. We still think that some one man should be set apart by the House of Bishops to supervise this whole work. Under present conditions, several hundred men may be landed in some one centre and remain there for weeks with little, if any, personal attention. Someone who can move quickly from one part of the Dominion to another, who is free from parochial and diocesan duties, who can co-ordinate the work and keep in close touch with every part of it, is needed badly and needed at once.

Thoughts for the Thoughtful

There is no man so sane as the man who is swayed and mastered by the Holy Spirit.—S. D. Gordon. * * * * *

Nothing is more common than our anxiety to reform other people, while we do not even make a beginning on ourselves.—Thomas à Kempis. * * * * *

There never was a religion so dangerous to go half way with as Christianity. When half the world is on fire this is no time for argument, but the supreme appeal is just to make the most of Christianity.—Francis J. McConnell. * * * * *

The best cure for heart-sorrow is ministry to others. God sometimes passes us into the valley of shadow that we may learn the way, and know how to lead others through it into the light. To get comfort, we must comfort with the comfort wherewith we ourselves have been comforted. In wiping the tears of others our own will cease to fall.—Rev. F. B. Meyer. * * * * *

"Son, go work to-day in my vineyard." The very word "Son" displays a bond of tender sympathy. "Go work." Inactivity is not permissible in the service of God.—"To-day." This is always the time God fixes for our service. The present is ours, the future is not.—"My vineyard." In every direction vineyard work may be found. Look at self. It requires culture. Those bound to us by ties of nature call for our attention. In short, there is no place where Christian effort can be put forth to which we are not directed by these words.—Dixon. * * * * *

Keeping oneself reasonably happy is a duty that ought not to be shirked. Science is telling us these days that to get out of the habit of enjoyment is to get depressed in vitality and vigour, to weaken in efficiency, and to grow old before one's time. There is nothing like laughter—not empty-headed laughter, but the intelligent, wholesome, kindly hearted kind—to keep people young and fresh and fit for business and the obligations of living. Of course, this is a prescription not easy to live up to always, but there is no reasonable excuse for not trying to do it. Sometimes it is just about as easy to be happy as to be miserable if one makes up his mind to it, and there is no doubt at all as to which pays the best.—Onward. * * * * *

A man recently undertook to justify himself in a conversation with me for abstention from church-going and from saying his prayers. He said, "It seems to me that doing one's duty to one's neighbours as one would be done by is good enough religion for anybody." I told him it was not religion at all, for it has nothing to do with God. Religion is concerned with our relations with God, and to practise religion means to cultivate these relations and get continually into more effectual personal touch with God. "Suppose," I said, "I were to say to my father, 'I love you with all my heart, and, therefore, I am going to do all I can to serve your children, my brethren, but I had rather let it go at this and not be obliged to meet you'; would that be a proper state of affairs? Surely not, and yet it would be strictly as logical as to make the doing to our neighbours as we would be done by an excuse for refusing to enter the House of God and cutting His acquaintance."—Rev. F. J. Hall, D.D., in a leaflet of St. John's Church, Ogdensburg, N.Y.

"Ministers of Christ"

Sermon of Archdeacon J. E. Woodall, preached on May 13th, 1917, at the Ordination Service in the Pro-Cathedral of the Bishop of Moosonee, Cochrane, Ontario.
I. Cor. iv. 1.

THE preacher of an ordination sermon is limited in his choice of a subject. There can be but one subject on such an occasion as this, "The Christian Ministry." But that subject is a fairly wide one, so, lest the preacher should wander over too wide a field, the course of his thought is marked out for him, and the current of his speech must flow in channels between well-defined banks. The Church rules that "there shall be a sermon or exhortation declaring (1) the duty and office of the Ministry, (2) how necessary that Order is in the Church of Christ, and (3) how people ought to esteem them in their office."

(1) "How necessary that Order is in the Church of Christ." The necessity for a regular Order in the Church lies in that word "Order." If our dear old Church of England with all her faults stands for one thing more than another it is for order in her life and worship. No one can read the Book of Common Prayer without coming to the conclusion that the principle which guided those wise men who framed it and drew up our forms and ceremonies, was the apostolic injunction, "Let all things be done decently and in order." There are some who think, and they generally belong to Churches other than the Anglican, that we carry this love of order too far for our own good. They tell us that we are too much tied to forms and ceremonies, by rubrics and episcopal directions, for the free exercise and development of our gifts, and that we do not breathe that atmosphere of liberty which they enjoy in their churches. Our reply is that "Order is God's first law," and among the laws which govern God's universe a primary place is given to the law of Continuity. Those who are able to read the Book of Nature as written in the heavens above, tell us that those heavenly bodies move in space, as wheels within wheels, in the most perfect order, and in accordance with the most inexorably fixed law. And in the earth beneath science has revealed the unity and continuity of law; so that the whole creation is the expression of a most sublime system. It is not strange to find this order written so deeply in God's natural kingdom likewise supreme in His Church. It would be strange indeed if we found it otherwise.

In all well-organized states there are various orders of ministers appointed for their government. Society could not hold together without officers, without rulers, without institutions of some kind. As experience has taught us that for efficiency in worship set days and set places are necessary, so experience has ratified what our Lord in His divine wisdom foresaw,—that the Church could not fulfil her mission in the world without rulers and teachers, without an order of men corresponding to what we find in all organized states and religions throughout the world. It was to supply a real need, the need of order in the Church, that the Christian Ministry, in itself a unity and a trinity, like the three-fold cord which cannot be broken, based on the law of continuity, stretching down through the ages from the earliest days of the primitive Church was instituted as an essential part of the Christian Church.

(2) The office and duty of such as come to be admitted to the ministry. For what does the Ministry stand? What is its nature? The early chapters of this epistle reveal a state of things existing in the Church of Corinth very similar to what we see in the world to-day.

People then, as now, had their favorite ministers on whom they showered their flattering admirations, while they spoke disparagingly of others. Some there were who upheld the Apostle Paul as their ideal minister and shouted "I am of Paul." Others, tickled by the lofty eloquence of Apollos, shouted as loudly, "I am of Apollos." Cephas, too, was not without his followers. In dealing with the question, St. Paul took altogether a higher view of the Christian Ministry. He asked, "Who is Paul? Who is Apollos?" Paul planted, Apollos watered. Both were God's husbandmen laboring together in His vineyard. To change the figure, they were "Ministers of Christ." Yes, we are ordained for Christ. His we are and Him we serve. It is for Him to command and for us to obey. If we are not popular with the world we must remember that it is our first duty to please Christ working "not with eye service as men-pleasers." The "offense of the Cross" is a fact in the world, and the faithful minister will soon discover it. In a railway terminus in London an official was trying to control a holiday crowd. Many were the jibes and jeers heaped upon him. Presently an old gentleman said to him: "Friend, you don't seem to be very popular down here." "No," said the official, "but it does not matter much what they think." Then, pointing up the stairs to the head office in which sat the general manager, he said: "He is up there and it does matter what he thinks." Again, although Ministers of Christ we must not forget that we are the servants of those to whom we minister. In a most inspiring sermon preached by the Archbishop of York at the coronation of our King the preacher dwelt upon the thought that although King and Ruler of four hundred million subjects, he was yet in the highest sense their servant, never ceasing to labor for their welfare. It was a bold, high ideal to set before our King. We know how faithful he has been to that ideal, how by adorning his reign with royal sacrifice and service he has set his subjects an example which they would do well to follow. But the text of the preacher on that occasion carries us to a higher authority and more royal example than that of our gracious King. "I am among you as He that serveth," were the words of "One who came" not to be ministered unto but to serve as a deacon (for such the word means) and to give His life a ransom for many. I would ask you, my brothers, who are to be admitted to the diaconate to-day, to ever remember that the word "deacon" means, "one who serves." Let it be stamped deeply in your mind. Although the lowest office in the Ministry, be not ashamed of it, but rather glory in the fact that you are united in the sacred service of humanity with One who was Himself the perpetual and the pattern Deacon. What ever higher order in our Church you may reach in the future you will never get beyond the order of "one who serves." So much for the nature of the office. As to its duties, they are many and various. No doubt you have pondered them well. There will be your duty as preachers and pastors, in your pulpits and in your parishes; yes, and your duty in private in the Presence chamber and in the study. As one who has been over twenty years in orders, I would warn you, my brethren, that our duty in private prayer, in preparation, although the most important of all our duties, is the most easy to neglect. No eloquence in the pulpit nor energy in the parish can supply the lack of prayer and communion with God. It is the source of our power. That prince of preachers, Mr. Spurgeon, was once taking a constitutional walk along a country road when he lit upon an old man breaking stones on the highway side. After watching the old man hammering away for a few moments the great preacher said to him: "Well,

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my friend; your work is like mine. You have to break stones and I have to break stoney hearts." The old man laid down his hammer and looking up at the preacher not knowing to whom he spoke, replied: "Yes, Sir, and if you wish to break stoney hearts you must get down on your knees to do it, as I have to get down on my knees to break these stones." The power of prayer is infinite. One of the treasures I lost in the great fire that swept this north country last year was a print of Sant's popular picture, "The Soul's Awakening." Looking at that picture you can see at once behind that beautiful face and those deep, earnest eyes, is the soul of one who has caught a vision of the Unseen. The spirit of the Almighty has awakened the dormant powers to see an ideal, a purpose in life. I like to think it was a vision of Christ which the young girl had, calling her to service, such as St. Paul referred to in those noble words: "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision." To create an ideal in the imaginations of our hearers is our aim in preaching. Would this morning that I could help you to catch a glimpse of Christ as the pattern Deacon, the model of your ministry. My brethren, seek all your inspiration in Him and from Him. In your preaching study Christ as your model, for "never man spake like this man." "He spake in their synagogues being glorified of all." In your pastoral work He is still your model. Drink deeply from the ever-refreshing well of the tenth Chapter of St. John. The Good Shepherd is the pattern pastor. Let Him be your model in the secret chamber. He loved the desert, the mountain top, the great solitudes, where He could be alone with God. Again, in "serving as a deacon," the Master was not above washing the disciples' feet. With such an example before us, shall we ever think any service, however menial it may be, beneath us. Crave the Master's spirit of humility. It is down in the valley that the flowers bloom the best. Again, we see in Christ, not only the model, but the measure of our service. The particular word in my text that the Apostle uses for minister, eperetes, literally means a man who acts as a rower, labouring freely for, and under the direction of, another. It implies energy and activity. The progress of the ship depended on the labour of its rowers. Working in stroke with your Master it will be yours to make the old ship go. As ministers of Christ you must "toil in rowing," throwing all your energy and activity into your labour. "Make full proof of your ministry." "Take heed to the ministry which thou hast received in the Lord that thou fulfil it." Beautifully does Bishop Moule comment on these words, "Take it" (your ministry), he says, "as it were a vessel into which is to be poured all your life, all your powers." In that light have Christ in your minds as the measure of your service, and cease not to follow Him until you have reached the Cross, which is the full measure of your service. The ministry you are accepting is not a life of ease and luxury, but a life of stern endeavour and sacrifice, even unto death. Do you say as you think of your manifold duties and all that your ministry means, who is sufficient for these things? Others have said the same, yea, and often with a sigh. When the thought of your insufficiency creeps over you, as it often will like a chill, think of the words of the great Apostle who, in his old age, was able to say, "I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the diaconate." He, who for 30 years had helped the Apostle in all his difficulties, will be your helper and will enable you in your ministry to fill it full. Our sufficiency is of God.

(3) I have spoken of the necessity of a ministry in the Church, of its nature and its duties. It now remains for me to speak a few words on how you should esteem your ministers in their office. The success of a pastor in his parish does not lie entirely in his own hands. He may do his best. He may work his heart out, but without the sympathy, the encouragement, the co-operation, the trust of his people, his parish will not prosper. The relation between a pastor and his flock is an exceedingly delicate one and one that needs the utmost confidence and trust on both sides. How often have I seen the little scarlet pimpernel rejoicing in the sunlight, close its petals, and droop its head as a cloud passes over the sun, or a chilly breeze smites its cheek. There are natures in the ministry as sensitive to the atmosphere that surrounds them as that delicate little flower is to the sunlight. The biting winds of sarcasm and cynicism they cannot stand. Let there be plenty of sunshine in your parish. The minister has his dark and cloudy days. His sermon—a real effort—fell flat. The work he initiated did not "go." When he enters your home you know at once something is wrong. It is then he needs a word of encouragement from you. Tell him, if you can

do so truthfully, of some help he has been to you or to someone whom you know. Tell him it was a fine sermon he preached in church last Sunday, although, perhaps, you were not there to hear it, but you will be there next Sunday. Ask him how things are going in the Sunday School, or what is the latest surprise the W.A. has in store. Show him you are interested in his work, and you will let the blessed sunshine into his heart and life. Then remember your minister is still a man and not an angel. He is not faultless. He will err in judgment. With the best intentions he will sometimes do the wrong thing or speak the wrong word. Pardon his indiscretions. Have patience with him. Trust him. My dear old Vicar, from whom I learnt much, used to say to the young couples who came into the vestry to sign their marriage contract, "Be sure you keep two bears in your home, bear and forbear." Share with your minister the burdens of your parish. Give and forgive. Remember, your minister, not being an angel, has a body and cannot live on angel's food. He must live. Don't forget his salary. He has made great financial sacrifices to enter the ministry. How often does a Deacon, who, in his former calling could command from \$120 to \$150 per month, humbly accept something less than \$60. If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? The salary of the clergy is a layman's question. See to it, my brethren, that you don't esteem your ministers by starving them. Surround them with your affection. Pray for them, cheer them, love them. Love them, and they will love you the more and serve you the better, for love begets love, and love is the mother of service.

FALL IN!

What will you lack, sonny, what will you lack,
When the girls line up the street,
Shouting their love to the lads come back
From the foe they rushed to beat?
Will you send a strangled cheer to the sky,
And grin till your cheeks are red?
But what will you lack when your mate goes by
With a girl who cuts you dead?

Where will you look, sonny, where will you look
When your children yet to be
Clamour to learn of the part you took
In the War that kept men free?
Will you say it was naught to you if France
Stood up to her foe or bunked?
But where will you look when they give the glance
That tells you they know you funked?

How will you fare, sonny, how will you fare
In the far-off winter night,
When you sit by the fire in an old man's chair
And your neighbours talk of the fight?
Will you slink away, as it were from a blow,
Your old head shamed and bent?
Or say—I was not with the first to go,
But I went, thank God, I went?

Why do they call, sonny, why do they call
For men who are brave and strong?
Is it naught to you if your country fall,
And Right is smashed by Wrong?
Is it football still and the picture-show
The pub and the betting odds,
When your brothers stand to the tyrant's blow
And England's call is God's?

—Harold Begbie, in "Daily Chronicle."

IDLENESS IS SIN.

To do nothing is to serve the devil. Idleness is worse than waste of time, worse than simple stagnation; it is wickedness. In a world filled with want, to produce nothing is treason against the laws of human obligation. "Few things demoralize and wither men like idleness. In times of peace, Hannibal kept his soldiers employed in planting olive groves. He knew that idleness would unfit them for battle. Idleness is sure to breed vice. Idlers tempt the devil. 'Birds that sit are easily shot.' Hillel, the great Jewish scholar, took an idle student to the valley of Hinnom, and showed him the stagnant pool, full of slimy reptiles, and giving off offensive odors. 'There,' said the teacher, 'is your heart and life. Come with me to the mountains of Lebanon,' he continued, 'and let us stand by the running stream, with its clear waters filled with good fish and its banks lined with verdure; you will then see what your life may be if you will cease to be idle and begin to be active.'—World's Crises.

THE HILLS OF HOME.

These lines from the "Daily Ontario" were composed by Miss Lilian Leveridge, of Carrying Place, Ontario, as a tribute to her brother, Pte. Frank Leveridge, of Coe Hill, a member of the 39th Battalion, that went overseas from Belleville, Ontario. Pte. Leveridge died of wounds while doing his duty in France:—

Laddie, little laddie, the time that the cows were home,
Can you hear the kingle-klangle of their bell in the greenwood gloam?
Old Rover is waiting, eager to follow the trail with you,
Whistle a tune as you go, laddie, whistle a tune as you go.

Laddie, soldier laddie, a call comes over the sea,
A call to the best and bravest in the land of liberty,
To shatter the despot's power, to lift up the weak that fall,
Whistle a song as you go, laddie, to answer your country's call.

Brother, soldier brother, the Spring has come back again,
But her voice from the windy hill-tops is calling your name in vain;
For never shall we together 'mid the birds and the blossoms roam,
Over the hills of home, brother, over the hills of home.

Laddie! Laddie! Laddie! "Somewhere in France" you sleep,
Somewhere 'neath alien flowers and alien winds that weep,
Bravely you marched to battle, nobly your life laid down,
You unto death were faithful, laddie; yours is the victor's crown.

Laddie! Laddie! Laddie! How dim the sunshine's grown,
As mother and I together speak softly in tender tone!
And the lips that quiver and falter have ever a single theme,
As we list for your dear lost whistle, laddie, over the hills of dream.

Laddie, beloved laddie! How soon should we cease to weep,
Could we glance through the golden gateway whose keys the angels keep!
Yet love, our love that is deathless, can follow you where you roam
Over the hills of God, laddie, the beautiful hills of Home.

GOD IS OUR REFUGE.

God is our hiding place. Many in the world are feeling to-day that there is no sure refuge except in God. A man in Europe wrote the other day: "World courts have failed; treaties have broken down; governments have collapsed; the sword has proved futile to save us. There is no safety nor certitude in the earth. God is the only refuge left us now. Perhaps the world will trust him a little more than it has." God will instruct, teach and guide the good man. The only thing is to confess our sin, get close to God, and then He will lead us by the hand. Many sorrows shall come to the wicked—one calamity after another. But he that trusteth in God shall be saved out of them all.—Christian Work.

THE ART OF FORGETTING.

If you would increase your happiness and prolong your life, forget your neighbour's faults. Forget the slander you have heard. Forget the temptations. Forget the faultfinding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and remember only the good points which made you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and loveable.—"Southern Churchman."

The Bible Lesson

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

Tenth Sunday after Trinity, August 12th, 1917

Subject:
The Captivity of Judah.—II. Kings, 25: 1-12.

REFERENCE to the chapter preceding our lesson will show that Nebuchadnezzar, King of Babylon, conquered Jehoiachin, King of Judah, and carried him away captive to Babylon. He also took the treasures of the House of the Lord and of the king's house. Besides, he carried captive all the mighty men, craftsmen and smiths. That is, all the people of influence, trained soldiers, and men of technical and mechanical skill were taken, leaving only the unskilled and the poor. Nebuchadnezzar placed Mattaniah, an uncle of Jehoiachin, upon the throne of Judah, and changed his name to Zedekiah. All this indicates a complete subjugation of Judah and the depriving of those who were left of the power to rebel.

1. **Zedekiah's covenant.** We are told by Ezekiel that Zedekiah entered into a covenant with Nebuchadnezzar (Ezekiel 17: 12-14). By a solemn oath Zedekiah pledged himself to rule over Judah and not to rebel against his over-lord. He was at that time twenty-one years of age. He kept his covenant for about nine years. Jeremiah and Ezekiel, who were the great prophets of that time, thought that Zedekiah should be faithful to his covenant and that it was the will of God that Judah should be in the position of a subject nation.

2. **Weakness of character a danger.** Zedekiah was a weak rather than a bad man. He was induced by some of those about him to rebel against the King of Babylon, in spite of the remonstrances of Jeremiah and Ezekiel. It is unfortunate to have bad advisers, but it is even worse to have a weak will so that one is turned about by every advice that is given. The man whose opinions are those of the last book he has read, or of the last person who has talked with him is most unhappy and is not to be depended upon. Zedekiah was of that character. Bad advice was strongly urged upon him and he yielded to it.

3. **The Siege of Jerusalem** which followed the rebellion of Judah lasted for a year and a half (vs. 1-3). At the end of that time the city being reduced to great straits, the king and his garrison withdrew from it by a secret way (vs. 4). The Chaldees pursued them and captured the king. He was taken to Ribla into the presence of King Nebuchadnezzar who, without pity, condemned him as a truce-breaker and a rebel. The punishment he suffered is detailed in verse 7. The people suffered with the king. The utter destruction of the city was carried out by Nebuzaradan at the command of the King of Babylon. It had been spared in the previous conquest eleven years before and Nebuchadnezzar was evidently willing that Judah and Jerusalem should have a large measure of liberty, but the failure of the king to fulfil his trust brought disaster upon himself and upon his people.

4. **Only a remnant left.** The last verse of our lesson shows a very small and very poor remnant remaining. The great bulk of the people was taken into exile and those which were left were without organization and without government.

The meaning of the captivity. Judah now, as well as Israel was found altogether wanting in the great judgment of God. Many opportunities had been given them, but their heart was not inclined to do God's will. Kings and people alike had failed. There had been some attempts, it is true, at a better life. Kings like Josiah and Manasseh and prophets like Isaiah, Jeremiah and Ezekiel had done what they could at reformation and amendment of life. The evil propensities of the whole people could not be turned to righteousness except by this final calamity of exile. What exile and suffering had done for Manasseh was now to be experienced by the people as a whole. There is no doubt, as we read the history of the captivity, that it did make Judah a better people. It was God's way of dealing with them and the bitterness of it worked for their good.

These lessons which have a national significance, can also be applied to the individual life. There is:—

1. The sacredness of one's trust.
2. The obligation to keep one's word.
3. The penalty of disobedience.
4. The danger of a weak will.
5. The undoubted value of sorrow and suffering.
6. God chastises but does not forsake.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE food problem in Canada has arrived at a critical stage in the history of this war. It isn't, of course, critical, so far as an ample supply for the nourishment and comfort of our people is concerned, that is, if we sit still and consume it at leisure ourselves. The harvest prospects throughout Canada, on the whole, are said to be satisfactory, and in some Provinces abnormally abundant. A tremendous brotherhood has been established in the great alliance of nations now fighting for all that is held dear by the free peoples of the earth. The need of one is the opportunity and obligation of another so far as the resources of the more favoured can supply that need. Our manifest abundance imposes upon us the necessity and the privilege of sharing with those whose privations, if not actually present, are painfully looming in the not distant future. The normal surplus of food handed on from year to year has been largely obliterated and the nations involved in this war are forced to live from day to day as the earth brings forth her increase. During the past three years some 400,000 men have placed their lives at the disposal of their country as their contribution to the great cause of national freedom and national safety. Many thousands of women have knit through weary hours to supply these men with necessary clothing, and men and women have given of their time and money to sustain the great effort that is being made on their behalf. Today every man, woman and child is called upon to make a fresh and personal contribution to the great cause. It is none other than that we should share our food, that our men, who face the enemy, may be strong, and that our friends who stand behind them may not grow faint in their well-doing. This is, perhaps, the greatest test of our patriotism that has been placed upon us. It is none other than the turning away in part from certain elements of food that we enjoy and turning to others that are not so desirable, that those whom we see not, and for the most part know not in the flesh, may have at least a living ration. The first call is a call to the reason, the conscience, the patriotism of our people, to do of their own free will the thing that is so manifestly necessary, to make good the blood that has been shed so freely on our behalf. If we fail in meeting this timely appeal the second call will be given with the voice of authority.

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Mr. Hanna, Food Controller of Canada, has apparently made an excellent beginning in the great task he has undertaken. In his address to the women of Ontario he set forth the reasons for his call to selective economy in one element of food, with great clearness and force. That is as it should be. Convince the people of Canada that what is asked of them is first of all needed, that it is reasonable, and that the scheme proposed is effective and there is little doubt but that they will willingly acquiesce. But in addition to this it would appear to the writer that Canadians need to be convinced from the outset that the Controller means what he says. Our people have somehow grown accustomed to think lightly of the requests that have been made of them. The signing of the National Service cards is, perhaps, the most manifest example of a great idea being allowed to fritter out in ineptitude. Unless our people feel that the government stands resolutely behind every move of the Controller, preventing the sacrifices of one to be negated by the indulgence of another, the confidence and zeal of true patriots will be chilled at the very beginning. In the next place it would be well if Mr. Hanna would give a full list of the foods which call for our economy and the degree of economy required in each. Are we to get less bacon, beef, butter, eggs, cheese, potatoes, as well as bread? If so does the one-sixth reduction apply to each and all of them? Tens of thousands of homes have been applying the brakes to the consumption of these articles already, not out of patriotism but of necessity. The prices have worked the unwilling reform. If we are to make a still further reduction to what may we turn for adequate nourishment? If one family economizes on bread and consumes more meat and the next door neighbour economizes on meat and supplies the deficiency with bread, it is manifest that we are making no progress. It is extremely important that with the request for economy there should go out the authoritative announcement of a list of substitutes that may be used. In the Controller's staff there ought

to be one or more food experts who will give instructions based on scientific research, as to the best method of meeting the need created by our economy. This should not be left to the chance homilies of well-meaning newspaper writers, but should come with the authority of responsible knowledge. Finally, in country towns and villages throughout Canada there are hundreds of private citizens who have a superabundance of perishable vegetables and fruits. There is little or no local sale for these things, as almost everybody has his own garden, yet in the cities these things would be most highly valuable. Has the Food Controller any specific suggestions as to what good citizens, who have no experience in shipping such things could do with them, so that they would be useful where they are needed and cover the cost of their gathering and transportation? Reference is here made to such products as green peas, beans, lettuce, cherries, apples, etc. If we are going to control food it is well to apply something of the German thoroughness to our efforts.

"Spectator."

The Outlook for Religion

"I appeal in the name of Jesus Christ, our one Lord and only Saviour; first to his Holiness the Pope to translate into action some of the Christ-like aspirations he has expressed at this critical time, abandon all claim to temporal power and the use of despotic threats and seriously take in hand the task of reuniting the scattered flock of Christ; second, to his Grace the Archbishop of Canterbury to abandon the impossible task of trying to please both the Head of the Church and the rulers of the State, renouncing the princely life and abandoning diplomacy; and finally, to the Leaders of Nonconformity to drop politics, rid themselves of historical prejudices and lead us in the 'holy war' to which Christ is now calling us."

This is the concluding sentence of Dr. W. E. Orchard's new book. It is a book arresting in its frankness and penetration. Its motif is the passionate desire to see the emergence of a New Catholicism—one, holy, Catholic church, that is a church that is united, that is faithful to Christ, and that is international. As the first step to the inception of that Church, Dr. Orchard realizes that plain words ought to be spoken about the present condition of Christendom and he has had grace given him to speak those plain words. First of all he points out that much as we may talk about the supremacy of the spiritual, Prayer is not one of the weapons that we put beside high explosives for efficiency. Many have lost their faith in the face of the present savagery and mechanical devilry. They know that this is not the way of the Cross. Jesus did not suffer in the attempt to slay or punish his enemies. The ordinary religion will do for man no longer. God is, and as long as man also is, there will be religion, but there may be a change in religion. Dr. Orchard sees the peril of a religious patriotism. "If England is going to carry the burden of World Empire and be the self-constituted guardian of the world's peace, then our children must be trained up in this idea. The Empire must be the supreme end of their lives." This will be an after-the-war tendency. It will be useless to point out that it is just this which has turned Germany into a deified state, made her the anarchist in Europe, and given her the diabolical will to war. For an attempt will be made to provide a complete Christian sanction for this supremacy of the State and the task of the Empire. It will be said God has called us to it. Will the Church be willing to preach National Defence as the one task? To attempt to stand across the path of national safety will almost certainly entail national rejection of Christianity and the suppression of the Church; while to side with the new national tendency will eventually bring about the disappearance of Christianity as a distinctive religion. Yet Christianity would survive in some adventurous nation, who would profit from the sad lesson of the compromised Christianity of European industrial and military civilization. As a social and international ethic Christianity has never been tried. It is the only way of progress that still stands open. We have no need to give up hope of Christianity, for there is hope nowhere else. If we do not follow it, its great unfulfilled ideal will lead some more consistent and simple-minded people into the Promised Land. "The sermon on the Mount is a scrap of paper as far as the Churches are concerned." There were times when religion and war could go together. Those times

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have gone for ever, and it is useless to blind our eyes to the fact. Although some have heard God in the earthquake, the fact remains that there is more than a lurking suspicion that the Churches have not been strengthened by their attitude in these three years. The Church has no distinctive outlook, no distinctive policy, and no distinctive message. It can only emit a solemn Amen to the decisions of politicians. "Which denomination will survive?" is a question the answer to which shows Dr. Orchard's skill in characterization well. He realizes that the war is going to help the "national" church, because it does so well represent the nation historically and temperamentally. "It is built on the system of compromise by which we Englishmen rule our lives; it is essentially the Church of 'good form'; it goes along with the Public School type and 'Punch.' The Anglican is an essentially conventional Church; it is the Church of all respectable people; it is the gentleman's Church. It is snobby, squishy and a bit feudal, of course. It is not always like the Church of Jesus Christ, and whether it would more astonish the Apostles or be more astonished at them, is an interesting question; but the chief thing is that it fits the average Englishman like a glove. It is decent, not fanatical, its devotion is reticent and it knows better than any Church in Christendom how to administer just enough religion to keep the soul quiet and contented. It has discovered how much religion the average Englishman can stand. If the Anglican Church only knew what an opportunity it now had, it would sweep Nonconformity out of existence." He commends the National Mission, but says that it outwardly failed. It started well, but it rushed into publicity before the Holy Ghost had furnished either illumination or power. Yet it was a great adventure, because if the movement had spread throughout England with true repentance, if anything had happened which brought Jesus Christ really into view—there crucified on His cross, it would have been all up with carrying on the war.

He hopes that the Roman Church may be revisited by Christ and reformed according to the principles of the Gospel. He considers that the Free Churches have lost their *raison d'être*. Nonconformity has simply been nonconformity to other Churches, instead of Nonconformity to the world. "If only Nonconformity had stood clear to its witness that whatever the circumstances, Christ was the only way to redeem the world, Europe might have been saved. The recommendation of Christianity is our task. If the Church could put an end to war and actually bring into existence a Christian order of society, there would be little need for the service of Apologetics and Christian Evidence Societies. When Christianity has to defend itself it is not only a sign that someone outside has been denying the faith, but also that someone inside has been betraying it." Nothing but a reformed Church can recommend Christianity and here comes Dr. Orchard's emphasis on the necessity for the emergence of a New Catholicism. All must join in this, Pope, Archbishop, Moderator and Superintendent. Dr. Orchard's work in the Apologetic realm has long ago established him as a clear thinker. This is a book you must read. You will not agree with all of it. Dr. Orchard's pacifism is not as popular as "belli"-cism just now, but instinctively we feel that the pains we take to square Christianity and war show our misgivings.

The Outlook for Religion. By W. E. Orchard, D.D. Cassel & Co., Toronto. (270 pp.; \$1.75.)

A GALLANT NURSE.

For the first time in history a woman has won the Military Medal, and it has been awarded to her "for bravery in the field." She is an Irish lady, Staff Nurse Catherine Margaret Carruthers, of the Territorial Force Nursing Service, and the honour was awarded to her for bravely carrying on her work of mercy, calmly caring for wounded in very dangerous circumstances in a "hot" region in France. She was eventually slightly wounded by a shell which burst near the spot where she was on duty. Sir Douglas Haig mentioned her in one of his dispatches. The courageous nurse has now recovered and has resumed her work among the wounded fighters.

ACKNOWLEDGMENTS.

- Armenian Relief.
- H. Waddington, Toronto \$5.00
- Mrs. Robinson, Toronto 5.00

Recent Archaeological Discoveries and the New Testament

Rev. F. H. COSGRAVE, Trinity College, Toronto

I.

THE Gospel of the Kingdom was preached first to the peasants of Galilee. The earliest disciples were simple fisher-folk. The greatest of early Christian missionaries reminds his converts at Corinth that "not many wise after the flesh, not many noble are called." Primitive Christianity spread among the lower and middle classes in the cities and villages of the Roman Empire. It was for persons of such a character that the Gospels and Epistles of the New Testament were written. It is now quite certain that these priceless books were originally written to working men and in the language of the working man. This has been made quite clear by the discovery in recent years of a vast number of letters and other records written by simple folk of early Christian times. Perhaps it might be interesting to give some account of the discovery and contents of these documents and to indicate very briefly the extraordinary light which they throw upon the New Testament and the progress of primitive Christianity.

In the year 1897 Dr. Grenville and Dr. Hunt were excavating for the Egyptian Exploration Fund the site of the ancient Oxyrhynchus, which lies in the valley of the Nile about 120 miles south of Cairo, when they discovered a vast quantity of Greek papyrus. The papyrus is a writing material, widely used in the ancient world, which was made from the papyrus plant, which grows, like reed-grass, in shallow water. This papyrus, like paper, is easily preserved, if it happens to be buried in a dry place. The desert sand has protected these documents as perfectly as the steel safe of a modern bank. When these papyri were brought to London and examined they were found to include a great number of private letters written by very ordinary persons and sometimes on very trivial matters. They tell us of the picking of olives, the pressing of grapes, the care of children, the building of houses and all the other interests of daily life. One correspondent gives an interesting description of a trip up the Nile. Another writes an account of a new house which he is building—quite a nice house for he mentions the "smaller and larger dining-rooms," and states that the "second water-refrigerator is to be roofed to-morrow." Here is a letter written by a husband to his wife giving directions about his tools and "the old cushion which is up in the dining-room." One man writes to his brother in A.D. 22, "I am not so much as anointing myself until I hear from you. Let me hear about our baldheaded friend, how his hair is growing again on the top. Be sure not to forget."

Sometimes these letters have a very modern sound and show us how little, after all, the essence of things has changed. Here is a sentence from a letter of the second century of our era, "Do not lose heart about the rent, for you will certainly get it." In a letter of the year A.D. 41 a man counsels his friend who is in money difficulties, "Beware of the Jews." A brother of the third century remarks to his sister that "everything has risen in price." Our new Food-Controller, Mr. Hanna, is certainly not the first of his kind. There was a "superintendent of food supplies" in Oxyrhynchus nearly two thousand years ago. His duty was to see that the people could get bread at a moderate price.

Perhaps the most famous of these letters is the one written by a naughty boy of the third century. Little Theon writes to reproach his father because he has not taken him with him on a trip to Alexandria: "It was a fine thing of you not to take me with you to the city! If you won't take me with you to Alexandria next time, I won't write you a letter or speak to you or say good-bye to you." He is evidently behaving badly at home for he states that his mother has said of him, "he driveth me mad: Away with him." The clever youngster turns this into another argument to show that his father should take him with him when he goes on these interesting excursions.

Great interest has also been aroused by the discovery of a letter written by a prodigal son to his widowed mother with whom he has quarrelled. A few sentences from this letter will serve to show how extraordinary is the resemblance to the story in our Lord's parable: "I was ashamed to come to Caranis, because I walk about in rags.

I write to thee that I am naked. I beseech thee, mother, be reconciled to me. I know what I have brought upon myself. I have been chastened every way. I know that I have sinned." The poor fellow is very angry with a certain Postumus who has met his mother and "out of season told her all things." One cannot help wondering how the story ended. Did the mother pay his debts and welcome him home, like the father in the parable? And, if so, did he really reform?

Everyone remembers how St. Paul interceded for the runaway slave Onesimus with his master Philemon. One of these papyrus letters provides us with a close parallel. We find a priest of the Church in or about the year A.D. 346 pleading with a friend, who is a military officer, on behalf of a soldier who has deserted and now wishes to return to service. After a friendly greeting, he goes on: "I would have thee know, lord, concerning Paul the soldier, concerning his flight. Pardon him this once, seeing that I am without leisure to come unto thee at this present. And, if he desist not, he will come again into thy hands another time. Fare thee well."

As well as letters a great number of official documents have been deciphered. These include police records, property returns, emancipation papers, tax lists and contracts of various kinds. Here are a few examples of the police records. In A.D. 29 Senthus presents information against Papantos, a former brewer, for breaking into his house "by the way of the beer shop on the north," and stealing considerable silver, a clock, a shovel, a basket of bread containing fifty loaves, two tin drinking cups, etc. Perhaps it was in this very year A.D. 29 that our Lord spoke of laying up treasure "where thieves break through and steal." In A.D. 38 a certain slave named Ison, who had loaned some money to another man, was beaten seriously by him when he spoke to him of the debt. This is a curious reversal of the story in one of our Lord's parables. There it is the creditor who takes the debtor by the throat. Here it is the debtor who acts with unlawful vigour.

Perhaps this will suffice to show the nature of the contents of these papyri. The reader will find a full and fascinating account of the subject in Dr. Cobern's new book entitled "The New Archaeological Discoveries," and in Deissmann's "Light from the Ancient East."

The bearing of these newly discovered documents upon the interpretation of the New Testament is very great indeed. In the first place, the language in which they are written is so similar to the Greek of the New Testament, that we are able now to say quite definitely that the New Testament is a people's book, written "in the dialect of the middle classes, in the vernacular of the home and the shop; written in a style which no literary man of that day would have permitted himself to use, but which did appeal to the masses." (Cobern.) With the exception of two or three books, like the Epistle to the Hebrews, the New Testament is written in just that kind of Greek which simple, unlearned folk of that period were in the habit of using. It is the language of the street and the market-place. Many terms now associated exclusively with the Christian religion, are seen to have had a long history in the common life of the people. The words for "bishop," "presbyter" and "deacon," for example were well-known official names used in the trade unions and other corporations, civil and religious of that time. This conclusion, now firmly established, that the New Testament is for the most part written in the common tongue of ordinary people, was for some time strenuously resisted by persons who supposed that the language of Holy Scripture could not be less elegant than that of Demosthenes and Plato. We know better now. We realize that the Holy Spirit can use and sanctify, not merely what we think to be our best, but also the common things of ordinary people.

Let us briefly allude to one other example of the importance of these discoveries in the study and interpretation of the New Testament. Everyone who has read St. Paul's Epistles is familiar with the idea of the great "mystery" which "hath been kept in silence through times eternal," but now is manifested and made known unto all the nations. In the Epistles to the Ephesians and Colossians, we hear again and again of the "mystery which from all ages hath been hid in God." Now this word "mystery" occurs frequently in the papyri. We know now that many serious men of that age had banded themselves into brotherhoods for the study of the "mysteries" of God. They were not Christians, but they had very definite ideas about God and communion with God. They, too, taught the necessity of a new birth. Now it is perfectly clear that St. Paul uses the language of these men. He does not accept their doctrine, but he does not hesitate to represent

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the Christian Church as the great Mystery—brotherhood—in which the real secrets of God are made plain to the initiated. We can see now, as never before, why St. Paul preached the Gospel just in the way he did. The discovery of these old documents has afforded us a glimpse into the world in which he worked. The dead are for us alive again. We can hear them gossiping on the doorstep, wrangling in the market place, praying in the temple. In short, these documents bring us into the very midst of the busy bustling world into which the first Christian missionaries carried the Gospel.

The interest aroused by these discoveries is, of course, very great indeed. A large number of distinguished scholars in various lands have rendered service in the decipherment and interpretation of the papyri. It is to be feared that the war has seriously hindered the progress of the investigation and I regret to add that it has already robbed us of two of the greatest archæologists, Dr. James Hope Moulton, probably the greatest English student of the papyri, died from the effects of exposure in an open boat when the ship on which he was returning from India was torpedoed. Dr. Caspar René Gregory, another eminent scholar, was killed at La Fere in April last, fighting as a sergeant in the German Army, aged 71 years. When better times return and still more of these papyri are unearthed and deciphered we may confidently hope that still greater light will be thrown upon the origin and early progress of the Christian religion.

LITTLE THINGS.

Scorn not the slightest word or deed,
Nor dream it void of power,
There's fruit in each wind-wafted seed
That waits its natal hour.
What if the little rain should say,
"So small a drop as I
Can ne'er refresh those thirsty fields,
I'll tarry in the sky!"

Doth not each raindrop help to form
The cool, refreshing showers,
And every ray of light to warm
And beautify the flowers?
Go and strive to do thy share,
And talents—less than thine—
Improved with steady zeal and care,
Would gain rewards Divine.

A PRAYER FOR RUSSIA.

The following prayer, composed by Mrs. Sonia Howe, has been sanctioned by the Bishop of London for use in the churches of his diocese:—

O Lord, Who alone canst order the unruly wills of men, look down with compassion upon Russia in this hour of her need. Grant, we beseech Thee, wisdom to her leaders; enable them to resist all evil influences, and give them courage to put the welfare of the whole nation before class interest. Restore to her gallant army discipline. Endow the people with insight into the great issues at stake; and grant that this great people may at last come into its own and be enabled to develop fully all the manifold gifts and powers with which Thou hast endowed it. Grant that light may shine upon all those who grope like the blind, who waited for light, but beheld obscurity; for brightness, but walked in darkness; who looked for judgment, and there was none; for salvation, but it was far from them. Establish judgment and justice, and let truth, righteousness, and liberty dwell in that land. Give to us, Russia's Ally, true sympathy, so that by word and deed, we may strengthen the hands of all those who are striving to bring about law and order; through Jesus Christ our Lord. Amen.

Economy in Food From a Chaplain at the Front

MISS OLIVE STEEDE

MANY of the "Churchman's" readers, I am sure, heard the Food Controller's speech at Convocation Hall, Toronto, on the 23rd ult., and all of these, with countless others through the Province, are certainly debating how to act. It may, therefore, be of interest to suggest that a healthy, and most appetizing way of economizing in food, lies in adopting a vegetarian diet, or, say, one or two vegetarian days per week.

Years ago, before what a small nephew called "Auntie's conversion," I raised every possible objection to a non-flesh diet myself; so I have the greatest sympathy with those who, on varied grounds, believe such a diet impracticable. I should like to start by stating some of these objections and their most obvious answers.

At the root of all such objections, I believe, lies the idea that meat contains more proteid than can be obtained from vegetables—i.e., that a meatless diet cannot supply sufficient nourishment for the manual worker, the brain worker, the growing child, or adolescent.

Now, as answer. I should like to point out that: (1) animal proteid must of necessity contain a certain percentage of poison, and therefore produces fatigue (since we know now that fatigue is invariably a result of auto-intoxication); (2) that a very small amount of meat contains enough proteid for the average person, but that we all eat more than this, thereby inducing one or other of the many forms of indigestion; (3) that this necessary amount, or indeed, any desired quantity, can be obtained, gram for gram, from a well-balanced ration of nuts, fruits and vegetables.

And Wholemeal Bread.

This item deserves a line to itself, both for its importance as a food and its bearing on the food question.

As to another stronghold of objectors—that a vegetarian meal is tasteless—well, it is not. Not, at least, after the first week or two, when the palate has readjusted itself to vegetable, versus mineral, salt; to the natural sugar of wholemeal bread and ripe fruit versus white bread with some preserves, or versus sweetened cake. But let us agree it to be tasteless; it is still a thousand times more tasty, more varied, more choice, more appetizing, than the food in the trenches!

To sum up: A mathematically exact equivalent, in sugar, starch, fats and albumin (or proteid), can be obtained in a well-balanced meal, excluding both meat, white flour and sugar. And it is no small argument, in these days, when nearly all paid house workers are, rightly, in munition plants, that the work of preparing and clearing away the household's meals, is materially lightened by the elimination of greasy pans, dishes and plates.

About six years ago, in Vienna, that city of good food and overfeeding, I went through a great hospital, and a specialist there told me how they were trying out, with marvellous results, an elaborate system of non-meat diet, extending often as long as a year. "I am beginning to believe," he said to the roomful of students from all parts of the world, "after ten years of experiment and observation, that the way to health lies over a meatless table."

Verb: sap: If it is not only a way to better health, as anyone can prove for himself, but—what lies nearer to our hearts—a way to spare some precious bushels of wheat for "our men," a way to give an extra dollar to the Red Cross, a way to mitigate some infinite little of the misery and pain that wring our hearts, a way of small self-denials, of little givings, a way we all can take, shall we not do so? I think we shall, I know we will.

ONE of our young Canadian Chaplains writes from the Front: "In a few days I go to the Chaplains' School for a six-days' retreat. Col. T— has just returned and speaks most highly of it. He said I'll pray more in a week there than in all the months spent in France. I hope so. It is next to impossible to preserve any standard of spiritual life under these conditions. Everything mitigates against it. The unnatural conditions under which one is forced to live make a combination of deadly circumstances that conspires to kill the higher ideal life, and reduce the whole of existence to a dead level of monotonous experience. Sometimes, even the taking of services seems a burden. We all feel it. Every Chaplain is affected. It seems to be the common fate.

"One thing saves us, that is the heroism of the men. I do not mean the V.C. kind of heroism, but the patient endurance of suffering, the uncomplaining acceptance of discomforts, the cheery stoicism that takes life with a grin, knocking the bottom out of Death by refusing to bow to its dignity. Men are big. They are sons of God, and worthy of their parentage. I have been taught a lot about original sin in my theology, but a lot more about moral nobility in my experience. Thank heaven, the old lines of demarcation between saint and sinner have been washed away by the blood of sinners slain. We shall be careful in future in our judgments, slow in our condemnations of those that stray, for we see that even the strayed have only wandered from home, and that they are still heirs of the Kingdom to which one day they shall return and claim.

"No one outside of the immediate circle has any idea of the ferment which exists in the religious world today. To me, it is the greatest thing in history. The Reformation that wrought such great changes, is but a squabble in a tap-room compared with it. One can speak to Chaplain after Chaplain and find the same dissatisfaction with the existing state of things, and desire to better it. Now and again one meets an extremist who would spoil the whole movement by his sweeping condemnation of all things that now are. We do not need destruction, we need reorientation, and it may take place so quietly that not a murmur is heard."

MIGHT OR RIGHT?

Lyman Abbott, in speaking to the students at Hampton Institute, Virginia, said:—

There are two kinds of Government; two kinds of Social Order. In the one—the Pagan—the meek serve the great; the poor serve the rich; the feeble serve the strong. In the other—the Christian—the strong serve the feeble; the rich serve the poor; the great serve the humble.

What I want you to see is that the Great War going on in Europe is a war between these two conceptions; between the Pagan and the Christian; between the autocratic and the democratic; between Government in which the weak and the ignorant and the poor shall serve the rich and the powerful and the great; and a Social Order in which the rich, strong and the wise shall serve the poor, the weak, and the ignorant.

To-day we are seeing these two conceptions of Government—"Might makes right," on the one hand, and "Right makes might," on the other; autocracy and democracy, despotism and liberty—locked in a life-and-death struggle.—East and West.

Downeaster

Thoughts of an Eastern Churchman

It seems to me that the isolation of patients has been carried to undue extremes these days. In the reaction from the days when the sick room was made a rendezvous for all the curious and sympathetic for miles round and patients were literally talked to death, when lengthy services were held by the bedside accompanied by long, gruelling exhortations, when, as I well remember, to neglect to ask a visitor into the sick room, was taken as a deadly insult, in contrast with all this, I think, perhaps, we have gone too far in the opposite direction of "keeping the patient perfectly quiet." Quietness is a most important thing, and, of course, in its place, essential in the treatment of the sick, but there are times, it seems to me, when it is possible to overdo it, and when it becomes depressing, and when the patient longs for the sight of some one from outside, and the sound of a voice other than the doctor's and the nurse's.

Be this however as it may, and as a mere layman I would be the last to dogmatize on what is a purely medical question, I have no hesitation in saying that so far as the clergy are concerned, this rule has been carried altogether too far. Where the physician of the body can go, there can also go, except, perhaps, in some very exceptional cases, the physician of the soul. And the clergyman really goes as the ally of the physician. What more calculated to soothe and compose the patient and make him amenable and responsive to treatment, than the consolations of religion judiciously applied? How few doctors have grasped the fact of the wonderfully curative power of these ministrations, and especially of prayer. There are indications, however, of late, of a change in the attitude of the faculty towards the clergy, in this respect, as psychology is daily becoming more and more recognized as one of the chief factors in the practice of medicine.

A "reformer" is a man who sees the inevitable coming and gracefully accepts and guides it, takes occasion by the hand. All great leaders have been opportunists, but they knew just exactly when to jump in and take hold. It is not every man who knows how and when to do this.

PASS KINDNESS ALONG.

"A gentle word has a magic power
The weary breast to beguile;
It gladdens the eye and lightens the brow,
And changes the tear to a smile.

"Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavour while passing along
To make it as sweet as we can.

Why Dr. Michael Clark, M.P. for Red Deer, supports the Military Service Bill: "I have a little toddling grandchild out on my farm to-day. His father was stricken by a gunshot in the neck two weeks ago. I say to you on my soul and conscience, gentlemen, I support this bill because it is part of the necessary machinery which will save that little fellow and thousands like him from having to go through what his father and his uncles are going through to-day." "The Packet," Orillia.

Canadian Churchman

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CANADIAN CHURCHMAN, LTD.,
613 Continental Life Building, Toronto.
CORNER OF BAY AND RICHMOND STS.
R. W. ALLIN, M.A.,
Managing Editor

Phone: Main 5239.

Ninth Sunday After Trinity.

Holy Communion: 232, 234, 237, 243.
Processional: 8, 476, 493, 601.
Offertory: 405, 485, 492, 680.
Children: 233, 238, 241 725.
General: 11, 23, 219, 393.

Tenth Sunday After Trinity.

Holy Communion: 233, 236, 268, 508.
Processional: 9, 47, 572, 615.
Offertory: 35, 545, 564, 653.
Children: 697, 707, 710, 712.
General: 48, 543, 549, 760.

The Churchwoman

Diocese of Calgary Girls' Auxiliary.

At the annual meeting of the Pro-Cathedral, Calgary, diocesan Branch of the Girls' Auxiliary to the W.A., the following officers were elected for the ensuing year: Hon. pres., Mrs. W. A. Geddes; pres., Miss H. Fowler; 1st vice-pres., Mrs. Parslow; 2nd vice-pres., Mrs. Porritt; sec., Mrs. H. J. Akitt; treas., Miss E. Knight; assistant sec., Mrs. J. E. McKenzie; Dorcas sec., Miss A. Wilmot; E.C.D. sec., Miss P. McGregor; "Leaflet" sec., Miss M. Clark.

Church News

The Revision of the Prayer Book.

The Memorial of the Committee Appointed by the Synod of the Diocese of Quebec, assembled in its Thirty-First Session, in the City of Quebec, in the year of our Lord, 1916, to the Provincial Synod of the Province of Canada. Respectfully sheweth: This Committee was appointed by the Lord Bishop of the Diocese in response to the unanimous request of the Synod, and was instructed to recommend delay for the purpose of further consideration of the question of Prayer Book Revision before final action be taken in the matter. The grounds on which delay is asked for are:—

A. The Revision seems to have been hastily done. The Committee was appointed in 1911 and its report was ready for presentation in 1914 and was actually presented in 1915. Compare the procedure in other parts of the Church. The last Revision of the American Prayer Book was authorized in 1880 and the Report was presented in 1892. Already another Revision is in progress. In England, a Revision was begun in 1906; but the final report is not yet presented. B. There are grave differences of opinion among the members of the

Church on the following and other matters in the proposed Revision: (1) The many and varied optional uses in the Order of Morning and Evening Prayer which are confusing to the worshipper, and are questionable as regards sound liturgical principles; (2) the optional disuse of the Litany on all occasions excepting on one Sunday in the month; (3) the treatment accorded to the Athanasian Creed; (4) the change of the word "shall" for "may" in the first rubric at the close of the office for the Administration of the Holy Communion, thereby doing away with the obligation of using some part of the office every Sunday and other Holy-days; (5) the relaxation of the discipline of the Church in the permissive delay in bringing children to Holy Baptism; (6) the permission granted to allow the disuse of the office for the Visitation of the Sick, and the substitution of another office compiled by the judgment and choice of each individual priest.

C. The present condition of the whole world is greatly disturbed, and that devout consideration which it is most desirable should be given to such a work as this of Revision, cannot now be fully secured.

D. We further consider that the new outlook which the conclusion of the war will create, the new circumstances and problems which will arise, and the new conditions of relationship between the different parts of the whole Church, as represented by the Allies, which may develop, ought certainly to be awaited so as to govern our final action.

E. In the judgment of the Diocese of Quebec, which your Memorialists represent, it will be wiser also to await the action of other parts of the Anglican Communion, so that fuller wisdom than our own, and fuller co-operation may assist us in producing a Revision which may prove to be more worthy, and more acceptable to the members of the Church in Canada and to those of the Anglican Church at large than is the proposed Revision. And Your Petitioners therefore pray that this Provincial Synod do now, in its wisdom, decline to give its approval to the Revision of the Book of Common Prayer as set forth by the General Synod of the Church in Canada, in 1915. Signed on behalf of the Committee, Richmond Shreve, Convener, F. J. B. Allnatt, G. H. A. Murray, James McKinnon, Paul G. Owen, A. R. Kelley, Secretary.

The Bishop of New Westminster in England.

Bishop dePencier, New Westminster, after a recent visit to his home, has been busy confirming and performing ordinary Chaplain duties in the Canadian camps in England. The Bishop returns to France shortly. Both his sons, one with the Royal Field Artillery and the other with the Royal Flying Corps, were able to obtain a short leave and joined their father for a few days in London.

Diocese of Qu'Appelle. Thirty-Third Anniversary.

The thirty-third anniversary of the association in aid of the diocese of Qu'Appelle was celebrated by a meeting in the Chapter House of St. Paul's Cathedral, London, England, on Tuesday, June 26th, which was preceded by Holy Communion in the Cathedral. The chair was taken by the Bishop of Sheffield, and addresses were given by the Bishop of Willesden and by the Rev. J. E. Sawbridge, of Norwich, who had worked in the diocese. It was announced that the debt on St. Chad's College, Regina, had been reduced by £3,000 during 1916, but there still remained a debt of £10,000. The

Bishop of Qu'Appelle had written hopefully, "If we can do as much during 1917 and 1918 as we did last year we shall be a long way on the road to removing it altogether." The chairman said he thought the Bishop of Qu'Appelle the most optimistic man he had ever known; but he could certainly say that St. Chad's College, and the future scheme for a Cathedral, had been planned on a grand scale, and would be worthy of the position of the Church in the great Dominion of Canada.

Calgary Diocesan Notes.

The Rev. M. V. Hardy and Rev. C. W. Smith, of the Archbishops' Southern Alberta Mission, who have done excellent work in the diocese, have gone back to England. The Bishop hopes they will both return. The question of their doing so remains open.

The Rev. C. H. Popham, who obtained leave to spend a year in England, has asked to be allowed to remain there, and the Bishop has given his consent.

The Bishop lately visited St. Paul's Church on the Blood Reserve and dedicated a very beautiful memorial window which has been placed therein in memory of Lieut. Albert Mountain Horse, a full-blooded Indian, a native of the Reserve, who went to the front in 1914. He was badly gassed and died from the effects thereof. The window represents King David as he was about to challenge Goliath, with his sling and stone in hand.

Presentation to Rev. E. A. Dunn.

A few days prior to their leaving Quebec for their new home in Central America, a farewell reception was tendered to the Rev. E. A. Dunn and Mrs. Dunn by the parishioners of St. Michael's, Bergerville, of which parish Mr. Dunn has been the Rector for the past five years. During the evening Mr. Dunn was presented by the members of the congregation with a handsomely illuminated address and a purse containing \$405. A further presentation was made on the occasion of his recent visit to Bishop's College, Lennoxville, when occasion was taken by his brother clergy of the diocese of Quebec to present him with a very handsome pectoral cross. The consecration of Mr. Dunn as Bishop of Honduras has been definitely fixed to take place in St. Michael's Cathedral, Barbados, B.W.I., on Sunday, August 5th.

Rev. A. Richardson Leaves Morpeth.

The Rev. A. Richardson, Rector of this parish, will leave at the end of August, he having accepted the offer of a parish in Grey County.

Meeting of Deanery of Woodstock, N.B.

The quarterly session of Woodstock Deanery (diocese of Fredericton) was held at Canterbury, on St. James' Day. Seven of the nine clergymen now in the Deanery were present. On the preceding evening, service was held in Trinity Church, the Rev. H. F. Rigby being the preacher. Apostolic Succession and Sacramental Grace was the subject. A Communion service was held in the morning of St. James' Day, the Rector being the celebrant, Mr. Fenton the Gospeler and Mr. Howell the Epistoler. The Chapter met for business at the rectory at 10.30 a.m.; the Rural Dean, Rev. J. E. Flewelling, presiding. Ephesians 3 was read in Greek and discussed. A resolution was passed congratulating the Rev. A. W. Teed, M.A., late

Progress of the War

July 23rd. — Monday—Kerensky is made Dictator of Russian Republic.

July 24th. — Tuesday—Military Service Bill carried by Canadian Government by majority of 57 in 145 votes. Russians retreat in disorder.

July 25th. — Wednesday—Russians and Roumanians gain ground in Roumania.

July 27th. — Friday—Russians continue retreat in Galicia but gain ground in Roumania.

Bursar of King's College, Windsor, N.S., upon his return to the diocese. A resolution of regret at the Rev. F. J. Wilson's departure from this Deanery to Florida was passed. The next meeting will be held at Richmond on St. Etheldreda's Day. The session was very interesting and regret was expressed that Mr. Belyea and Mr. Franchette were unable to attend.

Prayer for Crops.

The following special prayer "For God's blessing on the crops and the fruits of the earth," has been authorized by the Archbishop of Canterbury for use in the diocese of Canterbury: "Let us pray for God's blessing upon all those who labour upon the earth at this time. Let us pray that the time of sowing may be rewarded by an abundant harvest. Let us pray for the safety of all merchant ships, and of all who bring us corn and food from distant lands. Let us pray for all those who are allied with us, that the like blessings may be granted unto them. Let us pray that we may show moderation and self-control in all that we ourselves eat and drink. O God, Heavenly Father . . . Give us the spirit of self-denial that we may use with careful economy all that Thou givest us: Bless the use of the land for the provision of food, and grant to us abundant crops; and of Thy great mercy protect, we humbly pray Thee, our merchant ships and those of our allies, and of the neutral nations, against the attacks of our enemies; that so we may receive in safety the things which we need from beyond the seas; and may praise Thee always for Thy goodness and loving kindness toward us."

Fire at St. James' Cathedral, Toronto.

St. James' Cathedral, Toronto, was the scene of a small fire on Friday evening, July 27th, which, while no damage was entailed, provided a spectacular sight, illuminating a section of the historic building in a glow that attracted a crowd of spectators. While the flames were entirely confined to the outside of the edifice and were therefore extinguished without difficulty, the fire might easily have spread to serious proportions but for the prompt action of the members of the Cathedral choir, who rapidly organized themselves into a volunteer brigade and had the blaze out before the arrival of the city fire trucks. The fire occurred in a heap of rubbish in an area in front of a vault window. It may be traced to the habit of those frequenters of the Cathedral grounds who scatter papers and other refuse that litter the grounds during hot spells. Swept by the wind these were deposited in a pile in the vault window and lay there awaiting the inevitable lighted match or burning cigarette stub in the hands of a careless smoker. Shortly after choir practice was finished one of the choir-boys was

leaving the Cathedral when his attention was attracted by the glow of the flames. He ran back and gave the alarm and the choir members quickly organized a brigade. A hose was secured and in a few minutes the flames were drowned out. Fortunately the vault windows withstood the heat of the flames and the interior of the building sustained no damage.

The Archdeacon of London at St. Paul's, Halifax.

The Ven. J. B. Richardson preached in this church at the morning service on July 22nd. He chose for his text the words of Christ: "They need not depart, give ye them to eat." Previous to announcing his text the Archdeacon made a feeling reference to his deep attachment to old St. Paul's, the church of his boyhood days, and which is hallowed to him by the holiest of memories.

St. Anne's, Toronto.

The preacher in this church on Sunday evening, the 22nd July, was the Rev. Percy G. Powell, Rector of Milverton, in the diocese of Huron.

Anglican Boys' Camp.

The Anglican Boys' Camp that has been under canvas near Jackson's Point, Lake Simcoe, held its second field day on Saturday last. This consisted of races and jumping, followed by a launch ride to Georgina Island and luncheon. The Rev. H. Roche, of St. John's Church, West Toronto, is manager of the camp, and gave an address of welcome to the visitors.

Presentation to Mrs. Kuhring.

Mrs. Gustav A. Kuhring, St. John, N.B., the wife of the Rev. G. A. Kuhring, who is to leave shortly for overseas as officer commanding the V.A.D.'s, was given a luncheon recently by the Canadian Club, St. John, and presented with a beautiful travelling rug and a purse of gold.

D.C.M. For Ordained N.C.O.

Lance-Corp. F. J. Frost, who was recently decorated with the D.C.M. at the Ontario Hospital at Orpington, Kent, has a striking record. He came to Canada in 1904 and spent five years on a prairie homestead. He is a graduate of Saskatchewan University and of Emmanuel Theological College, Saskatoon. He was ordained previous to enlistment, but obtained his B.A. degree in uniform. He enlisted in 1914 in the 28th Battalion and spent 13 months in France as a regimental stretcher-bearer. He was first wounded at the third battle of Ypres, and again at Courcellette, after working 24 hours in the open collecting wounded.

Rev. M. B. Johnson's Success.

At the recent examination held by the Dominion College of Music, in Montreal, the Rev. M. B. Johnson, M.A., Curate of Christ Church Cathedral, passed the second of three examinations for the degree of Bachelor of Music.

Dedication of New Church in Qu'Appelle Diocese.

The seventh Sunday after Trinity was a red-letter day in the history of the Mission of Young. On September 3rd, 1916, the Rev. J. F. Cox, B.D., of Watrous, opened services at Young.

A site was purchased and a little church erected which was formally opened on December 10th, 1916. The men of the parish and the members of the W.A. worked energetically, so that the church was dedicated to sacred purposes entirely free of debt on July 22nd, by the Bishop of Qu'Appelle, who also confirmed two candidates. A brass cross and offertory plates, suitably engraved, were presented to the church by the Rev. J. F. Cox, as memorials of his parents; these were also dedicated at the service. A goodly number partook of the Holy Eucharist. This Mission gives good promise for the future, and an enthusiastic congregation encourages the pastor in his labours in the Master's vineyard.

The New Rector of Annapolis Royal.

The departure of Rev. T. C. Mellor, Rector of Kentville, N.S., to take the parish of Annapolis Royal, to which he was unanimously elected on the death of Rev. H. Howe last spring, is very generally regretted by all classes of the community. For ten years he was Rector of the adjoining parish

Dr. Lloyd states that only his oldest son is in the trenches now. His second son, Percy, who was a medical student in Toronto, is likely to be returned to Canada. He still carries a piece of shell behind one of his eyes.

St. Catharines Sunday School Camp.

A very successful camp for the Sunday School has just been held by Christ Church, St. Catharines, when 63 boys and girls in charge of the Rector, Rev. H. A. West, the School Superintendent, Mr. C. Lamb, and several of the teachers, spent eight days at the lakeside. Two large tents were secured, one for boys and the other for the girls, while meals were held in the open under great willow trees. Through the kindness of Mrs. R. W. Leonard, a large number of children from the poorer homes were enabled to go. Another friend, Mr. J. P. Merritt, donated \$10 for cash prizes, for which an afternoon of boat and swimming races were held, a large number of the little folks being taught to swim during the camp. Morning and evening prayer was held

Appeal of the British Food Controller to Canada. Sent to the Canadian Food Controller, Hon. W. J. Hanna.

"We look to the resources of Canada and to the indomitable energy of Canadians, for an answer that will shatter Germany's threat of starvation. In normal times the Mother Country is dependent on your Dominion for a large part of its food supplies. War has increased that dependence to such an extent that it is now vital for the United Kingdom and the Allies in Europe to obtain from Canada foodstuffs in far larger quantities than under peace conditions. That must necessarily entail effort and far-reaching economy, with their attendant sacrifices on the part of Canadians.

"I know that, like ourselves at home, the pick of your manhood have gone, and are going, to take their splendid share in the front line of battle, and that, therefore, you are faced with the difficulty of a supply of labour.

I also realize that an increased export of food supplies must entail diversion of effort from other enterprise, yet I am convinced that the people of Canada will surmount all obstacles, and that the harvest, as far as human labour can achieve, will be a striking demonstration of Canada's efficiency and determination. The willingness of the Canadian people to permit control of their products for purposes of winning the war is naturally welcomed by all the Allies as tending to increase the supply and to regulate prices. The certainty that we can rely on your whole-hearted co-operation, not only in utilizing every ounce of national energy to increase production, but in equitable adjustment of prices, gives me the greatest encouragement. I most heartily wish you every success in your all-important work."

of Cornwallis, where he did splendid work. During his residence in Kentville he has won the esteem and respect of his own people and the citizens generally. He held the office of chairman of the Red Cross Society. Some years ago he was granted the honorary degree of M.A. by King's College, in recognition of his excellent work in the county of Guysboro, N.S. Two of his sons volunteered at the beginning of the war, the eldest being killed last year. Mr. Mellor is a strong preacher, a great organizer and tireless in his work as a parish priest, and holds an honoured position among the clergy of the diocese of Nova Scotia.

An Impressive Service.

In a recent letter the Rev. G. E. Lloyd, D.D., says: "The Confederation and Commemoration Service in the Abbey on July 2nd was one of the most impressive services I have ever attended, in a way grand and yet very simple. Almost opposite to me in the choir was Dr. Chown, the head of Canadian Methodism. He told me that he had thoroughly appreciated the service from every point of view."

daily on the beach, which was also enjoyed by many of the summer campers. On Sunday Divine service was held at 11 a.m. and 7 p.m. on the sand, when the Rev. Canon Broughall, of St. Catharines, addressed the camp and a large number of outside campers and visitors from the city. Sunday School was conducted in the afternoon, many parents and visitors also taking part. Beautiful weather added to the enjoyment of the outing and a happy sunburnt lot of youngsters returned home at the end of the eight days, after one of the best times they had ever had. Plans are already under way to hold a much larger camp next summer.

Vimy Ridge.

On Sunday evening, July 29th, the congregation of St. Aidan's, Toronto, assembled in record numbers, considering the intense heat, and listened to one of the most stirring war sermons that has yet been preached in this city. Captain the Rev. E. C. Earp, now on leave from the front, made his recent experiences at Vimy Ridge his subject. No summary could adequately report either the stu-

pendous facts under description of the inspiration the narrative aroused. First, he noted that "Vimy" will stand out as one of the distinctively Canadian achievements of the war. The marvel of careful and minute planning throughout all branches of the service, and the prompt and notable carrying out of the plan when "the hour" at last arrived was vividly outlined. The human and religious side was, of course, emphasized. One could feel the solemnity of the Communion service, before the battle, the serious and yet confident talks of the men with their "Padre." There was but one word to express the conviction of all, "Men, we are going to win." And in that conviction victory was assured. In the battle of life, said the preacher, this same confident assurance must possess us. We must not give up; we must carry on; we are going to win.

The following afternoon Captain Earp addressed the women of St. Aidan's Red Cross Circle on the treatment of the wounded from the trench, through the field dressing station and field ambulance to the base hospital, showing the urgent necessity and constant value of the articles the Red Cross workers are making. A warm tribute was paid to the efficiency and economy of Red Cross administration in Canada and in England.

Honour Roll Unveiled.

An impressive service was held on July 29th in St. Mary's Church, Sunderland, Ont. (Diocese of Toronto), when the Honour Roll of the church was unveiled. The service was conducted by the Rector, Rev. M. C. Gandier, assisted by Rev. (Captain) Cummer, of Cannington, who preached the sermon, and brought home to the congregation the conditions under which the men, including ours from Sunderland, are living. The Roll is the gift of Miss Mary Chambers, one of the church members, and is a strikingly beautiful one in artistic and emblematic design. Nearly all the space allotted for names is already filled.

TORONTO BIBLE COLLEGE.

The Toronto Bible College opens its twenty-fourth session in September. This College fills a place of its own in the work of the Christian Church, as it is founded on an interdenominational basis, having five denominations represented on its faculty. The teaching is evangelical and practical, having in view the training of young people for active Christian work in their respective Churches or on the Home or Foreign Field.

The tuition is free. Catalogue, giving full particulars of courses, conditions of admission, etc., will be sent on application.

THE INFANT CYNIC.

That the modern child is not altogether free from cynicism is shown by the following story related by a school inspector:—

Asked to write on "The Ages of Man," the youngster after due thought handed up the following composition:—

"When a man is young, he thinks of the naughty things he will do when he grows up: this is the Age of Innocence. When he grows up, he does some of them: this is the Prime of Life. When he is very old, he is sorry for some of the things he has done: this is his Dotage."

Up to the present eleven Victoria Crosses have been won by Canadians. Six of those who have won the Cross have been killed.



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THE AEROPLANES.

(From a Hill-top in France.)

Overhead in a tranquil sky, out of the sunset glow,
The stately battle-planes are sailing east against the foe;
And the quivering air is all a-drone like an organ, deep and low.

The sunset gleams on the old bell-tower and the roofs of the old French town;
Gleams and fades, and the shadows fall as the night comes creeping down,

And the German line in the twilight glooms, distant, and dark, and brown.
One by one, their duty done, the planes come back from the fight;
One by one, like homing birds, back through the darkening night;
And, twinkling against the fading west, goes up their guiding light.

And, hour by hour, the light goes up, flashing the signal far;
But the Last Pilot heeds it not—his ship has crossed the bar;
And he has found Eternal Peace in the light of his Heavenly Star.
—Duncan Tovey, in the Daily Mail.

God may in His love lead me further on in the Christian life than I can possibly see or even wish now. For every Christian soul He has a special call. Some He calls to serve Him in homes, in married life, in the workshop or factory, in everyday duties, everyday joys and sorrows. But there are some to whom He gives a clear call to come and serve Him in harder ways. . . . And if the call is real He gives more strength, more faith, more courage than at one time we could have dared even to pray for.—E. R.

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At eleven Victoria won by Canadians. have won the Cross

THE LAST COMMUNION.

[The Bishop of Kootenay, Right Rev. A. J. Doull, has sent the following anonymous lines, thinking that they would be found helpful to some of our readers.—EDITOR.]

He knelt beneath the morning sun,
Midst awful wreck and boom of gun,
One of a company of men
Who closed each prayer with firm Amen.

The Padre, with uplifted face,
Implored the favour of God's grace,
And in the words of ancient hymn
Took up the praise of Cherubim.

Then solemnly, with bowed head,
He blessed the cup and broke the bread,
Pleading the Sacrifice Divine,
Offering to all the outward Sign.

The soldier knelt, his soul aglow
With holiest joy that earth can know;
His hands outstretched, thus to receive
The greatest gift that Heaven can give.

From far away, with deadliest aim,
A shrapnel shell burst full amain,
And death and havoc everywhere
Supplanted voice of praise and prayer.

But still the soldier seemed to kneel,
Waiting his turn, nor heard the peal
That sounded wide and sounded far,
Thus heralding the deeds of war.

His comrades faded from his sight,
His vision turned to blackest night;
The Altar and the Priest were gone,
Yet sounded still the angel's song.

Then in a moment all was changed—
The hosts of Heaven were round him ranged;
A light shone forth in mystic glow
Through its bright rays the Cross to show.

A figure stood before His face,
Holding aloft the signs of grace.
"My Body broken for your sake,
From My pierced hands in safety take.

"My Blood outpoured upon the tree,
This Cup contains the mystery;
Eat, drink, and live forever free,
Because I gave Myself for thee.

"And as I gave Myself for thee,
So hast thou given thyself for Me;
Forever with ME live and reign,
Set free from sin, and death, and pain."

—Anon.

A NOBLE DOG.

A Newfoundland dog and a mastiff lived in a town by the seashore. They were both very strong, good-natured and good-tempered dogs when alone. If, however, they met in the street, from some cause or another they began to growl and snarl at each other. This often ended in a fight.

One day they met at the end of a long pier, and, as usual, began quarrelling. A fierce battle was the result. As they struggled, they both rolled off the pier into the sea. This put an end to their fighting, and the dogs began to swim for the shore as quickly as possible.

The Newfoundland, being naturally a good swimmer and fond of water, easily reached the shore. Soon he was on dry land, shaking the water from his coat. On looking round, however, he saw his enemy, the mastiff, struggling and exhausted, being quickly carried out to sea. The noble dog at once plunged into the water. On reaching the mastiff, he caught him gently by the collar and brought him safely to shore. Ever after this the dogs were the best of friends.—Our Sunday Afternoon.

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CHINESE WORK IN VANCOUVER.

It is not purposed at this time to give any detailed account of the work among the Chinese in Vancouver, but merely a few facts to show how great is the opening offered to us here in our very midst. The human soul has the same cravings, whether it be clothed in a white or yellow body, and when we realize that a Chinaman may be a Confucianist, a Taoist, and a Buddhist at the same time, we can understand that in none of these religions can he find rest or satisfaction.

The Rev. N. L. Ward has only been working here since January, but during that period he has held twelve large evangelistic meetings. One of these was in Victoria, in the Chinese Mission, and though there were only 110 present, it was larger than all expectations, for the room was only supposed to hold about 80 people. The other eleven meetings were in Vancouver, the three largest being held in the Chinese Theatre with an audience of from 1,000 to 1,500 men. All these meetings are much the same in character, preaching in Chinese, by Mr. Ward and by his assistant, the Chinese Deacon, the Rev. Lim Yuen, being the chief feature, with the singing of hymns, and when possible the showing of lantern slides. The remaining eight meetings took place in various smaller halls, which were lent for the occasion, the attendance averaging from three to four hundred, the limit being set by the capacity of the room.

These figures show that whenever they have a chance of hearing the Gospel preached the people will come, some perhaps from curiosity, some in idleness, but given the crowds, the preacher is given his opportunity, out of the multitudes the faithful few are gathered.

There is one thing, however, which must be clearly understood, these meetings to be successful must be held, as were these, in the heart of China Town, and until the Church has its own preaching hall, in the centre of this district, the work can only be carried on at a great disadvantage.

Recently, the body of a young girl, who had mysteriously disappeared some time before, was found buried under the cellar of a bicycle shop in New York City. Following this discovery, the statement was made by the police authorities that between 700 and 800 girls had been reported missing from New York homes since January 1st. In the last month 115 girls were reported missing. Many of these are believed to be victims of the "white slave" traffic.—"The Packet," Orillia.

Correspondence

CHURCH FINANCING BY BAKE-SALES, ETC.

Sir,—It seems the long-established custom in some parishes—and especially of women's organizations—to raise money for church purposes through the holding of bazaars, bake-sales, teas, etc. By these means—a Chancel Guild buys flowers for the altar; branches of the Woman's Auxiliary meet their missionary pledges; a Parochial Guild covers a debt on church property; a Bible Class purchases hymn books for the church.

Here are some results of this method of money-raising. An earnest Church-woman says: "I would like to increase our envelope subscription to the church—but I pay so much for cotton and material for fancy work, and I am called on so often for cakes and articles for home-produce tables, that I feel we can't afford to do more." A man says: "My wife bakes a cake, which costs about 75c. for some church affair, and when I come home she asks, 'Will you buy this cake for the church?' She charges me a dollar for it. It costs me altogether \$1.75." Another man says: "My wife and daughters are working night and day on some things for the bazaar. They pay \$3 a yard for material. It's costing quite a bit." This, of course, is in addition to the man's or the family subscription through the duplex envelope and any direct subscription the wage-earner pays to special funds. Then some women say: "The men—why don't the men do something? They ought to give more!" The city parish Sunday School (it is forced to be self-supporting) needs a little help for the annual picnic for its members—only a few come from well-to-do homes, most are in poorer circumstances. The cry is raised: "It won't do to ask for money for prizes or expenses now, or for cakes or provision" because there have been so many demands lately for church bazaars and bake-sales, patriotic garden-parties and teas." A discouraged clergyman in a missionary diocese writes: "To simply fill a parish for what one gets out of it, is a horrible feeling; and yet many of us are just in that position—tied and bound with the chain of materialism—the 'having to' labour for the things that perish." And "having to labour" with the knowledge that one's overdue salary will be met by a bake-sale!

When will this miserable and short-sighted policy of money-raising for church purposes be done away with? This most unworthy method for the most worthy cause in the whole world: "For My sake and the Gospel's!" When will clergy and people see the

shallowness and hollow mockery of it all? Why, it defeats its own object, over and over again. The church which indulges to the full in this "easy" way of raising money is the church which is always complaining of its financial poverty. Its envelope subscriptions don't meet current expenses or pay missionary apportionments. Yet some are ever ready to ask, "Why don't we get more subscribers? Why don't subscribers increase their weekly offerings?" And the spiritual level of such a parish is down with the mercury in mid-winter.

Don't people "outside" the Church as well as in it, admire the clergyman who will discourage or even decline to allow such methods? One who will make a bold, frank statement of financial affairs and needs—and if it is a bitter pill to swallow, refusing to smother it with a soft sugar coating—declaring out and out for subscriptions proportionate to means, urging an every-member canvass, and making the venture of faith. (A little stiffening of the backbone, an outspoken stand in a perfectly clear light on admittedly right grounds, a little more vigour and vim—if you like, evidence of faith-courage and true Christian manly leadership, would do good all round, and infuse new life into many an anaemic parish, parson and people.)

Before closing, it will be only fair to mention another point of view. One man felt that any cost or labor expended by his wife in baking cakes or making tea-aprons was more than covered by the pleasure she derived from attending the sale, meeting other people, enjoying the companionship and conversation of the sewing-circle, etc. This introduces the social element, with its undeniable value. (I suppose it's on the same principle as the common experience in men's work. If you want to get a good men's meeting, have a supper! All meet for dinner at a hotel or restaurant, and then talk—and smoke—after!)

Perhaps, if some—at least—of these recurring sales were done away with, it would be advisable to plan other ways of getting people together and enjoying meetings and social gatherings. Possibly it would make it necessary for W.A. and other Church societies' meetings to be a little more interesting and attractive, which probably wouldn't be at all a bad thing.

However, in this war-time, of all times, I do think we should reconsider seriously our parish organization sys-

tem and methods of working and money-raising, and plainly "cut out" a lot of the bake-sales and parties.

A. R. Merrix.

AFTER CONFIRMATION.

Sir,—May I say a few words on the importance of keeping in touch with those who have recently been confirmed? So often this takes place very near the time of the summer holidays. The classes are at an end, and we hope and pray that the candidates will be faithful, and we believe, rightly, that they have received strength to help them, but I cannot help feeling that for the first year their Church friends, their Pastor or God-parents should try to keep in touch with them. I know of one Rector who is having a class for them, before the first Sunday of each month, when they are to come to their Communion. This is an excellent plan. Another arranged candidates should be provided with the sort of God-parents who will take an interest in them for at least one year. Another helpful thing is to give each one something to do for God. I believe that is a real help and blessing, and all Church members, worthy of the name, ought to feel it a duty and privilege to take his or her part in building up or extending the Church of Christ. We teach our countrymen the duty of serving their King and country, and should we do less for the Heavenly Kingdom? As we give faith to others, we grow ourselves, and, coming together for some particular cause—may I say especially for the missionary cause—promotes brotherly love and unity; and think how the numbers of workers would grow if every communicant did his and her share! "Fellow-workers with Christ," let us be so in heart and soul. Let us love one another, let us pray for one another, and when two or three of us can come together for special intercessions, I am sure special blessing follows. I long to see this promise of our Lord taken more and more into our lives. I hope I am not presumptuous in making these suggestions, but I have for so many years been interested in gathering some at least into the fold. I naturally think of these things, and one's heart feels rather sore when we hear of someone who was confirmed

but only went once afterwards to the Holy Communion, only occasionally went to church, and did not know any of the members. Such people are to blame themselves, no doubt, but are not we partly to blame for these things, too?

Caroline Macklem.

"THE PROPOSITION OF THE RED TRIANGLE."

An Indictment.

Sir,—With all due deference to the wide experience of Mr. Adderley, his statement of the case still leaves the practical problem unsolved. It is only fair to argue from an opposite point of view to the author of "The Proposition of the Red Triangle." Of what value is the Y.M.C.A. to the Church of England?

We are asked to believe that this wonderfully organized force, so modern in social spirit, so broad in its activities, is to be necessary to the working of a "successful" church. Success is found in the achievement of ideals, and the progress therein is in the making of circumstances which will tend towards a clearer light. Here the Anglican Church fundamentally differs from the Y.M.C.A. With Christ's promised Presence enshrined in the Word and the Sacraments, the Church presents this Ideal to the world, leaving the results to the Holy Spirit. Whereas the supporters of the Red Triangle labour nobly in the twilight of good works, marking success by increase of membership. In two Universities familiar to the readers of your excellent paper, Y.M.C.A. Bible study classes are subordinated to membership, and hymn-singing non-committal services are held at times, when it is impossible to also attend worship of the Anglican Church. Of what value then is the Y.M.C.A. to the Church of England?

Secretaries of the Y.M.C.A. from the front give many statistics as to the quantities of note paper generously supplied and used, and remark on the nearness of their huts to bursting shells. This may be both philanthropic and heroic, but it is also necessary. The splendid post office scheme of the "Y" for our Indian troops on the battlefield, as well as for the relations at their homes, deserves the highest of commendations. But the work is again necessary, and necessity always gives birth to practical invention. Where good works in these cases recommend a Christian profession, yet they do not aggressively proclaim the Evangel. If they did, the work might possibly be crippled. This goes to suggest that the Y.M.C.A. stands or falls by the proportion of indifference to the Gospel. The Red Triangle workers ably advocate the Fatherhood of God by so caring for God's children, but salvation through Christ and the teaching of the Sacraments is found as being non-essential to the "Y's" plan of world-wide help. Of what value is the organization to the Church of England therefore?

Some officers of the Y.M.C.A. are not theologically sound. At quite a recent meeting which the writer attended, limited to those interested in the "Y," an old heresy was allowed to rear its head unchallenged; nothing less than the transcending of the Divinity of Christ at the great expense of Christ's Humanity. Then at the other extreme, there are leaders of the Y.M.C.A. who would not pen their names to the Apostles' Creed. Splendid fellows these are, having high University qualifications, yet, full of advanced speculation, and not tempered by a Christo-centric college course, they are nurtured in an atmosphere of material Y.M.C.A. life, separated from Christian formulated doctrine. A self-examination on their

part will cause the discovery that they are either Apocalypticists or extreme Liberals as to the Messiah: thought which is flagrantly German. This position places these hard workers outside the pale of the Anglican Church. It is unfair to parallel the Methodism of John Wesley and the successful work at Bethnal Green with the "Y." The two movements first mentioned were definitely religious. A casual glance at the history of John Wesley, or a question to the present Bishop of London will show that clubs and so forth were at all times secondary to the claims of the Saviour Brother.

There is more spiritual life in the atmosphere surrounding a Baptist, Methodist, Presbyterian, or Holy Roller congregation, where at least definiteness as to the Son of God is sometimes taught, than in the vacuum of so-called Christian fellowship which strives through one hundred and one pleasantries to bring men to a knowledge of the truth. Give a non-religious man the use of a billiard table, a swimming pool, and an active cafeteria, and he will never hope for help from either the doctrines or practices of the Church of England. The rite of admission to the Y.M.C.A. is the payment of the member's fee—though "the poor ye have always with you." The rite of admission to the Church demands faith, which is the source of the best that is in man. The Y.M.C.A. endeavours to work towards Christ through good works. The Church of England with its Apostolic Commission holds most firmly opposite views, and can never coincide with the present doctrinal status of the "Y." My sympathies go out to the curate referred to by Mr. Adderley, who, though endeavouring to inculcate apostolic teaching to his Confirmation class, yet lost his boys through the all-embracing energies of the up-to-date Y.M.C.A.

One would agree with Mr. Adderley that many members of the Church of England are doing splendid work for the Y.M.C.A., yet I still maintain that their quality of goodness depends entirely on the possessing of the "Spirit of Christ," a Spirit never denied to the Ancient yet Modern Faith of the Anglican Church. The marsh of wide area has more dangers and less usefulness than the narrower channel of a deeply-cut canal.

"R. A."

THE NEW DEPARTMENTALLY GRADED SUNDAY SCHOOL LESSON SCHEME.

Sir,—Theoretically the proposed scheme has many attractions, but in practice how is it going to work out? We are told that there is to be a progressive course for the juniors who are nine, ten and eleven years of age, which is to be followed by a progressive senior course for the scholars twelve, thirteen and fourteen years of age.

We will take as a perfect illustration of such progression the six books of Euclid, the first three of which will be taught in the junior course, while the last three will constitute the curriculum for the seniors. Let us say that both courses are launched at the Advent Season this year, and to take a concrete example, we will say that John is ten years old and therefore taking the junior course. This year he will begin the first book of Euclid, next year he will be eleven years old and he will take the second book of Euclid. But the third year John will be twelve years of age and therefore he will be promoted to the senior grade. But in the third year of the senior grade they are taking the sixth book of Euclid. Therefore, according to the New Departmentally Graded Lesson Scheme John will be expected in three

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years time to study books one, two and six of Geometry. This one illustration it seems to me is sufficient in itself to show that in actual practice the scheme is not only valueless but directly contrary to the very principle for which it stands. Only one-third of the children, namely, those who are twelve, nine, six, or three years of age when this course is launched will fit naturally into the scheme; for the other two-thirds of the children the scheme is not adapted.

A second objection is that for the boy or girl of ten or eleven, who would pass from the junior to the senior grade in the middle of the course, certain portions of the Catechism will be omitted altogether.

A third practical weakness of the scheme, already pointed out in various articles, is the impossibility of discussing the lesson with the teachers in advance, unless we are prepared to deal with two separate lessons. This together with the sacrifice of the superintendent's review of the lesson at the close of the school, and the reading of the lesson at the beginning of the hour by the whole school is a loss which in the opinion of many will far outweigh any advantage to be gained by a graded lesson scheme which is open to the fallacy already mentioned.

In many Sunday Schools the lantern is coming into very extensive use. The graded lesson scheme will make the use of the lantern very difficult. A fourth objection presents itself in the proposed course for the second year of senior work where it is intended to put the Scriptures into the background and to use the Bible only by way of illustration for the Catechism, the Prayer Book and the Christian Year. This is a reef which if not considered sufficiently dangerous to prevent the launching of this scheme is almost certain to wreck it when we strike it in the actual course.

Sincerely yours,
J. A. Shirley,
St. Stephen's Church,
East Kildonan, Man.

July 19th, 1917.



PRAYER BOOK REVISION.

[In order that the points referred to in the following letter may be understood we have printed on page 493 the full memorial of the Diocese of Quebec.—EDITOR.]

To the Committee appointed by the Synod of the Diocese of Quebec to memorialize the Provincial Synod concerning the revision of the Prayer Book:

I have the honour to acknowledge receipt of a copy of a memorial of the Synod of your diocese to the Provincial Synod of Canada, and to say with all due respect and deference that I cannot promise to support the prayer of the memorial.

I cannot agree with the memorialists that the revision of the Prayer Book seems to have been hastily done. Seeing that the principal features in respect of which, by general consent, the Prayer Book needed revision were well known, I consider the four years occupied in the revision ample for the work. I can see in the book no evidence whatever for the statement that "the revision seems to have been hastily done." On the contrary, I find evidence of the truth of the claim of the Revision Committee (p. 13) that the book is "the fruit of much prayer and toil." It is not very creditable to the American Church that it took them twelve years to do what we shall have accomplished in seven.

Passing over to heading 'C' of the memorial, I find it stated that the present condition of the whole world is such that that devout consideration which it is most desirable should be given to such a work cannot now be

secured. With deference I submit that this devout consideration by the Church in Canada as a whole has been secured. The memorialists know best whether the Diocese of Quebec is an exception.

"The many and varied optional uses" I have not studied with the critical scrutiny necessary to give an opinion on the merits of each, but a greater elasticity in this respect was one of the pressing needs of the Church, and "sound liturgical principles" are trifles compared with edification and practical utility.

In regard to "the treatment accorded to the Athanasian Creed," I am not satisfied, but my discontent is probably based on different grounds from that of the memorialists. I believe it should never be read in the public services of the Church. The American Church was wise, and moved, I verily believe, by the Spirit of God when they banished it from their Prayer Book altogether. The Protestant Episcopal Church has none the less been the bulwark of the orthodox belief in the Trinity against the Socinianism which so deeply infected other bodies of Christians in America. If the Church of England in Canada still holds, or is willing to pretend to hold, that every true and consistent member of the Greek Church "without doubt shall perish everlastingly," let this Creed be placed either immediately before or immediately after the Thirty-nine Articles; but let us not invite the laity to utter these shocking maledictions, which not one in thousands can do *ex animo*, perhaps none whatever in this more enlightened and humane age. The Nicene Creed is a sufficient and an amply explicit assertion of our faith in the Trinity. There are several of the Articles which, in view of some present-day aspects and developments in our Church, it would be much more beneficial to read than the Athanasian Creed.

"Let all things be done to edifying" is the apostolic injunction, and should be the cardinal principle of any liturgy, and the Athanasian Creed is the most unedifying part of our service; in fact, it is the reverse of edifying, as every layman knows and every clergyman ought to know, and would know if they would condescend to believe us. The Church and her rites were intended to be instruments for the saving of the souls of the people at large, and everything calculated to repel them is to be avoided.

Let me quote here from an article by an eminent English layman, son of a former Lord Chief Justice, entitled, "What is Wrong with the Church?" "A creed has been defined as 'the thing a man does practically believe; the thing a man does practically lay to heart and know for certain concerning his vital relations to this mysterious universe and his duty and destiny therein.' But however you define a creed, it is an incontestable fact that the Athanasian Creed does not represent the faith of ninety-nine men out of a hundred, and I question whether the hundredth could explain some of its clauses to a man of ordinary intelligence. I well remember when I was young the hopeless bewilderment with which I listened to an attempted explanation of the words, 'neither made nor created nor begotten, but proceeding,' a bewilderment which has not entirely passed away. The savage and bitterly exclusive clause at the end, followed by the triumphant doxology over those poor souls who cannot believe or understand, this obscure polemic against an ancient heresy are words which few thinking Christians can say in their hearts. It is wisely sung in most churches, and this robs its terms of most of their force. But why should this historical curiosity still remain a part of our service? Are we less Christians because we refuse to puzzle our heads over such subtleties

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of language? . . . Cannot our faith be more simple and childlike? Why may we not profess and call ourselves Christians without having to repeat formulas which Christ never laid down, but which were the codes devised by finite intelligence to combat ancient heresies, and, therefore, open to reconstruction?"

Under sub-heading (vi.) heading B, I can only say I do not see that the optional permission involves the compiling of another office for the visitation of the sick. It permits an ex-

temporary prayer and the reading of any such portion of the Scripture as the circumstances of each particular case seem to require. There is one part of the Office which I never could conscientiously allow any priest to use for me; and the vast majority of the laity are no doubt of my mind on this matter. The permission you complain of is to me most gratifying.

A. W. Savary.

Annapolis Royal, N.S.,
June 22nd, 1917.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

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(cold)	(8 fl. oz. exclusive of ice)	
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(fountain)	(prepared with 1 fl. oz. Syrup)	
Coca-Cola—1 drink, 8 fl. oz.	-----	1.12
(bottlers)	(prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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ROSE ISLAND

By Lilian Leveridge

CHAPTER VI. (Continued.)

All day long Brownie followed Robin around like a shadow, and, judging from the frequent peals of merry laughter that floated to June through the open window, Robin did not find the care of him a very serious task. The next day June felt a little better, but was still tired, and found nothing so desirable as her couch. But the buoyancy of her nature was returning, and she plied her aunt with innumerable questions. "Aunt Hilda," she asked once, "where do you keep your books? I'd like to read awhile." "Over there in the corner shelf," Hilda replied. "Aunt Hilda! Is that all you've got?" June exclaimed with open-eyed astonishment. "Why, there's only the

Bible and the 'Saints' Everlasting Rest." "And the Almanac and a Cook Book," added Hilda. "That's all the books I ever had any use for, and I don't see why anybody needs any more." "Oh!" June exclaimed, her eyes growing wider, "we had ever so many books at home. I'm sure there was nearly five hundred. Only when Daddy lost his money he had to sell a lot of them. He felt awfully bad, and I cried. Daddy took some away, and I brought a few of my own that I like best; but I thought you'd have lots." "Five hundred books!" Hilda cried, with a hard glint in her eyes. "That was always the way with Barry. He'd fairly starve himself to buy books. If he'd spent the time he's wasted readin' in some sensible, honest work, he and his children would be better off to-day." June looked perplexed and troubled, but the idea was so new that she had

no answer ready, and Hilda went on:— "I've always found enough to do without wearin' up my eyes readin', and I guess I ain't very likely to run short o' work now. As soon as you get rested I'll have to find up some- thin' for you to do. Idleness ain't no better for the health than it is for the pocketbook. Can you sew?" "Just a little, Aunt Hilda, but not very well." "Did you ever make a quilt?" "Make a quilt? Oh, my, no!" "I thought as much. That's what comes o' bein' brought up on a diet o' books. There'd be about as much sense in feedin' a baby on candy and popcorn. Why, when I was your age I had made four or five. I'll show you one I just finished. It's an easy pattern, and you can start one like it soon's ever I get the stuff."

Hilda went upstairs and brought down a print bed quilt made of innumerable small diamonds and squares of pink and lilac and blue. "What do you think of that, now?" she asked, proudly spreading it over a couple of chair backs. June's heart sank within her, and a look of utter dismay came into her eyes. "Oh, Aunt Hilda!" she cried, "it makes me tired just to look at it. How many little bits did you sew together to make that?" "Just five hundred, and every stitch done by hand," Hilda replied, proudly. "But what's the use of it all?" June asked with a puzzled frown. "The use! I s'pose you don't see any use in bein' covered up warm in bed on winter nights." "Oh, but Aunt Hilda, wouldn't it be just as well to have it all the same colour? Then you wouldn't need to cut it up into snips and sew it to- gether again. And what a lot of time it would save!" "Time! What's time for, I'd like to know, if it isn't to make use of! I'm goin' to send for some print the very first time anybody goes to Hills- dale; and just as soon as you get rested you can wade right into it. Thank goodness, there's no five hun- dred books to encourage idleness in this establishment!"

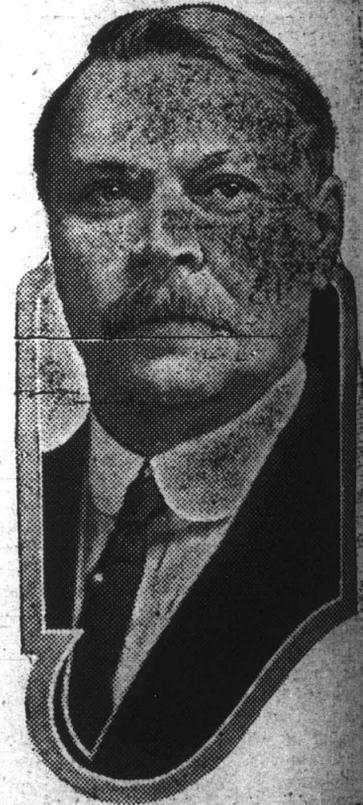
Hilda flounced out of the room to put away the vari-coloured monument of her superior industry, while with a little despairing sob and a real pang of homesickness June buried her face in the rainbow-hued cushion. "It will take me years and years and years to make a thing like that," she thought, rebelliously, "and it isn't a bit pretty anyhow." Her shoulders were still heaving convulsively when her aunt returned to the room. Hilda stood in the door- way for a moment without speaking, then turned and quietly withdrew. It was many a long day before June heard any more about the quilt. In the afternoon Brownie came up to June's couch and took her by the hand. "June," he said peremptorily, "if you won't come out-doors, Robin and me's going to pull you out. I want to show you all the flowers I found; and there's the beautifullest place under the pine trees to sit down in when you're tired." "You'd better go out, June," Hilda advised. "It'll do you more good than stayin' cooped up in the house." June's strength was already return- ing, and she needed no further coax- ing. Very proudly Brownie led her all over the island, and rejoiced in her delight in everything. The rose bushes all covered with baby buds were the first to be admired. There must have been a solid acre of them, only they were scattered here and there with the most bewitching care- lessness, as if it had rained rose bushes and they grew wherever they fell. "Oh, I just can't wait till they come out!" cried June, with a return of her old enthusiasm.

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Down a rose-bordered path they ran to the garden, where every row of young plants and every smoothly patted row of plants-to-be were exhibited by Robin and Brownie for June's admiration. Here and there under the white birch trees and the maples near the landing were a few clumps of wild flowers such as they had found on the way from Hillsdale. "We've been leavin' 'em for you, June," Brownie said, "Now you can gather 'em all if you like."

"Oh, no!" June protested, "We won't pick a single flower on Rose Island, because we can come and see them growing every day. After a while, maybe Robin will take us across to the woods where they're not seen, and then we will pick some. You will, won't you, Robin?"

"Course I will," Robin promised. "I'll take the boat next time; that won't upset so easy. But Brownie must remember and sit still."

"I'll sit as still as anything," Brownie declared. "I won't even wink my eyes. You'll see."

Eastward from the garden rose a little pine-covered knoll, softly carpeted with the brown pine needles, that made a most inviting resting place. This was the "beautifullest place" of which Brownie had spoken; and having seen everything there was to see, June sank upon the perfumed couch with a sigh of perfect content. "Isn't this the nicest place to live that ever was!" she exclaimed. "It's as good as being at a picnic every day."

Many a picnic party might have envied that spot. Nothing but the tall smooth tree trunks obstructed the view. One could see over most of the island and the lake, and through the hill gaps across the water the blue horizon stretched far away. The air was deliciously sweet with the balsam of pine and cedar, and the spicy winds whispered incessantly in the waving branches overhead. Mosses and delicate gray lichens clothed the rocks that sloped steeply to the water's edge, and the little wavelets lapped musically against the shore.

"How splendid it would be to bring a book here and read all day long!" June said with a little sigh, remembering Aunt Hilda's lean book shelf and that five-hundred-piece quilt.

"Yes, or to tell stories," amended Brownie. "I haven't heard a story for ever so long, June. Tell us about Hiawatha."

"I'd like awful well to hear about that chap," Robin added.

"And I promised to tell you about his canoe, didn't I?" said June. "There's such a lot about him, I can't remember it all, but I'll tell you some of it if you like."

"We'd like every bit you can remember. You can be good and sure of that," Brownie declared.

With a favourite story to tell, and so appreciative an audience, June was well content.

(To be Continued.)

"During the last two or three years we have become accustomed to thinking that there is something peculiarly terrible about the vast loss of life in the war; but in the annual Lettsonian Oration, Sir William Osler has in a phrase turned our thoughts in another direction. The needless deaths of peace far exceed those of the most disastrous wars. More people died of plague in India in two years than have been killed altogether in the present war; in 1915 12 babies died in this country for every nine soldiers who laid down their lives for it. Much of this infant mortality is due to venereal disease, which may lie dormant in the parent for a generation and then be transmitted to the offspring."—The Guardian, England.

Boys and Girls

Dear Cousins,—This farm is as bad as my lake: here I am writing a whole week before you will read my letter, and I nearly wasn't in time again. When you are a farm labourer you are very apt to forget the time, I notice. What are you all doing this hot weather? Spending most of your time in the water, or under trees, or what? I have made the pleasing discovery, that when one works in hot weather, one doesn't notice the heat so much, because there isn't time to think about it and feel sorry for oneself. Did you ever find that out? I'm rather glad about it, for one or two days this week, when it's been somewhere about 90° in the shade, it strikes me I should have felt fairly sorry for myself if I hadn't been pretty busy. But I like it; and you can't imagine how nice it is to know you're doing work that is really needed, and doing it in such lovely country, too. I was working to-day in an orchard not far away from a lake, and all the time I could hear waves breaking on the shore not so far away. I have a lovely time at night, when our day's work is ended,

and I'm free to go into the lake. Mostly it's moonlight when I'm in, and the water is beautifully warm.

I had the nicest surprise this week, and what do you think it was? I got a letter all the way from Northern India from a grown-up cousin who gets the "Churchman" out there, and takes a very keen interest in us all. She is a missionary cousin from Kangra, and she sent me the dearest photograph of some Indian children whom she teaches. I must see if the Editor will be good enough to print it for us one of these days, for I'm sure you will like to see it.

Meanwhile, are you thinking about letters to me, telling me about your holidays? I've had one from Eric Goodchild—I told you about that last week, but I want some more, especially as next week I shan't be able to write to you myself. I'm a busy person these days. So good-bye for quite a long time.

Your Affectionate Cousin,
Mike.

P.S.—I met a dog called Mike to-day—a nice, little black-and-tan puppy. My word! We weren't long making friends, since we share a name.

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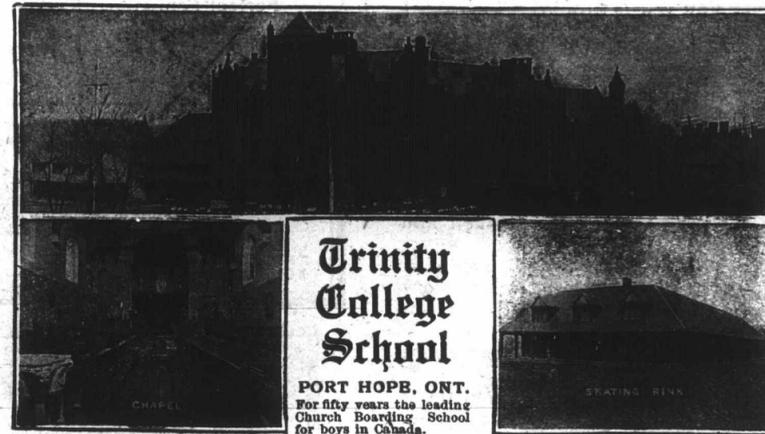
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